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CREEK GRAMMAR.

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GREEK GRAMMAR.

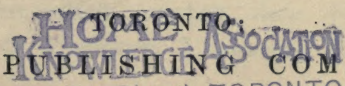
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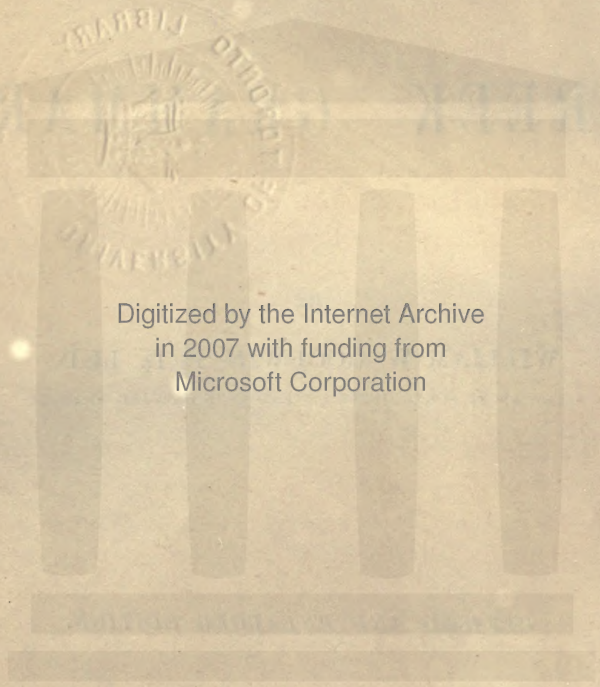
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REVISED AND ENLARGED EDITION.

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PREFACE.

THIS Grammar is partly a revised edition of the *Elementary Greek Grammar* published in 1870, and partly an independent work. The part which precedes the Inflection of the Verb contains the substance of the former edition revised and enlarged, with many additions to the Paradigms. The part relating to the Inflection of the Verb, §§ 88—127, has been entirely re-written, and increased from fifty to one hundred pages. Part III., on the Formation of Words, is entirely new. The Syntax is in most parts substantially the same as in the former edition; but some changes and numerous additions have been made, the chief increase being in the sections on the Prepositions. Part V., on Versification, is almost entirely new, and is based to a great extent on the *Rhythmic and Metric* of J. H. H. Schmidt, which has just been published in an English translation by Professor J. W. White. I have not followed Schmidt, however, in making all iambic and anapaestic verses trochaic and dactylic; and I have followed the ancient authorities in recognizing *cyclic anapaests* as well as *cyclic dactyls*. I have adopted the modern doctrine of *logaoedic* verses, which enlarges their dominion and reduces them to a uniform $\frac{3}{8}$ measure, thus avoiding

many of the incongruities which beset the common theory of these verses.

The Catalogue of Verbs is increased from nineteen to thirty-two pages, and contains a greater number of verbs and gives the forms more completely than the former one. The object has still been to present only the strictly classic forms of each verb, and thereby to save the learner from a mass of detail which he may never need. It is surprising how simple many formidable verbs become when all later and doubtful forms are removed. In preparing the Catalogue I have relied constantly on Veitch's *Greek Verbs, Irregular and Defective*, a work in the Clarendon Press Series, for which every classical scholar will bless the author.

It will be seen that the enlargement has been made chiefly in the part relating to the Inflection of the Verb. There I have adopted (§ 108) the division of verbs in ω into eight classes which is employed by G. Curtius: this reduces many of the apparent irregularities of the Greek verb to rule and order. In the former edition I adopted Hadley's addition of a class of "reduplicating" verbs. I have omitted this class as unnecessary in my present arrangement. Of the six verbs (apart from verbs in μ and verbs in $\sigma\kappa\omega$) which composed this class, $\gamma\acute{\iota}\gamma\upsilon\mu\alpha\iota$, $\acute{\iota}\sigma\chi\omega$, and $\pi\acute{\iota}\pi\tau\omega$ are now assigned by Curtius to his "mixed class"; the first syllable of $\tau\acute{\iota}\kappa\tau\omega$ is now not considered a reduplication by Curtius; $\mu\acute{\iota}\mu\upsilon\omega$ is used only in the present stem; while $\tau\iota\tau\rho\acute{\alpha}\omega$ seems too late a form to affect classification. The chief innovation which I have now ventured to make in the classification of Curtius relates to the large class of verbs which add ϵ - to the

stem in certain tenses not belonging to the present stem. I have no thought of disputing the remark of Curtius that this phenomenon and the addition of ϵ - in the present stem (as in $\delta\omicron\kappa$ -, $\delta\omicron\kappa\acute{\epsilon}$ - ω) are to be explained on similar principles. But it seems obvious that the former is not, like the latter, a process by which the present stem is formed from the simple stem, and it therefore has no place in the classification which we are here considering. Further, the addition of ϵ - in other tenses than the present occurs in every one of the eight classes of Curtius, so that it must confuse the classification to introduce it there at all. I have therefore included this among the modifications of the stem explained in § 109, thus classing it with such phenomena as the addition of σ - in certain verbs and other modifications which affect only special tenses. (See § 109, 8.¹) In § 120, 1, I have followed the doctrine of F. D. Allen, stated in the *American Philological Transactions* for 1873 (pp. 5-19), by which Homeric forms like $\acute{\omicron}\rho\acute{\omicron}\omega$ for $\acute{\omicron}\rho\acute{\alpha}\omega$ are explained by *assimilation*.

I fear I may have offended many scholars in giving the present stems of $\lambda\acute{\upsilon}\omega$, $\lambda\acute{\epsilon}\gamma\omega$, $\lambda\epsilon\acute{\iota}\pi\omega$, &c. as $\lambda\nu$ -, $\lambda\epsilon\gamma$ -, $\lambda\epsilon\acute{\iota}\pi$ -, &c., and not as $\lambda\nu\omicron(\epsilon)$ -, $\lambda\epsilon\gamma\omicron(\epsilon)$ -, $\lambda\epsilon\acute{\iota}\pi\omicron(\epsilon)$ -, &c. I have been careful to state in several places (see foot-notes, pp. 82 and 144) that the latter is the better approved and more correct form of expression; but I have not ventured to make the first attempt at a popular statement of the tense stems with the variable vowel-attachment. A slight reflection showed me that this must be made by a pro-

¹ See also the *Proceedings of the American Philological Association* for 1879.

fessional etymologist, who can settle, at least consistently, the many doubtful questions which still beset the subject of tense stems. I was finally decided by finding that G. Curtius himself had made no change in this respect in the latest edition (1878) of his *Schulgrammatik*, and continued to call λυ-, λεγ-, λειπ-, &c. present stems, evidently thinking the other forms too cumbrous for a school-book. I have had no hesitation in following his example.

The sections on the Syntax of the Verb contain a condensed statement of the principles which I have explained at greater length in a larger work, *Syntax of the Moods and Tenses of the Greek Verb*, to which I must refer more advanced students, and especially teachers, for a fuller exposition of this subject.¹ I must still confess myself unable to give any general definitions which shall include all the uses of either the indicative, the subjunctive, or the optative, and yet be accurate enough to meet modern scientific demands. The truth must be recognized that these moods were not invented deliberately to express certain definite classes of ideas to the exclusion of all others, and then always held rigidly to these pre-determined uses. On the contrary, their various uses grew up gradually, as language was developed and found new ideas to express. Both the Greek and the Latin inherited most of their modal forms through a line of ancestors now lost,

¹ For a still fuller explanation of the classification of conditional sentences here introduced, with the corresponding arrangement of relative clauses, I must refer to articles in the *Transactions of the American Philological Association* for 1873 and 1876, printed also in the *Journal of Philology*, Vol. v. No. 10, pp. 186-205, and Vol. viii. No. 15, pp. 18-38.

and each language employed these forms, partly in conformity with tradition, and partly to suit its own peculiar needs and tendencies of thought. We must have a far better knowledge of the uses of the moods in the original Indo-European tongue and of the earliest uses in both Greek and Latin than we are likely ever to get from our present stock of material, before we can hope to trace historically each use of the moods in the classic languages. Investigations made through the Sanskrit, like those of Delbrück, are looking in the right direction; but scholars differ widely in their interpretation of the results thus obtained, and the moods are used too vaguely in Sanskrit (compared with Greek or Latin) to be decisive in the comparison. We know enough, however, not to be surprised when we find the same idea expressed in Latin by the past tenses of the subjunctive, and in Greek by the past tenses of the indicative, especially when we find the two constructions coincide in a few instances in Homeric Greek.

Much that is contained in the Notes of this Grammar, especially all in the smallest type, is intended to be used for reference, or to be read by the more interested pupils as they study the remainder of the book. A great change has gradually come upon the study of grammar in these practical days; and no teacher (it is hoped) now believes in cramming pupils in advance with grammatical details which they are not expected to use or even understand until they have learnt the language in some other way. I am strongly of the opinion that a pupil should begin to translate easy sentences from Greek into English and from English into Greek as soon as he has learnt the forms

absolutely necessary for the process. The true time to teach each principle of grammar (beyond the most general rules, which every student of Greek will have already) is the moment when the pupil is to meet with it in reading or writing; and no grammar which is not thus illustrated as it is taught ever becomes a reality to the pupil. But it is not enough for a learner merely to meet each construction or form in isolated instances; for he may do this repeatedly, and yet know little of the general principle which the single example partially illustrates. Men saw apples fall and the moon and planets roll ages before the principle of gravitation was thought of. It is necessary, therefore, not merely to bring the pupil face to face with the facts of a language by means of examples carefully selected to exhibit them, but also to refer him to a statement of the general principles which show the full meaning of the facts and their relation to other principles.¹ In other words, systematic practice in reading and writing must be supplemented from the beginning by equally systematic reference to the grammar. Mechanics are not learnt by merely observing the working of levers and pulleys, nor is chemistry by watching experiments on gases; although no one would undertake to teach either without such practical illustrations. I have, therefore, no faith in classical scholarship which is not based on a solid foundation of grammar; while I still believe that more attention to practical illustration than has generally been paid is urgently needed, and that the

¹ These objects seem to me to be admirably attained in the *First Lessons in Greek*, which was prepared by my colleague, Professor J. W. White, to be used in connection with this Grammar.

study of grammar may thus be relieved of most of its traditional terrors and made what it should be, a means, not an end. These remarks apply especially to syntax, the chief principles of which have always seemed to me more profitable for a pupil in the earlier years of his classical studies than the details of vowel-changes and exceptional forms which are often thought more reasonable. The study of Greek syntax, properly pursued, gives the pupil an insight into the processes of thought of a highly cultivated people; and while it stimulates his own powers of thought, it teaches him habits of more careful expression by making him familiar with many forms of statement more precise than those to which he is accustomed in his own language. The Greek syntax, as it was developed and refined by the Athenians, is a most important chapter in the history of thought, and even those whose classical studies are limited to the rudiments cannot afford to neglect it entirely.

One of the best practical illustrations of any language, ancient or modern, one which is available even for those who have no teachers, is committing to memory passages of its best literature, and using them as a basis for both oral and written exercises. This "natural method," which has proved so successful in teaching modern languages, can be made of great advantage in classical education by a skilful teacher; although I am convinced that in the ancient languages it should always be accompanied by careful grammatical study, and especially by constant reference to a systematic grammar. As an important aid, however, it cannot be too highly commended, and it can hardly begin too early.

I have not thought that the subject of Pronunciation, in its only practical form, belongs properly to Greek grammar. The question of the ancient sound of the Greek letters is too extensive, and involves too much learned discussion and controversy, to be treated in a work like this. A very different question, it seems to me, is the practical one, How are boys to be taught to pronounce Greek in our schools? Even if we had a complete ancient account of Greek pronunciation, — which we are very far from having, — it would be a much harder task to teach boys of the present day to follow it than it would be to teach them to pronounce French or German by rules without the help of the voice. The chief practical considerations here are simplicity and uniformity. For more than a generation, until very recently, there has been no system of pronouncing Greek in the United States which could claim notice on the ground of uniformity. Only our oldest scholars remember the prevalence of the so-called “English system,” which uses English vowel-sounds and Latin accents; and this would now be unintelligible in most of our schools and colleges. My own efforts have been exerted merely towards bringing some order out of this chaos. Our scholars have generally assumed that the written accents should be used; and, whatever theory of ancient accent we may hold, it will be admitted that the Greeks marked the first syllable of *ἄνθρωποι*, and the Romans the first syllable of *homines*, in the same way. The English vowel-sounds are not easily combined with Greek accents, especially when a short penultimate is accented, as in *πραγμαίων*. Harvard College has for the past eighteen

years recommended schools to use the Greek accents, and to pronounce *a* as *a* in *father*, *η* and *ε* as *e* in *fête* and *men*, *ι* as *i* in *machine*, leaving further details to each teacher's discretion. The American Philological Association has twice recommended the same; and to this extent some degree of uniformity has thus been secured within the last ten years. The other sounds have generally remained as they are in the English system, with the exception of *ou*, which is generally pronounced like *ou* in *group*. Perhaps the majority pronounce *av* like *ou* in *house* (as the Germans do). To those who ask my advice, I am in the habit of recommending the following system, which I follow chiefly from its simplicity, and because it is adopted by more scholars in the United States than any other, not pretending that all the sounds (*e. g.* those of *ει* and the aspirated consonants) rest on a scientific basis:—

a as *a* in *father*, η as *e* in *fête*, ε as *e* in *men*, ι as *i* in *machine*, ω as *o* in *note*, υ as French *u*; short vowels merely *shorter* than the long vowels;—αι as *ai* in *aisle*, ει as *ei* in *height*, οι as *oi* in *oil*, υι as *ui* in *quit* or *wi* in *with*, αυ as *ou* in *house*, ευ as *eu* in *feud*, ου as *ou* in *group*; α, η, φ, like *a*, *η*, *ω*;—the consonants as in English, except that *γ* before *κ*, *γ*, *ξ*, and *χ* has the sound of *n*, but elsewhere is hard; that *θ* is always like *th* in *thin*; and that *χ* is always hard, like German *ch*. I have always pronounced *ζ* like English *z*, but it would probably be more correct to give it the sound of soft *ds* (not that of German *z*), as it is a double consonant (§ 5, 2). Many scholars prefer to pronounce *ει* like *ei* in *eight*; and this has much to be said in its favor on several

grounds. I do not think we have any positive knowledge of the sound of *ei* before it reached the sound of *i* (our *ee*), and I have held to that of *ei* in *height* simply to avoid another change from both English and German usage.

I need not enumerate here the familiar works to which I am indebted for most of the facts of Greek Grammar. These have been collected so often and so thoroughly, that there is little room for originality except in the form of presentation. The best examples of every principle have already been used scores of times, and I have never hesitated to use them again. I must again acknowledge my deep obligations to the late Professor Hadley for his kind permission to use the valuable material in his published works, and for the friendly aid and advice on which I constantly depended for many years. The influence of his profound learning and his noble example will long survive in American scholarship. I am greatly indebted to all who have given me their counsel during the preparation of this book. I must mention particularly Professors F. D. Allen, Addison Hoge, M. W. Humphreys, and J. W. White. Professor Caskie Harrison of Sewanee, Tennessee, has done me the great kindness of sending me an elaborate criticism of Part I. and the whole Syntax of my former edition, with discussions of many of the most important points. I have often been aided by his remarks in revising these portions of my work; and even when I could not agree with his opinions, his criticisms have shown me some weak points in my former statements.

My special thanks are due to Mr. Henry Jackson, of Trinity College, Cambridge, who has kindly read the proofs of the English edition, published at the same time with this, and has given me many valuable suggestions during the printing.

W. W. GOODWIN.

HARVARD COLLEGE, CAMBRIDGE,
October, 1879.

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GREEK GRAMMAR.

INTRODUCTION.

THE GREEK LANGUAGE AND DIALECTS.

THE Greek language is the language spoken by the Greek race. In the historic period, the people of this race called themselves by the name *Hellenes*, and their language *Hellenic*. We call them *Greeks*, from the Roman name *Graeci*. They were divided into Aeolians, Dorians, and Ionians. The Aeolians inhabited Aeolia (in Asia), Lesbos, Boeotia, and Thessaly; the Dorians inhabited Peloponnesus, Doris, Crete, some cities of Caria (in Asia), with the neighboring islands, Southern Italy, and a large part of Sicily; the Ionians inhabited Ionia (in Asia), Attica, many islands in the Aegean Sea, and some other places.

In the early times of which the Homeric poems are a record (before 850 B.C.), there was no such division of the whole Greek race into Aeolians, Dorians, and Ionians as that which was recognized in historic times; nor was there any common name of the whole race, like the later name of *Hellenes*. The Homeric *Hellenes* were a small tribe in South-eastern Thessaly, of which Achilles was king; and the Greeks in general were called by Homer Achaeans, Argives, or Danaans.

The dialects of the Aeolians and the Dorians are known as the *Aeolic* and *Doric* dialects. In the language of the Ionians we must distinguish the *Old Ionic*, the *New Ionic*, and the *Attic* dialects. The Old Ionic or Epic is the language of the Homeric poems, the oldest Greek literature. The New Ionic was the language of Ionia in the fifth century B.C., as it appears in Herodotus and Hippocrates. The Attic was the language of Athens during her period of literary eminence (from about 500 to 300 B.C.).¹

The Attic dialect is the most cultivated and refined form of the Greek language. It is therefore made the basis of Greek Grammar, and the other dialects are usually treated, for convenience, as if their forms were merely variations of the Attic. This is a position, however, to which the Attic has no claim on the ground of age or primitive forms, in respect to which it holds a rank below the other dialects.

The literary and political importance of Athens caused her dialect gradually to supplant the others wherever Greek was spoken; but, in this very extension to regions widely separated, the Attic dialect itself was not a little modified by various local influences, and lost some of its early purity. The universal Greek language which thus arose is called the *Common Dialect*. This begins with the Alexandrian period, the time of the literary eminence of Alexandria in Egypt, which dates from the accession of Ptolemy II. in 285 B.C. The name *Hellenistic* is given to that form of the Common Dialect which was used by the Jews of Alexandria who made

¹ The name *Ionic* includes both the Old and the New Ionic, but not the Attic. When the Old and the New Ionic are to be distinguished in the present work, Ep. (for Epic) or Hom. (for Homeric) is used for the former, and Hdt. or Herod. (Herodotus) for the latter.

the Septuagint version of the Old Testament (283–135 B.C.) and by the writers of the New Testament, all of whom were *Hellenists* (i.e. foreigners who spoke Greek). Towards the end of the twelfth century A.D., the popular Greek then spoken in the Byzantine Roman Empire began to appear in literature by the side of the scholastic ancient Greek, which had ceased to be intelligible to the common people. This popular language, the earliest form of *Modern Greek*, was called *Romaic* (Ῥωμαϊκή), as the people called themselves Ῥωμαῖοι. The name *Romaic* is now little used; and the present language of the Greeks is called simply Ἑλληνική, while the kingdom of Greece is Ἑλλάς and the people are Ἕλληνες. The literary Greek has been greatly purified during the present century by the expulsion of foreign words and the restoration of classic forms; and the same process has affected the spoken language, especially that of cultivated society in Athens, but to a far less extent. It is not too much to say, that the Greek of most of the newspapers now published in Athens could have been understood without difficulty by Demosthenes or Plato. The Greek language has thus an unbroken history, from Homer to the present day, of at least 2,700 years.

The Greek is descended from the same original language with the Indian (i.e. Sanskrit), Persian, German, Slavonic, Celtic, and Italian languages, which together form the Indo-European (sometimes called the Aryan) family of languages. Greek is most closely connected with the Italian languages (including Latin), to which it bears a relation similar to the still closer relation between French and Spanish or Italian. This relation accounts for the striking analogies between

Greek and Latin, which appear in both roots and terminations ; and also for the less obvious analogies between Greek and the German element in English, which are seen in a few words like *me, is, know, &c.*

PART I.

LETTERS, SYLLABLES, AND ACCENTS.

THE ALPHABET.

§ 1. THE Greek alphabet has twenty-four letters: —

Form.	Equivalent.	Name.
A a	a	Ἄλφα Alpha
B β	b	Βῆτα Beta
Γ γ	g	Γάμμα Gamma
Δ δ	d	Δέλτα Delta
E ε	e (<i>short</i>)	Ἐ ψιλόν Epsilon
Z ζ	z	Ζῆτα Zeta
H η	è (<i>long</i>)	Ἡτα Eta
Θ θ θ	th	Θῆτα Theta
I ι	i	Ἰῶτα Iota
K κ	k or <i>hard c</i>	Κάππα Kappa
Λ λ	l	Λάμβδα Lambda
M μ	m	Μῦ Mu
N ν	n	Νῦ Nu
Ξ ξ	x	Ξῖ Xi
O ο	o (<i>short</i>)	Ὀ μικρόν Omicron
Π π	p	Πῖ Pi
P ρ	r	Ῥῶ Rho
Σ σ ς	s	Σίγμα Sigma
T τ	t	Ταῦ Tau
Υ υ	u or y	Ἦ ψιλόν Upsilon
Φ φ	ph	Φῖ Phi
X χ	kh	Χῖ Chi
Ψ ψ	ps	Ψῖ Psi
Ω ω	o (<i>long</i>)	Ὠ μέγα Omega

REMARK. The Greek υ was represented by the Latin y, and was probably pronounced somewhat like the French u or the German ü. For remarks on Pronunciation see the Preface.

NOTE 1. At the end of a word the form ς is used, elsewhere the form σ ; thus, *σύστασις*.

NOTE 2. Two obsolete letters — *Vau* or *Digamma* (F or ξ) equivalent to V or W , and *Koppa* (φ), equivalent to Q — and also the character *San* (Ͱ), a form of *Sigma*, are used as numerals (§ 76). The first of these had not entirely disappeared in pronunciation when the Homeric poems were composed, and the metre of many verses in these is explained only by admitting its presence. Many forms also which seem irregular are explained only on the supposition that F has been omitted: see § 53, 3, N. 1; § 54, N.; § 108, II., 2.

VOWELS AND DIPHTHONGS.

§ 2. The vowels are a , ϵ , η , ι , o , ω , and υ . Of these, ϵ and o are always short; η and ω are always long; a , ι , and υ are sometimes short and sometimes long, whence they are called *doubtful* vowels.

NOTE. A , ϵ , η , o , and ω from their pronunciation are called *open* vowels; ι and υ are called *close* vowels.

§ 3. The diphthongs (*δί-φθογγοι*, *double sounds*) are ai , au , ei , eu , oi , ou , $\eta\upsilon$, $\upsilon\iota$, α , η , φ . These are formed by the union of an open vowel with a close one; except $\upsilon\iota$, which is formed of the two close vowels. The union of a long vowel (\bar{a} , η , ω) with ι forms the (so called) *improper* diphthongs α , η , φ . The Ionic dialect has also a diphthong $\omega\upsilon$.

NOTE. In α , η , φ , the ι is now written below the first vowel, and is called *iota subscript*. But with capitals it is written in the line; as in ΘΙ ΚΩΜΩΙΔΙΑΙ , τῆ κομωδία , and in Ἰλιχέτο , Ἰχέτο . This ι was written as an ordinary letter as long as it was pronounced, that is, until the first century B.C.

BREATHINGS.

§ 4. 1. Every vowel or diphthong at the beginning of a word has either the *rough* breathing (´) or the *smooth* breathing (˘). The rough breathing shows that the vowel is *aspirated*, i.e. that it is preceded by the sound

of *h*; the smooth breathing shows that the vowel is not aspirated. Thus ὄρω̄ν, *seeing*, is pronounced *hōrōn*; but ὄρω̄ν, *of mountains*, is pronounced *ōrōn*.

NOTE 1. A diphthong takes the breathing (like the accent) upon its *second* vowel. But α, η, and φ take it upon the first vowel, even when the ι is written in the line. Thus οἴχεται, εὐφραίνω, Αἴμων; but οἴχετο or ὤλιχετο, ἄδω or ὤΑιδω, ἦδεν or ὤΗιδεν. On the other hand, the breathing of αἴδιος (*Αἴδιος*) shows that α and ι do not form a diphthong.

NOTE 2. The rough breathing was once denoted by H. When this character was taken to denote long *e* (which once was not distinguished from *ε*), half of it I was used for the rough breathing; and afterwards the other half I was used for the smooth breathing. From these fragments came the later signs ' and '.

2. The consonant ρ is generally written ρ̇ at the beginning of a word. In the middle of a word ρρ is often written ρ̇ρ̇. Thus ῥήτωρ (*rhetor*), *orator*; ἄρρητος, *unspeakable*; Πύρρρος, *Pyrrhus* (ρ̇ρ̇ = *rrh*).

CONSONANTS.

§ 5. 1. The consonants are divided into

labials, π, β, φ, μ,

palatals, κ, γ, χ,

linguals, τ, δ, θ, σ, λ, ν, ρ.

2. The *double* consonants are ξ, ψ, ζ. Ξ is composed of κ and σ; ψ, of π and σ. Ζ generally arises from a combination of δ with a soft *s* sound (originally *dj*); hence it has the effect of two consonants in lengthening a preceding vowel (§ 19, 2).

§ 6. By another classification, the consonants are divided into *semivowels* and *mutés*.

1. The *semivowels* are λ, μ, ν, ρ, and σ; of which the first four are called *liquids*, and σ is called a *sibilant*. Μ and ν

are also called *nasals*; to which must be added γ before κ , γ , χ , or ξ , where it has the sound of ν , as in $\alpha\gamma\kappa\upsilon\rho\alpha$ (*ancora*), *anchor*.

2. The mutes are of three *orders* :—

smooth mutes, π , κ , τ ,
middle mutes, β , γ , δ ,
rough mutes, ϕ , χ , θ .

These again correspond in the following *classes* :—

labial mutes, π , β , ϕ ,
palatal mutes, κ , γ , χ ,
lingual mutes, τ , δ , θ .

NOTE. Mutes of the same *order* are called *co-ordinate*; those of the same *class* are called *cognate*. The smooth and rough mutes, with σ , ξ , and ψ , are called *surd* (hushed sounds); the other consonants and the vowels are called *sonant*.

§ 7. The only consonants which can stand at the end of a Greek word are ν , ρ , and ς . If others are left at the end in forming words (cf. § 46, 1), they are dropped.

NOTE. The only exceptions are found in the proclitics (§ 29) $\epsilon\kappa$ and $\omicron\nu\kappa$ (or $\omicron\nu\chi$), which have other forms, $\epsilon\xi$ and $\omicron\nu$. Final ξ and ψ ($\kappa\sigma$ and $\pi\sigma$) are no exceptions.

EUPHONY OF VOWELS.

COLLISION OF VOWELS. HIATUS.

§ 8. A succession of two vowel sounds, not forming a diphthong, was generally displeasing to the Athenians. In the middle of a word this could be avoided by *contraction* (§ 9). Between two words—where it is called *hiatus*, and was especially offensive—it could be avoided by *crasis* (§ 11), by *elision* (§ 12), or by adding a *movable consonant* (§ 13) to the former word.

CONTRACTION OF VOWELS.

§ 9. Two successive vowels, or a vowel and a diphthong, are often united by *contraction* in a single long vowel or a

diphthong; as *φιλέω, φιλω̄; φίλεε, φίλει; τίμαε, τίμα*. It seldom takes place unless the former vowel is *open* (§ 2, Note).

The regular use of contraction is one of the characteristics of the Attic dialect. It follows these general principles:—

1. Two vowels which can form a diphthong (§ 3) simply unite in one syllable; as *τείχεῖ, τείχει; γέραῖ, γέραι; ῥαῖστος, ῥᾶστος*.

2. If one of the vowels is o or ω, they are contracted into ω. But (*εο, οο, and σε give ου*.) Thus *δηλόγητε, δηλω̄τε; φιλέωσι, φιλω̄σι; τιμάομεν, τιμῶμεν; τιμάωμεν, τιμῶμεν; δηλώω, δηλω̄;—* but *γένεος, γένους; πλόος, πλοῦς; νόε, νοῦ*.

NOTE. In contract adjectives in *οος* (§ 65) *o* is dropped before *a* and *η*, *αι* and *η*; as *ἀπλόα, ἀπλᾶ; ἀπλόη, ἀπλῆ; ἀπλόαι, ἀπλαῖ; ἀπλόη, ἀπλῆ*.)

3. If the two vowels are a and ε (or η), the first vowel sound prevails, and we have ā or η. Αα gives ā, εη or ηε gives η; but εε gives ει. Thus, *έτίμαε, έτίμα; τιμάητε, τιμάτε; τείχεα, τείχη; μνάα, μνά; φιλέητε, φιλήητε; τιμήητος, τιμήητος; έφίλεε, έφίλει*.

NOTE. In the first and second declensions, *εα* becomes *ā* in the dual and plural, and in all numbers after a vowel or *ρ* (§§ 38, 65); it also becomes *ā* in the third declension whenever it follows a vowel (§ 52, 2, N. 2; § 53, 3, N. 3). In the dual of the third declension *εε* sometimes becomes *η* (§ 52, 2; § 53, 1, N. 2). In the accusative plural of the third declension *εᾶς* generally becomes *εις* (§ 51, 2).

4. A vowel disappears by absorption before a diphthong beginning with the same vowel. Further, ε is always absorbed before οι, and in contract nouns and adjectives also before αι. In other cases, a simple vowel followed by a diphthong is contracted with the *first vowel* of the diphthong, and the second vowel disappears unless it can be retained as *iota subscript* (§ 3) in *a, η, or ω*. Thus, *μνάαι, μναῖ; μνάα, μνά; φιλέει, φιλεῖ; φιλέη, φιλή; δηλόοι, δηλοῖ; νόω, νῶ; δηλόου, δηλοῦ; φιλέοι, φιλοῖ; χρύσοοι, χρυσοῖ; χρύσοαι, χρυσαῖ* (cf. *ἀπλόαι*,

ἀπλαῖ); τιμάει, τιμᾶ; τιμάη, τιμᾷ; τιμάοι, τιμῶ; τιμάου, τιμῷ; φιλέου, φιλοῦ; λύει, λύη (v. Note 1); λύηαι, λύη; μεμνήοι, μεμνήω; πλακόμεναι, πλακοῦσαι (v. N. 2).

NOTE 1. In the second person singular of the passive and middle, εαι (for εσαι) gives a form in ει as well as that in η; as λύει, λύη or λύει. (See § 113, 2, N. 1.)

NOTE 2. In verbs in ὄω, οει and οη give οι; as δηλόεις, δηλοῖς; δηλόη, δηλοῖ (cf. ἀπλόη, ἀπλῆ, 2, Note). Infinitives in αειν and οειν lose ι in the contracted form; as τιμάειν, τιμᾶν; δηλόειν, δηλοῦν (§ 98, N. 5).

5. The close vowels (ι and υ) are contracted with a following vowel in some forms of nouns in ις and υς of the third declension. (See § 53, 1, N. 3; § 53, 2.)

REMARK. In some classes of nouns and adjectives of the third declension, contraction is confined to certain cases; see §§ 53, 67. For exceptions in the contraction of verbs see § 98, Notes 1, 2, 3.

SYNTZESIS.

§ 10. In poetry, two successive vowels, not forming a diphthong, are sometimes united in pronunciation for the sake of the metre, without being contracted. This is called *synizēsis* (συνίζησις, *settling together*). Thus, θεοί may make but one syllable in poetry; στήθεα or χροσέφ may make but two.

CRISIS AND ELISION.

§ 11. 1. A vowel or diphthong at the end of a word is often contracted with one at the beginning of the following word. This is called *crisis* (κράσις, *mixture*). The *corōnis* (´) is placed over the contracted syllable. The first of the two words is generally an article, a relative pronoun, or καί.

Crisis generally follows the laws of contraction (§ 9), but with these modifications: —

(a.) A diphthong at the end of the first word drops its last vowel before crisis takes place.

(b) The article drops its final vowel or diphthong in crasis before *a*. The particle *τοί* drops *οι* before *a*; and *καί* drops *αι* before *η*, *αυ*, *ευ*, *ου*, and the words *εἰ*, *εἰς*, *οἱ*, *αἱ*.

2. The following are examples of crasis :—

Τὸ ὄνομα, τοῦνομα; τὰ ἀγαθὰ, τὰγαθὰ; τὸ ἐναντίον, τοῦναντίον; ὁ ἐκ, οὐκ; ὁ ἐπί, οὔπί; τὸ ἱμάτιον, θοιμάτιον (§ 17, 1); ἂ ἄν, ἄν; καὶ ἄν, κἄν; καὶ εἶτα, κἄτα;—ὁ ἀνὴρ, ἀνὴρ; οἱ ἀδελφοί, ἀδελφοί; τῶ ἀνδρὶ, τάνδρῖ; τὸ αὐτό, ταυτό; τοῦ αὐτοῦ, ταυτοῦ;—τοι ἄν, τᾶν (μέντοι ἄν, μεντᾶν); τοι ἄρα, τᾶρα;—καὶ αὐτός, καῦτός; καὶ αὐτῆ, χαῦτη (§ 17, 1); καὶ εἰ, κεῖ; καὶ οὐ, κοῦ; καὶ οἱ, χοῖ; καὶ αἱ, χαι. So ἐγὼ οἶδα, ἐγῶδα; ὁ ἄνθρωπε, ᾧῶνθρωπε; τῆ ἐπαρῆ, τῆπαρῆ; προέχων, προῦχων.

NOTE 1. If the first word is an article or relative with the rough breathing, this breathing is retained on the contracted syllable, taking the place of the *coronis*; as in ἄν, ἀνὴρ.

NOTE 2. In crasis, ἕτερος takes the form ἄτερος, — whence θατέρου, θατέρω, &c. (§ 11, 1, b; § 17, 1.)

NOTE 3. Crasis, like contraction (§ 10), may be left to pronunciation in poetry. Thus, μὴ οὐ makes one syllable in poetry; so μὴ εἰδέναι, ἐπεὶ οὐ.

NOTE 4. A short vowel at the beginning of a word is sometimes dropped after a long vowel or a diphthong. This is called *aphaeresis* (ἀφαίρεσις, *taking off*). Thus, μὴ ἴγῳ for μὴ ἐγῳ; ποῦ ἴστω for ποῦ εἴστω; ἐγὼ ἴφάνην for ἐγὼ ἐφάνην.

NOTE 5. Crasis is much more common in poetry than in prose.

§ 12. 1. A short final vowel may be dropped when the next word begins with a vowel. This is called *elision*. An *apostrophe* (') marks the omission. *E.g.*

Δι ἐμοῦ for διὰ ἐμοῦ; ἀντ' ἐκείνης for ἀντὶ ἐκείνης; λέγοιμ' ἄν for λέγοιμι ἄν; ἀλλ' εὐθύς for ἀλλὰ εὐθύς, ἐπ' ἀνθρώπῳ for ἐπὶ ἀνθρώπῳ. So ἐφ' ἐτέρω; νύχθ' ὄλην for νύκτα ὄλην (§ 17, 1; 16, 1).

2. A short final vowel is generally elided also when it comes before a vowel in forming a compound word. Here no *apostrophe* is used. *E.g.*

Ἄπ-αιτέω (ἀπό and αιτέω), δι-έβαλον (διά and ἔβαλον). So ἀφ-αιρέω (ἀπό and αἰρέω, § 17, 1); δεχ-ήμερος (δέκα and ἡμέρα).

NOTE 1. The poets sometimes elide *αι* in the verbal endings *μαι*, *σαι*, *ται*, and *σθαι*. So *οι* in *οἴμοι*, and rarely in *μοι*.

NOTE 2. The prepositions *περί* and *πρό*, the conjunction *ὅτι*, *that*, and datives in *ι* of the third declension, are not elided in Attic Greek. The form *ὄτ'* stands for *ὄτε*, *when*.

NOTE 3. The poets sometimes cut off a short vowel even before a consonant. Thus in Homer we find *ἄρ*, *ἄν*, *κάτ*, and *πάρ*, for *ἄρα*, *ἀνά*, *κατά*, and *παρά*. In composition, *κάτ* assimilates its *τ* to a following consonant and drops it before two consonants; as *κάββαλε* and *κάκτανε*, for *κατέβαλε* and *κατέκτανε*; — but *κατθανεῖν* for *καταθανεῖν* (§ 15, 1).

NOTE 4. Elision is often neglected in prose, especially by certain writers (as Thucydides). Others (as Isocrates) are more strict in its use.

MOVABLE CONSONANTS.

§ 13. 1. Most words ending in *σι*, and all verbs of the third person ending in *ε*, add *ν* when the next word begins with a vowel. This is called *ν movable*. *E.g.*

Πᾶσι δίδωσι ταῦτα; but *πᾶσιν ἔδωκεν ἐκείνα*. So *δίδωσί μοι*; but *δίδωσιν ἐμοί*.

NOTE 1. *Ἔστί* takes *ν movable*, like third persons in *σι*. The Epic *κέ* (for *ἄν*) adds *ν* before a vowel. The enclitic *νύν* has an Epic form *νύ*. Many adverbs in *-θεν* (as *πρόσθεν*) have poetic forms in *-θε*.

NOTE 2. *N movable* may be added at the end of a sentence or of a line of poetry. It may be added even before a consonant in poetry, to make position (§ 19, 2).

2. *Οὐ*, *not*, becomes *οὐκ* before a smooth vowel, and *οὐχ* before a rough vowel; as *οὐκ αὐτός*, *οὐχ οὗτος*. *Μή* inserts *κ* in *μηκ-έτι*, *no longer*, (like *οὐκ-έτι*).

Ἐκ, *from*, becomes *ἐξ* (*ἐκς*) before a vowel; as *ἐκ πόλεως*, but *ἐξ ἄστους*.

3. *Οὕτως*, *thus*, and some other words may drop *ς* before a consonant; as *οὕτως ἔχει*, *οὕτω δοκεῖ*.

METATHESIS AND SYNCOPE.

§ 14. 1. *Metathesis* is the transposition of two letters in a word; as in κράτος and κάρτος, *strength*; θάρσος and θράσος, *courage*. (See § 109, 7, a.)

2. *Syncope* is the omission of a vowel from the middle of a word; as in πατέρος, πατρός (§ 57); πήσομαι for πετήσομαι (§ 109, 7, b).

NOTE 1. When μ is brought before ρ or λ by syncope or metathesis, it is strengthened by inserting β ; as μεσημβρία, *midday*, for μεσημ(ε)ρια (μέσος and ἡμέρα); μέμβλωκα, Epic perfect of βλώσσω, *go*, from stem μολ-, μλο-, (μλω-, § 109, 1), με-μλω-κα, μέ-μβλω-κα. At the beginning of a word such a μ is dropped before β ; as in βροτός, *mortal*, from stem μορ-, μρο- (cf. Lat. *morior*, *die*), μβρο-τος, βροτός; so βλίττω, *take honey*, from stem μελιτ- of μέλι, *honey* (cf. Latin *mel*), by syncope μλιτ-, μβλιτ-, βλιτ-, βλίττω (§ 108, IV.).

NOTE 2. So δ is inserted after ν in the oblique cases of άνήρ, *man* (§ 57, 2), when the ν is brought by syncope before ρ ; as άνδρός for άνερος, *άν-ρος*.

EUPHONY OF CONSONANTS.

§ 15. 1. A rough consonant (§ 6, 2) is never doubled; but πφ, κχ, and τθ are always written for φφ, χχ, and θθ. Thus Σαπφώ, Βάκχος, καθθανεῖν, not Σαφφώ, Βάχχος, καθθανεῖν (§ 12, N. 3). So in Latin, *Sappho*, *Bacchus*.

2. Initial ρ is doubled when a vowel precedes it in forming a compound word; as in ἀναρρίπτω (ἀνά and ρίπτω). So after the syllabic augment; as in ἔρριπτον (imperfect of ρίπτω). But after a diphthong it remains single; as in εὔροος, εὔρους.

§ 16. The following rules apply chiefly to euphonic changes made in the final consonant of a stem in adding the endings, especially in forming and inflecting the tenses of verbs:—

1. Before a lingual mute (τ , δ , θ), a labial or palatal mute must be of the same *order* (§ 6, Note), and another lingual must be changed to σ . *E.g.*

Τέτριπται (for τετριβ-ται), δέδεκται (for δεδεχ-ται), πλεχθῆναι (for πλεκ-θῆναι), ἐλείφθην (for ἐλειπ-θην), γράβδην (for γραφ-δην). Πέπεισται (πεπειθ-ται), ἐπίεσθην (ἐπειθ-θην), ἦσται (ἦδ-ται), ἵστε (ἰδ-τε).

NOTE 1. Ἐκ, *from*, in composition retains κ unchanged; as in ἐκ-δρομή, ἔκ-θεσις.

NOTE 2. No combinations of different mutes, except those here included and those mentioned in § 15, 1, are allowed in Greek. When any such arise, the first mute is dropped; as in πέπεικα (for πεπειθ-κα). When γ stands before κ or χ , as in συγ-χέω (σύν and χέω), it is not a mute but a nasal (§ 6, 1).

2. No mute can stand before σ except π and κ (in ψ and ξ). B and ϕ become π before σ ; γ and χ become κ ; τ , δ , and θ are dropped. *E.g.*

Τρίψω (for τριβ-σω), γράψω (for γραφ-σω), λέξω (for λεγ-σω) πείσω (for πειθ-σω), ἄσω (for ἄδ-σω), σώμασι (for σωματ-σι), ἐπίσι (for ἐπιθ-σι). So φλέψ (for φλεβ-ς), ἐλπὶς (for ἐλπιθ-ς), νύξ (for νυκτ-ς). See examples under § 46, 2.

3. Before μ , a labial mute (π , β , ϕ) becomes μ ; a palatal mute (κ , χ) becomes γ ; and a lingual mute (τ , δ , θ) becomes σ . *E.g.*

Λέλειμμαi (for λελειπ-μαι), τέτριμμαi (for τετριβ-μαι), γέγραμμαi (for γεγραφ-μαι), πέπλεγμαι (for πεπλεκ-μαι), τέτευγμαi (for τετευχ-μαι), ἦσμαι (for ἦδ-μαι), πέπεισ-μαι (for πεπειθ-μαι).

NOTE. When $\gamma\gamma\mu$ or $\mu\mu\mu$ would thus arise, they are shortened to $\gamma\mu$ or $\mu\mu$; as ἐλέγχω, ἐλήλεγ-μαι (for ἐλληλεγγ-μαι, ἐλληλεγγ-μαι); κάμπτω, κέκαμμαι (for κεκαμπ-μαι, κεκαμμ-μαι); πέμπω, πέπεμμαι (for πεπεμπ-μαι, πεπεμμ-μαι). (See § 97, N. 2.)

Ἐκ here also remains unchanged, as in ἐκ-μανθάνω.

4. In passive and middle endings, σ is dropped between two consonants. *E.g.*

Λέλειφθε (for λελειπ-σθε, § 16, 1), γέγραφθε (for γεγραφ-σθε), γεγράφθαι (for γεγραφ-σθαι), πεφάνθαι (for πεφαν-σθαι).

NOTE. In the verbal endings *σαι* and *σο*, σ is often dropped after a vowel; as in λνε-σαι, λύεαι, λύη, or λύει (§ 9, 4, N. 1). Stems in

$\epsilon\sigma$ of the third declension also drop σ before a vowel or another σ . (See § 52, 1, Note.)

5. Before a labial mute (π, β, ϕ) ν becomes μ ; before a palatal mute (κ, γ, χ) it becomes γ (§ 6, 1). *E.g.*

Ἐμπίπτω (for ἐν-πιπτω), συμβαίνω (for συν-βαινω), ἐμφανής (for ἐν-φανης). Συγχέω (for συν-χεω), συγγενής (for συν-γενης).

6. Before another liquid ν is changed to that liquid; before σ it is generally dropped and the preceding vowel is lengthened (ϵ to $\epsilon\iota$, o to ou). *E.g.*

Ἐλλείπω (for ἐν-λείπω) ἐμμένω (for ἐν-μενω), συρρέω (for συν-ρεω). Μέλᾱς (for μελαν-ς), εἶς (for ἐν-ς), λύουσι (for λυο-νσι, § 112, 2, Note). So ἔσπεισ-μαι (from σπένδω) for ἔσπενδ-μαι, ἔσπενσ-μαι (§ 16, 3).

NOTE 1. The combinations $\nu\tau$, $\nu\delta$, $\nu\theta$, are often dropped together before σ (§ 16, 2 and 6), and the preceding vowel is lengthened, as above (§ 16, 6); as $\pi\acute{\alpha}\sigma\iota$ (for παντ-σι), $\gamma\acute{\iota}\gamma\alpha\varsigma$ (for γιγαντς), $\lambda\acute{\epsilon}\upsilon\sigma\iota$ (for λειοντ-σι), $\tau\iota\theta\acute{\epsilon}\iota\sigma\iota$ (dat. plur. for τιθειντ-σι), $\tau\iota\theta\epsilon\acute{\iota}\varsigma$ (for τιθειντ-ς), $\delta\acute{o}\upsilon\varsigma$ (for δοντ-ς), $\sigma\pi\epsilon\acute{\iota}\sigma\omega$ (for σπενδ-σω), $\lambda\acute{\upsilon}\sigma\upsilon\sigma\alpha$ (for λυοντ-σα), $\lambda\upsilon\theta\acute{\epsilon}\iota\sigma\alpha$ (for λυθειντ-σα), $\pi\acute{\alpha}\sigma\alpha$ (for παντ-σα).

NOTE 2. N standing alone before $\sigma\iota$ of the dative plural is dropped without lengthening the vowel; as $\delta\alpha\acute{\iota}\mu\sigma\iota$ (for δαιμον-σι). Compare $\pi\acute{\alpha}\sigma\iota$ (for παντ-σι), N. 1.

So $\nu\tau$ in *adjectives* in $\epsilon\iota\varsigma$, but never in participles; as $\chi\alpha\rho\acute{\iota}\epsilon\iota\sigma\iota$ (for χαριεντ-σι); but $\tau\iota\theta\acute{\epsilon}\iota\sigma\iota$, as given above.

NOTE 3. The preposition $\acute{\epsilon}\nu$ is not changed before σ , ρ , or ζ . $\Sigma\acute{\upsilon}\nu$ becomes $\sigma\upsilon\sigma\text{-}$ before σ and a *vowel*, but $\sigma\upsilon\text{-}$ before σ and a *consonant* or before ζ . Thus, $\acute{\epsilon}\nu\rho\acute{\alpha}\pi\tau\omega$, $\acute{\upsilon}\sigma\sigma\iota\sigma\iota\tau\omicron\varsigma$, $\acute{\upsilon}\acute{\zeta}\nu\gamma\omicron\varsigma$.

NOTE 4. Some verbs in $\nu\omega$ change ν to σ before $\mu\alpha\iota$ in the perfect middle (§ 109, 6, Note) as $\phi\alpha\acute{\iota}\nu\omega$, $\pi\acute{\epsilon}\phi\alpha\sigma\text{-}\mu\alpha\iota$ (for $\pi\epsilon\phi\alpha\nu\text{-}\mu\alpha\iota$); and the ν reappears and is retained before $\sigma\alpha\iota$ in the second person, as in $\pi\acute{\epsilon}\phi\alpha\nu\text{-}\sigma\alpha\iota$. (See § 97, 4, with N. 2.)

7. The following changes occur when ι , representing an original j of the root ja (pronounced ya), follows the final consonant of a stem.

(a) Palatals (κ, γ, χ) and rarely other mutes with such an ι become $\sigma\sigma$ (later Attic $\tau\tau$); as $\phi\upsilon\lambda\acute{\alpha}\sigma\sigma\text{-}\omega$ (stem $\phi\upsilon\lambda\alpha\kappa\text{-}$) for $\phi\upsilon\lambda\alpha\kappa\text{-}\iota\omega$; $\eta\sigma\sigma\omega\nu$, *worse*, for $\eta\kappa\text{-}\iota\omega\nu$ (§ 73); $\tau\acute{\alpha}\sigma\sigma\text{-}\omega$ ($\tau\alpha\gamma\text{-}$), for $\tau\alpha\gamma\text{-}\iota\omega$; $\acute{\epsilon}\lambda\acute{\alpha}\sigma\sigma\omega\nu$, *less*, for $\acute{\epsilon}\lambda\alpha\chi\text{-}\iota\omega\nu$ (comp. of $\mu\iota\kappa\rho\acute{\omicron}\varsigma$, § 73); $\tau\alpha\rho\acute{\alpha}\sigma\sigma\text{-}\omega$ ($\tau\alpha\rho\alpha\chi\text{-}$), for $\tau\alpha\rho\alpha\chi\text{-}\iota\omega$; $\kappa\omicron\rho\acute{\upsilon}\sigma\sigma\text{-}\omega$ ($\kappa\omicron\rho\upsilon\theta\text{-}$), for $\kappa\omicron\rho\upsilon\theta\text{-}\iota\omega$.

(b) Δ (sometimes γ or $\gamma\gamma$) with ι forms ζ ; as $\phi\rho\acute{\alpha}\zeta\text{-}\omega$ ($\phi\rho\alpha\delta\text{-}$), for $\phi\rho\alpha\delta\text{-}\iota\omega$; $\kappa\omicron\mu\acute{\iota}\zeta\text{-}\omega$ ($\kappa\omicron\mu\iota\delta\text{-}$), for $\kappa\omicron\mu\iota\delta\text{-}\iota\omega$; $\kappa\rho\acute{\alpha}\zeta\text{-}\omega$ ($\kappa\rho\alpha\gamma\text{-}$), for $\kappa\rho\alpha\gamma\text{-}\iota\omega$; $\mu\acute{\epsilon}\zeta\omega\nu$ (Ion.) or $\mu\acute{\epsilon}\acute{\iota}\zeta\omega\nu$ (comp. of $\mu\acute{\epsilon}\gamma\alpha\varsigma$, *great*), for $\mu\epsilon\gamma\text{-}\iota\omega\nu$ (§ 73).

(c) Λ with ι forms λλ; as μᾶλλον, *more* (comp. of μάλ-α), for μάλ-ι-ον; στᾶλλον (στελ-), for στέλ-ι-ω; ἄλλο-μαι (άλ-), *leap*, for ἄλ-ι-ομαι (cf. Lat. *salio*); ἄλλος, *other*, for ἄλ-ι-ος (cf. Lat. *alius*).

(d) N and ρ with ι undergo *metathesis* (§ 14, 1), and ι is then contracted with the preceding vowel; as φαίν-ω (φαν-), for φαν-ι-ω (cf. Lat. *fug-i-o* from stem *fug-*); τείν-ω (τεν-), for τεν-ι-ω; ἀμείνων (ἀμεν-), *better*, for ἀμεν-ι-ω; χείρων (stem χερ-), *worse*, for χερ-ι-ω (§ 73); κεί-ρω (κερ-), for κερ-ι-ω; κρίνω (κρίν-), for κρίν-ι-ω (ῑ becoming ῖ) ἀμύνω (αμῦν-), for ἀμῦν-ι-ω; σῦρω for σῦρ-ι-ω (υῖ becoming ῥ). So μέλαινα (fem. of μέλας, *black*, stem μελαν-) for μελαν-ι-α (§ 67); σώτειρα (fem. of σωτήρ, *saving, saviour*, stem σωτερ-), for σωτερ-ι-α.

§ 17. 1. When a smooth mute (π, κ, τ) is brought before a rough vowel (either by elision or in forming a compound word), it is itself made rough. *E.g.*

Ἄφίημι (for ἀπ-ιημι), καθαιρέω (for κατ-αίρεω), ἀφ' ὧν (for ἀπό ὧν), νύχθ' ὄλην (for νύκτα ὄλην, § 12, 1; § 16, 1).

So in crasis, where the rough breathing may affect even a consonant not immediately preceding it. (See examples in § 11, 2.)

NOTE. The Ionic dialect does not observe this principle, but has (for example) ἀπ' οὔ, ἀπίημι (from ἀπό and ἦμι).

2. In reduplications (§ 101, 1) an initial rough mute is always made smooth, to avoid two rough consonants in successive syllables. *E.g.*

Πέφυκα (for φεφυκα), perfect of φύω; κέχηνα (for χεχηνα), perf. of χάσκω; τέθηλα (for θεθηλα), perf. of θάλλω. So in τίθημι (for θι-θημι), § 121, 3.

NOTE. A similar change takes place in a few verbs which originally had two rough consonants in the stem; as τρέφω (stem τρεφ- for θρεφ-), *nourish*, fut. θρέψω, aor. pass. ἐθρέφθην; τρέχω (τρεχ- for θρεχ-), *run*, fut. θρέξομαι; ἐτάφην, from θάπτω (ταφ- for θαφ-), *bury*; see also θρύπτω, τύφω, and stem (θαπ-), in the Catalogue of Verbs. So in ἐτύθην (for ἐθυθην) fromθύω, and ἐτέθην (for ἐθεθην) from τίθημι. So in θρίξ, *hair*, gen. τριχός (stem τριχ- for θριχ-); and in ταχύς, *swift*, comparative θάσσων for θαχ-ων, § 16, 7, a). Here the first aspirate reappears whenever the second is lost. See § 110, VI. N. 3.

3. The ending θι of the first aorist imperative passive becomes τι after θη- of the tense stem (§ 116, 3); as λύθητι (for λυθη-θι), φάνθητι (for φανθη-θι); but φάνη-θι.

SYLLABLES.

§ 18. 1. A Greek word has as many syllables as it has separate vowels or diphthongs. The syllable next to the last is called the *penult* (*pen-ultima, almost last*); the one before the penult is called the *antepenult*.

2. A *pure syllable* is one whose vowel or diphthong immediately follows another vowel or diphthong; as the last syllable of *φιλέω, οίκία, χρύσεος*.

NOTE. In most editions of the Greek authors, the following rules are observed in dividing syllables at the end of a line:—

1. Single consonants, combinations of consonants which can begin a word (which can be seen from the Lexicon), and mutes followed by *μ* or *ν*, are placed at the beginning of a syllable. Other combinations of consonants are divided: thus, *ἔ-χω, ἐ-γώ, ἐ-σπέ-ρα, νέ-κταρ, ἀ-κμή, δε-σμός, μι-κρόν, πρᾶ-γμα-τος, πρᾶσ-σω, ἐλ-πίς, ἐν-δόν*.

2. Compound words are divided into their original parts; but when the final vowel of a preposition has been elided in composition, the compound is divided like a simple word: thus *προσ-ά-γω* (from *πρός* and *ἄγω*); but *πα-ρά-γω* (from *παρά* and *ἄγω*).

QUANTITY OF SYLLABLES.

§ 19. 1. A syllable is long by *nature* when it has a long vowel or a diphthong; as in *τιμή, κτείνω*.

2. A syllable is long by *position* when its vowel is followed by two consonants or a double consonant; as in *ῥοτυξ*.

3. When a vowel *short by nature* is followed by a mute and a liquid, the syllable is *common* (*i.e.* either long or short); as in *τέκνον, ὕπνος, ὕβρις*. But in Attic poetry such a syllable is generally short; in other poetry it is generally long.

NOTE 1. A *middle mute* (*β, γ, δ*) before *λ, μ, or ν* generally lengthens a preceding vowel; as in *ἀγνώς, βιβλίον, δόγμα*.

NOTE 2. E in *έκ* is long when a liquid follows, either in composition or in the next word; as *έκλέγω*, *έκ νεών* (both -υ-).

§ 20. The quantity of most syllables can be seen at once. Thus *η* and *ω* and all diphthongs are long by nature; *ε* and *ο* are short by nature. (See § 2.)

When *α*, *ι*, and *υ* are not long by position, their quantity must generally be learned by observation. But it is to be remembered that

1. Every vowel arising from contraction or crasis is long; as *α* in *γέρᾱ* (for *γέρραα*), *ᾶκων* (for *ᾶέκων*), and *κᾶν* (for *καὶ ᾶν*).

2. The endings *ας* and *υς* are long when *υ* or *υτ* has been dropped before *σ* (§ 16, 6, and N. 1).

3. The accent often shows the quantity of a vowel. (See § 21, 1; § 22.)

The quantity of the terminations of nouns and verbs will be stated below in the proper places.

ACCENT.

GENERAL PRINCIPLES.

§ 21. 1. There are three accents, the *acute* (´), the *grave* (`), and the *circumflex* (ˆ). The *acute* can stand only on one of the last three syllables of a word, the *circumflex* only on one of the last two, and the *grave* only on the last. The *circumflex* can stand only on a syllable long by *nature*.

REMARK. The marks of accent were invented by Aristophanes of Byzantium, an Alexandrian scholar, about 200 B. C., in order to teach foreigners the correct accent in pronouncing Greek. By the ancient theory every syllable not having either the acute or the circumflex was said to have the grave accent; and the circumflex, originally formed thus ˆ, was said to result from the union of an acute and a following grave.

NOTE 1. The grave accent is never used except in place of the acute in the case mentioned in § 23, 1, and occasionally on the indefinite pronoun *τις, τὶ* (§ 84).

NOTE 2. The accent (like the breathing) stands on the second vowel of a diphthong. (See § 4, 1, Note 1.)

2. A word is called *oxytone* (*sharp-toned*) when it has the acute on the last syllable; *paroxytone*, when it has the acute on the penult; *proparoxytone*, when it has the acute on the antepenult.

A word is called *perispomenon* when it has the circumflex on the last syllable; *properispomenon*, when it has the circumflex on the penult. These terms refer to the shape of the mark (^~) as *twisted*, or *circumflexed*, *περισπόμενος*.

A word is called *barytone* (*grave* or *flat-toned*) when its last syllable has no accent, i.e. when (on the ancient theory) it has the grave accent.

3. When a word throws its accent as far back as possible (§ 22), it is said to have *recessive* accent. This is especially the case with verbs (§ 26). (See § 25, 1, Note.)

§ 22. 1. The antepenult cannot be accented if the last syllable is long either by nature or by position. If accented, it takes the acute; as *πέλεκυς, ἄνθρωπος*.

2. The penult, if accented, takes the circumflex if it is long by nature and if *at the same time* the last syllable is short by nature; as *μῆλον, νῆσος, ἥλιξ*. Otherwise, if accented, it takes the acute.

NOTE 1. Final *αι* and *οι* are considered short in determining the accent; as *ἄνθρωποι, νῆσοι*: except in the optative mood, and in the adverb *οἴκοι*, *at home*; as *τιμήσαι, ποιήσοι* (not *τίμησαι* or *ποίησοι*).

NOTE 2. Genitives in *εως* and *εων* from nouns in *ις* and *υς* of the third declension (§ 53, 1, N. 2), all cases of nouns and adjectives in *ως* and *ων* of the *Attic* second declension (§ 42, 2), and the Ionic genitive in *εω* of the first (§ 39, 3), allow the acute on the antepenult; as *ἀνώγειω, πόλειω, Τήρειω* (Τήρης). For *ώσπερ, οἶδε*, &c., see § 28, N. 3.

§ 23. 1. An oxytone changes its acute to the grave before other words in the same sentence; as τοὺς πονηροὺς ἀνθρώπους (for τοὺς πονηροὺς ἀνθρώπους).

NOTE. This change is not made before *enclitics* (§ 28) nor before an elided syllable (§ 24, 3), nor in the interrogative τίς, τί (§ 84). It is generally made before a comma, but not before a colon.

2. When a dissyllabic preposition follows its case, it throws its accent back to the penult; as τούτων περί, *about these*. This is called *anastrophe* (ἀναστροφή, *turning back*).

This occurs in Attic prose only with περί, but in the poets with all the dissyllabic prepositions except ἀνά, διά, ἀμφί, and ἀντί. In Homer it occurs when a preposition follows a verb from which it is separated by *tnesis* (§ 191, N. 3); as ὀλέσας ἄπο, *having destroyed*. *Anastrophe* takes place also when a preposition stands for itself compounded with εἶστίν; as πάρα for πάρεστιν.

ACCENT OF CONTRACTED SYLLABLES.

§ 24. 1. A contracted syllable is accented if either of the original syllables had an accent. If it is a penult or antepenult, the accent is regular (§ 22). If it is a final syllable, it is circumflexed; but if the original word had the acute on the last syllable, this is retained. *E.g.*

Τιμώμενος from τιμάμενος, φιλεῖτε from φιλέετε, τιμῶ from τιμάω; but βεβῶς from βεβάως. This proceeds from the ancient principle (§ 21, 1, Rem.) that the circumflex comes from ' and ', never from ' and ' ; so that τιμάω gives τιμῶ, but βεβάως gives βεβῶς.

NOTE. If neither of the original syllables had an accent, the accent is not affected by contraction; as τίμα for τίμαε.

Some exceptions to the rule of § 24, 1 will be noticed under the declensions. (See § 43, Note; § 65.)

2. In crasis, the accent of the first word is lost and that of the second remains; as τὰγαθά for τὰ ἀγαθά, ἐγῶδα for ἐγὼ οἶδα, κᾶτα for καὶ εἶτα; τᾶλλα for τὰ ἄλλα.

3. In elision, oxytone prepositions and conjunctions lose their accent with the elided vowel; other oxytones throw the

accent back to the penult, but without changing the acute to the grave (§ 23, 1, Note). *E.g.*

Ἐπ' αὐτῷ for ἐπὶ αὐτῷ, ἀλλ' εἶπεν for ἀλλὰ εἶπεν, φήμ' ἐγώ for φημί ἐγώ, κάκ' ἔπη for κακὰ ἔπη.

ACCENT OF NOUNS AND ADJECTIVES.

§ 25. 1. The place of the accent in the nominative singular must generally be learned by observation. The other cases accent *the same syllable* as the nominative, if the last syllable permits (§ 22); otherwise, the following syllable. *E.g.*

Θάλασσα, θαλάσσης, θάλασσαν, θάλασσαι, θαλάσσαις; κόραξ, κόρακος, κόρακες, κοράκων; πρᾶγμα, πράγματος, πραγμάτων; ὀδούς, ὀδόντος, ὀδόντων, ὀδοῦσιν.

The *kind* of accent is determined as usual (§ 22); as νῆσος, νήσου, νήσον, νῆσοι, νήσοις. (See also § 25, 2.)

NOTE. The following nouns and adjectives have *recessive* accent (§ 21, 3): — (a) contracted adjectives in οος (§ 43, N. 3): (b) the neuter singular and vocative singular of adjectives in ων, ον (except those in φρων, compounds of φρήν), and the neuter of comparatives in ων; as εὐδαίμων, εὐδαίμων (§ 66); βελτίων, βέλτιον (§ 72, 2); but δαιφρων, δαιφρον: (c) many barytone compounds in ης in all forms; as αὐτάρκης, αὐταρκες, gen. pl. αὐτάρκων; φιλάληθης, φιλάληθες; but ἀληθής, ἀληθές; — this includes vocatives like Σώκρατες, Δημόσθενες (§ 52, 2, N. 1): (d) the vocative of syncopated nouns in ηρ (§ 57), of compound proper names in ων, as Ἀγάμεμνον, Αὐτόμεδον (except Λακεδαίμων), and of Ἀπόλλων, Ποσειδῶν, σωτήρ, σάνιουρ, and (Hom.) δᾶήρ, *brother-in-law*, — voc. Ἀπολλων, Πόσειδον, σῶτερ, δᾶερ.

2. The last syllable of the genitive and dative of oxytones of the first and second declensions is circumflexed. In the *first* declension, ων of the genitive plural is circumflexed (§ 36, Note), except in the feminine of barytone adjectives and participles in ος, which is spelt and accented like the masculine and neuter. *E.g.*

Τιμῆς, τιμῆ, τιμαῖν, τιμῶν, τιμαῖς; θεοῦ, θεῶ, θεοῖν, θεῶν, θεοῖς; also δικῶν, δοξῶν (from δίκη, δόξα), but ἀξίων, λεγομένων (fem. gen. plur. of ἄξιος, λεγόμενος, § 62, 3).

NOTE. The genitive and dative of the Attic second declension (§ 42, 2) are exceptions.

3. Most monosyllables of the third declension accent the last syllable in the genitive and dative of all numbers: here *ων* and *ου* are circumflexed. *E.g.*

Θής, *servant*, θητός, θητί, θητοῖν, θητῶν, θησί.

NOTE 1. Παῖς, *child*, Τρώς, *Trojan*, δάς, *torch*, δμῶς, *slave*, φῶς, *light*, οὖς, *ear*, and a few others, violate the last rule in the genitive dual and plural; so πᾶς, *all*, in both genitive and dative plural: as παῖς, παιδός, παιδί, παισί, but παιδῶν; πᾶς, παντός, παντί, πάντων, πᾶσι.

NOTE 2. The interrogative τίς, τίνος, τίτι, &c., always accents the first syllable. So do all monosyllabic participles; as ὄν, ὄντος, ὄντι, ὄντων, οὔσι; βᾶς, βάντος.

NOTE 3. Some further exceptions occur in irregular nouns, and others will be noticed under the different declensions.

ACCENT OF VERBS.

§ 26. Verbs throw the accent as far back as the last syllable permits; as βουλεύω, βουλεύομεν, βουλεύουσιν; παρέχω, πάρεχε, ἀποδίδωμι, ἀπόδοτε.

NOTE 1. This applies to compound as well as simple verbs. But the accent (in compound verbs) can never precede the augment: thus, παρείχων (not πάρειχων). So when the verb begins with a long vowel or a diphthong not augmented; as ἐξέυρον (not ἔξευρον).

NOTE 2. Participles in their *inflection* are accented as nouns (§ 25, 1), not as verbs. Thus, βουλεύων has in the neuter βουλεύον (not βούλεον); φιλέων, φιλῶν, has φιλέον (not φίλεον), φιλοῦν (§ 69).

NOTE 3. The chief exceptions to the principle just stated (§ 26) are these:—

(1.) The following forms accent the penult: the first aorist active infinitive, the second aorist middle infinitive, the perfect passive infinitive and participle, and all infinitives in *ναι* or *μεν* (except those in *μεναι*). Thus, βουλεύσαι, γενέσθαι, λελύσθαι, λελυμένος, ιστάναι, δίδοναι, λελυκέναι, δόμεν and δόμεναι (both Epic for δούναι).

Add the compounds of δός, ἔς, θές, and σχές; as ἀπόδος.

(2.) The following forms have the *acute* on the last syllable: the second aorist active participle, participles in *εις*, *ους*, *υς*, and *ως*, and

present participles in *ας* from verbs in *μι*. Thus, *λιπών, λυθείς, δίδους, δεικνύς, λελυκώς, ιστάς* (pres.), but *λύσας* and *στήσας* (aor.).

Add the imperatives *ιδέ, εἰπέ, ἔλθέ, εὔρέ, and λαβέ*.

(3.) The following *circumflex* the last syllable: the second aorist active infinitive in *εω*, and the second person singular of the second aorist middle imperative in *ου*, except when the latter is compounded with a *dissyllabic* preposition (not elided). Thus, *λιπεῖν, λιποῦ, προδοῦ, ἀπολοῦ, ἀφ-οῦ* (but *κατάθου, περιίδου*).

NOTE 4. For optatives in *οι* and *αι* see § 22, Note 1. Some other exceptions occur, especially in irregular verbs (like *εἰμί* and *φημί*.) See also § 122, N. 2.

ENCLITICS.

§ 27. An *enclitic* is a word which loses its own accent, and is pronounced as if it were part of the preceding word; as *ἄνθρωποι τε* (like *hominésque* in Latin). The enclitics are:

1. The personal pronouns *μοῦ* (*μεῦ*), *μοί, μέ*; *σοῦ* (*σέο, σεῦ*), *σοί* (*τοί*), *σέ* (*τέ, τίν, τύ*, accus.); *οὔ, οἶ, εἶ*, and (in poetry) *σφίσι* (with Ionic or poetic *σφί, σφίν, σφέ, σφωέ, σφωίν, σφέων, σφέας, σφᾶς, σφέα, εἶο, εῦ, ἔθεν, μίν, νίν*, § 79, 1).

2. The indefinite pronoun *τις, τὶ*, in all its forms; also the indefinite adverbs *πού, ποθί, πῆ, ποί, ποθέν, ποτέ, πῶ, πώς*. These must be distinguished from the interrogatives *τίς, ποῦ, πῆ*, &c. (§ 87).

3. The present indicative of *εἰμί, be*, and of *φημί, say*, except the forms *εἶ* and *φῆς*.

4. The particles *γέ, τέ, τοί, πέρ, νύν* (not *νῦν*); and the Epic *κέ* (or *κέν*), *θήν*, and *ρά*. Also the inseparable *-δε* in *οἶδε, τοῖσδε*, &c. (not *δέ, but*); and *-θε* and *-χι* in *εἶθε* and *ναίχι* (§ 28, N. 3).

§ 28. The *word before an enclitic* retains its own accent, and never changes a final acute to the grave (§ 23, 1).

1. If its last syllable is accented, the accent of the enclitic is merely dropped; as *τιμαί τε, τιμῶν τε, σοφός τις, καλῶς φησιν*.

2. If its last syllable is unaccented and it has not the acute on the penult, it receives from the enclitic an acute on the last syllable as an additional accent, while the enclitic loses its accent; as ἄνθρωπός τις, δειξόν μοι, παῖδες τινες, οὗτός ἐστιν, εἶ τις.

3. If it has the acute on the penult, it receives no second accent. A monosyllabic enclitic here drops its accent; a dissyllabic enclitic retains it. Thus, τούτου γε, πόσος τις, ἄνδρες τινές (but παῖδες τινες), οὕτω φησίν (but οὗτός φησιν).

NOTE 1. Enclitics retain their accent whenever special emphasis falls upon them: this occurs especially (1) when they begin a sentence, (2) when the preceding syllable is elided. The personal pronouns generally retain their accent after an *accented* preposition; here ἐμοῦ, ἐμοί, and ἐμέ are used (except in πρὸς με). The personal pronouns of the third person are not enclitic when they are direct reflexives (§ 144, 2); σφίσι never in Attic prose. Ἔστί at the beginning of a sentence, and when it signifies *existence* or *possibility*, becomes ἔστι; so after οὐκ, μή, εἰ, ὡς, καί, ἀλλ' (for ἀλλά), and τοῦτ' (for τοῦτο).

NOTE 2. When several enclitics occur in succession, each takes an acute from the following, the last remaining without accent; as εἶ τίς τί σοί φησιν, *if any one is saying anything to you*.

NOTE 3. When an enclitic forms the last part of a compound word, the compound is accented as if the enclitic were a separate word. Thus, οὔτινος, ᾧτιμι, ὄντινων, ὥσπερ, ὥστε, οἶδε, τοῦσδε, εἶτε, οὔτε, μήτε, are only apparent exceptions to § 22.

PROCLITICS.

§ 29. A *proclitic* is a word which has no accent, and is pronounced as if it were part of the following word. The proclitics are the articles ὁ, ἡ, οἱ, αἱ, and the particles εἰ, ὡς, οὐ (οὐκ, οὐχ), εἰς (ἐς), ἐκ (ἐξ), ἐν (ἐν).

NOTE 1. Οὐ takes the acute at the end of a sentence; as πῶς γὰρ οὐ; *for why not?* Ὡς and sometimes ἐκ and ἐς take the acute when (in poetry) they follow their noun; as κακῶν ἐξ, *from evils*; θεὸς ὧς, *as a God*. Ὡς is accented also when it means *thus*; as ὧς εἶπεν, *thus he spoke*. This use of ὧς is chiefly poetic; but καὶ ὧς, *even thus*, and οὐδ' ὧς or μηδ' ὧς, *not even thus*, sometimes occur in Attic prose.

NOTE 2. When δ is used for the relative $\delta\varsigma$ (§ 140), it is accented (as in *Od.* ii. 262); and many editors accent all articles when they are demonstrative, as in *Il.* i. 9, δ γὰρ βασιλῆι χολωθείς.

DIALECTIC CHANGES IN LETTERS.

§ 30. 1. The Ionic dialect is marked by the use of η where the Attic has \bar{a} ; and the Doric by the use of \bar{a} where the Attic has η . Thus, Ionic γενεή for γενεά, ἰήσομαι for ἰάσομαι (from ἰάομαι, § 109, 1); Doric τιμᾶσῶ for τιμήσω (from τιμάω). But an Attic \bar{a} caused by contraction (as in τίμᾱ from τίμαε), or an Attic η lengthened from ϵ (as in φιλήσω from φιλέω), § 109, 1), is never thus changed.

2. The Ionic often has $\epsilon\iota$, $\omicron\upsilon$, for Attic ϵ , \omicron ; and $\eta\grave{\iota}$ for Attic $\epsilon\iota$ in nouns and adjectives in $\epsilon\iota\omicron\varsigma$, $\epsilon\iota\omicron\nu$; as ξέινος for ξένος, μῶϊνος for μόνος; βασιλῆϊος for βασιλείος.

3. The Ionic does not avoid successive vowels, like the Attic; and it therefore very often omits contraction (§ 9). It contracts $\epsilon\omicron$ and $\epsilon\omicron\nu$ into $\epsilon\nu$ (especially in Herodotus); as ποιῆμεν, ποιῆσι (from ποιέομεν, ποιέουσι), for Attic ποιούμεν, ποιούσι. Herodotus does not use ν movable (§ 13, 1). See also § 17, 1, Note.

PUNCTUATION MARKS.

§ 31. The Greek uses the *comma* (,) and the *period* (.) like the English. It has also a *colon*, a point above the line (·), which is equivalent to the English colon and semicolon. Its mark of interrogation (;) is the same as the English semicolon. The mark of exclamation (!) is sometimes used in modern editions of Greek authors.

PART II.

INFLECTION.

§ 32. 1. INFLECTION is a change in the form of a word, made to express its relation to other words. It includes the *declension* of nouns, adjectives, and pronouns, and the *conjugation* of verbs.

2. Every inflected word has a fundamental part, which is called the *stem*. To this are appended various letters or syllables, called *endings*, to form cases, tenses, persons, numbers, &c.

NOTE. Most words contain a still more primitive element than the stem, which is called the *root*. Thus, the stem of the verb *τιμάω*, honor, and that of the noun *τιμή*, is *τιμα-*, that of *τίσις*, payment, recompense, is *τισι-*, that of *τίμιος*, held in honor, is *τιμιο-*, that of *τίμημα* (*τιμήματος*), valuation, is *τιμηματ-*; but all these stems are developed from one root, *τι-*, which is seen pure in the verb *τίω*, honor. In *τίω*, therefore, the stem of the verb and the root are the same.

The stem itself may be modified and assume various forms in different parts of a noun or verb. Thus the same verbal stem may in different tenses appear as *λιπ-*, *λειπ-*, and *λοιπ-*; and the same nominal stem may appear as *τιμα-* and *τιμη-*.

§ 33. 1. There are three *numbers*; the singular, the dual, and the plural. The singular denotes one object, the plural more than one. The dual is sometimes used to denote two objects, but even here the plural is more common.

2. There are three *genders*; the masculine, the feminine, and the neuter.

NOTE 1. The *grammatical* gender in Greek is very often different from the *natural* gender. Especially many names of things are masculine or feminine. A Greek noun is called masculine, feminine, or neuter, when it requires an adjective or article to take the form adapted to either of these genders. The gender is often indicated by prefixing the article; as (ὁ) ἀνὴρ, *man*; (ἡ) γυνή, *woman*; (τὸ) πρᾶγμα, *thing*. (See § 78.)

NOTE 2. Nouns which may be either masculine or feminine are said to be of the *common* gender: as (ὁ, ἡ) θεός, *God* or *Goddess*. Names of animals which include both sexes, but have only one grammatical gender, are called *epicene* (ἐπίκωμος); as ὁ ἀετός, *the eagle*; ἡ ἀλώπηξ, *the fox*.

NOTE 3. The gender must often be learned by observation. But names of males are generally masculine, and names of females feminine. Most names of *rivers*, *winds*, and *months* are masculine; and most names of *countries*, *towns*, *trees*, and *islands* are feminine. Most nouns denoting *qualities* or *conditions* are feminine; as ἡ ἀρετή, *virtue*, ἐλπίς, *hope*. Diminutive nouns are neuter; as παιδίον, *child*. Other rules are given under the declensions (§§ 35, 40, 58) and in § 129.

3. There are five *cases*; the nominative, genitive, dative, accusative, and vocative.

The nominative and vocative plural are always alike. In neuters, the nominative, accusative, and vocative are alike in all numbers; and in the plural these cases end in ᾶ. The nominative, accusative, and vocative dual are always alike; and the genitive and dative dual are always alike.

NOTE 1. The cases have in general the same meaning as the corresponding cases in Latin; as Nom. *a man* (as subject), Gen. *of a man*, Dat. *to* or *for a man*, Accus. *a man* (as object), Voc. *O man*. The chief functions of the Latin ablative are divided between the Greek genitive and dative. (See Remark before § 157.)

NOTE 2. All the cases except the nominative and vocative are called *oblique* cases.

NOUNS.

§ 34. There are three declensions of nouns, in which also all adjectives and participles are included.

These correspond in general to the first three declensions in Latin. (See § 45, 2, Note). The first is sometimes called the *A declension*, and the second the *O declension*; these two together are sometimes called the *Vowel declension*, as opposed to the third or *Consonant declension* (§ 45, 1). The principles which are common to adjectives, participles, and substantives are given under the three declensions of nouns.

NOTE. The name *noun* (*ὄνομα*), according to ancient usage, includes both substantives and adjectives. But by modern custom *noun* is often used as synonymous with substantive, and it is so used in the present work.

FIRST DECLENSION.

§ 35. Stems of the first declension end originally in *a*, which is often modified into *η* in the singular. The nominative singular of feminines ends in *a* or *η*; that of masculines ends in *ας* or *ης*.

§ 36. The following table shows the *terminations* in all the cases of this declension. These consist of the final *a* (or *η*) of the stem united with the *case-endings* (§ 32, 2). See § 45, 2, N.

	SINGULAR.		DUAL.	PLURAL.
	Feminine.	Masculine.		
N.	α η	ās ης	N. A. V. ā	N. αι
G.	ās or ης ης	ου (for αο)		G. D. αιυ
D.	α or η η	α η		
A.	αν ην	αν ην		A. āς
V.	α η	ā ā or η		V. αι

NOTE. Here, as in most cases, the relation of the stem to the terminations must be explained by reference to the earlier forms of the language. Thus, *ōn* of the genitive plural (§ 25, 2) is contracted from the Homeric *āwn* (§ 39); and *ou* of the genitive singular comes from the Homeric *ao* (through a form *eo*) by contraction. The stem in *a* may thus be seen in all the cases of *oikía* and *ταμίας*, and (with the change of *a* to *η* in the singular) also in all the other paradigms. (See § 45, 2, Note.) The forms in *a* and *η* have no case-endings.

§ 37. 1. The nouns (*ῆ*) τιμή, *honor*, (*ῆ*) οἰκία, *house*, (*ῆ*) χώρα, *land*, (*ῆ*) Μοῦσα, *Muse*, (*ό*) πολίτης, *citizen*, (*ό*) ταμίας, *steward*, are thus declined:—

Singular.

N.	τιμή	οικία	χώρα	Μούσα	πολίτης	ταμίας
G.	τιμῆς	οικίας	χώρας	Μούσης	πολίτου	ταμίου
D.	τιμῆ	οικίᾳ	χώρᾳ	Μούσῃ	πολίτῃ	ταμίᾳ
A.	τιμῆν	οικίᾱν	χώραν	Μούσαν	πολίτην	ταμίαν
V.	τιμή	οικίᾱ	χώρα	Μούσα	πολίτα	ταμίᾱ

Dual.

N. A. V.	τιμά	οικία	χώρα	Μούσα	πολίτα	ταμία
G. D.	τιμαῖν	οικίαιν	χώραιν	Μούσαιν	πολίταιν	ταμίαιν

Plural.

N.	τιμαί	οικίαι	χώραι	Μούσαι	πολίται	ταμίαι
G.	τιμῶν	οικιῶν	χωρῶν	Μουσῶν	πολιτῶν	ταμιῶν
D.	τιμαῖς	οικίαις	χώραις	Μούσαις	πολίταις	ταμίαις
A.	τιμάς	οικιάς	χώρας	Μούσας	πολίτας	ταμίας
V.	τιμαί	οικίαι	χώραι	Μούσαι	πολίται	ταμίαι

The following show varieties of quantity and accent:—

θάλασσᾶ, *sea*, θαλάσσης, θαλάσση, θάλασσαν; Pl. θάλασσαι, &c.
 γέφυρᾶ, *bridge*, γεφύρας, γεφύρα, γέφυραν; Pl. γέφυραι, &c.
 σκιά, *shadow*, σκιᾶς, σκιᾶ, σκιάν; Pl. σκιάι, σκιῶν, σκιάις, &c.
 γνώμη, *opinion*, γνώμης, γνώμη, γνώμην; Pl. γνώμαι, γνωμῶν, &c.
 πείρα, *attempt*, πείρας, πείρα, πείραν; Pl. πείραι, πειρῶν, &c.

2. Nouns ending in *a* preceded by *ε*, *ι*, or *ρ*, and a few proper names, retain *a* throughout the singular, and are

declined like οἰκία or χώρα (those with *ä* like γέφυρα or πείρα). Other nouns in *a* are declined like Μοῦσα.

NOTE 1. The nouns in *ης* which have *ä* in the vocative singular (like πολίτης) are chiefly those in *της*, national appellatives (like Πέρσης, a *Persian*, voc. Πέρσᾶ), and compounds (like γεωμέτρης, a *geometer*, voc. γεωμέτρα). Δεσπότης, *master*, has voc. δέσποτᾶ. Most other nouns in *ης* have the vocative in *η*; as Κρονίδης, *son of Kronos*, Κρονίδη.

NOTE 2. The termination *a* of the nominative singular is always short when the genitive has *ης*. It is generally long when the genitive has *ας*; the exceptions, which can always be seen by the accent (§ 22), are chiefly (*a*) most nouns ending in *ρα* preceded by a diphthong or by *ῥ* (as μοῖρα, γέφῦρα), (*b*) most abstract nouns formed from the stems of adjectives in *ης* or *οος* (as ἀλήθεια, εὔνοια), (*c*) most compounds in *εια* (as μεσό-γεια), (*d*) common nouns in *εια* and *τρια* designating females (as βασίλεια, *queen*, ψάλτρια, *female harper*): but βασιλεία, *kingdom* (with *ā*).

NOTE 3. *αν* of the accusative singular and *a* of the vocative singular agree in quantity with *a* of the nominative. The quantity of all other vowels may be seen from the table in § 36.

NOTE 4. The nouns in *ä* always have *recessive* accent (§ 21, 3).

Contract Nouns of the First Declension.

§ 38. Most nouns in *aa*, *ea*, and *εας*, are contracted (§ 9). Μνάα, μνᾶ, μίνα, συκία, συκῆ, *fig-tree*, and Ἑρμέας, Ἑρμῆς, *Hermes (Mercury)*, are thus declined: —

Singular.

N.	(μνάα) μνᾶ	(συκία) συκῆ	(Ἑρμέας) Ἑρμῆς
G.	(μνάας) μνᾶς	(συκίας) συκῆς	(Ἑρμέου) Ἑρμού
D.	(μνάα) μνᾷ	(συκία) συκῆ	(Ἑρμέα) Ἑρμῆ
A.	(μνάαν) μνᾶν	(συκίαν) συκῆν	(Ἑρμέαν) Ἑρμῆν
V.	(μνάα) μνᾶ	(συκία) συκῆ	(Ἑρμέα) Ἑρμῆ

Dual.

N. A. V.	(μνάα) μνᾶ	(συκία) συκᾶ	(Ἑρμέα) Ἑρμᾶ
G. D.	(μνάαιν) μναῖν	(συκίαιν) συκαῖν	(Ἑρμέαιν) Ἑρμαῖν

Plural.

N.	(μνάαι)	μναῖ	(συκέαι)	συκαῖ	(Ἑρμέαι)	Ἑρμαῖ
G.	(μναῶν)	μνῶν	(συκεῶν)	συκῶν	(Ἑρμεῶν)	Ἑρμῶν
D.	(μνάαις)	μναῖς	(συκέαις)	συκαῖς	(Ἑρμέαις)	Ἑρμαῖς
A.	(μνάας)	μνάς	(συκέας)	συκάς	(Ἑρμέας)	Ἑρμάς
V.	(μνάαι)	μναῖ	(συκέαι)	συκαῖ	(Ἑρμέαι)	Ἑρμαῖ

NOTE 1. Βορέας, *North wind*, which appears uncontracted in Attic, has also a contracted form Βορράς, (with irregular ρρ), gen. (of Doric form, § 39, 3) Βορρά, dat. Βορρά, acc. Βορράν, voc. Βορρά.

NOTE 2. For εα contracted to ᾶ in the dual and the accusative plural, see § 9, 3, Note. For contract adjectives of this class, see § 65.

Dialects.

§ 39. 1. Ionic η, ης, η, ην, in the singular, for ᾶ, ᾶς, α, ἄν. Doric ᾶ, ᾶς, α, ἄν, for η, &c. in the same cases. (See § 30.) The Ionic generally uses the uncontracted forms of contract nouns.

2. *Nom. Sing.* Hom. sometimes ᾶ for ης; as ἰππότα for ἰππότης, *horseman*. (Compare Latin *poeta* = ποιητής.)

3. *Gen. Sing.* For ου, Hom. ᾶο, εω, sometimes ω; as Ἀτρείδαο, Ἀτρείδεω, βορέω: Hdt. εω, rarely έω for έεω (sometimes εω in old Attic proper names): Doric ᾶ (rarely in Attic nouns in ας).

4. *Gen. Plur.* Hom. ᾶων, έων (whence, by contraction, Attic ὦν, Doric ἄν); as ναυτᾶων, ναυτέων (Att. ναυτῶν): Hdt. έων.

5. *Dat. Plur.* Poetic αισι, Hom. ησι, ης; Hdt. ης; as τιμαῖσι, Μούσῃσι or Μούσῃς (for Μούσαις).

SECOND DECLENSION.

§ 40. The nominative singular of most nouns of the second declension ends in ος or ον (gen. ου). Those in ος are masculine, rarely feminine; those in ον are neuter.

NOTE. The stem of nouns of this declension ends in ο, which is sometimes lengthened to ω. It becomes ε in the vocative singular; and ᾶ in the nominative, accusative, and vocative plural of neuters.

§ 41. The following table shows the terminations of nouns in ος and ον in this declension, that is, the final ο of the stem (with its modifications) united with the case-endings: —

SINGULAR.		DUAL.		PLURAL.	
Masc. & Fem.	Neuter.	Masc., Fem., & Neuter.		Masc. & Fem.	Neut.
N.	ος ον			N.	οι ᾶ
G.	ου (for οο)	N. A. V.	ω (for ο)	G.	ων (for οων)
D.	ω for οι)	G. D.	οιν	D.	οις
A.	ον			A.	ους (for ονς) ᾶ
V.	ε ον			V.	οι ᾶ

NOTE. Looking at the original forms of these terminations (§ 36, Note), we see the stem in *ο* in all the cases except in the vocative singular in *ε* and the neuter plural in *α*. (See § 45, 2, Note.)

§ 42. 1. The nouns (ὁ) λόγος, *word*, (ἡ) νῆσος, *island*, (ὁ, ἡ) ἄνθρωπος, *man* or *human being*, (ἡ) ὁδός, *road*, (τὸ) δῶρον, *gift*, are thus declined:—

Singular.

N.	λόγος	νῆσος	ἄνθρωπος	ὁδός	δῶρον
G.	λόγου	νῆσου	ἀνθρώπου	ὁδοῦ	δώρου
D.	λόγῳ	νῆσῳ	ἀνθρώπῳ	ὁδῷ	δώρῳ
A.	λόγον	νῆσον	ἄνθρωπον	ὁδόν	δῶρον
V.	λόγε	νῆσε	ἄνθρωπε	ὁδέ	δῶρον

Dual.

N. A. V.	λόγῳ	νῆσῳ	ἀνθρώπῳ	ὁδώ	δώρῳ
G. D.	λόγοιν	νῆσοιν	ἀνθρώποιν	ὁδοῖν	δώροιν

Plural.

N.	λόγοι	νῆσοι	ἄνθρωποι	ὁδοί	δῶρα
G.	λόγων	νῆσων	ἀνθρώπων	ὁδῶν	δώρων
D.	λόγοις	νῆσοις	ἀνθρώποις	ὁδοῖς	δώροις
A.	λόγους	νῆσους	ἀνθρώπους	ὁδούς	δῶρα
V.	λόγοι	νῆσοι	ἄνθρωποι	ὁδοί	δῶρα

Thus decline νόμος, *law*, κίνδυνος, *danger*, ποταμός, *river*, βίος, *life*, θάνατος, *death*, σῦκον, *fig*, ἱμάτιον, *outer garment*.

NOTE. The nominative in *ος* is sometimes used for the vocative in *ε*; as ὦ φίλος (§ 157, Note). Θεός, *God*, has always θεός as vocative. Ἀδελφός, *brother*, has voc. ἀδελφε.

2. A few masculine and feminine nouns of this declension end in *ως* (gen. *ω*), and a few neuters in *ων* (gen. *ω*). This is often called the *Attic declension*. The nouns (ὁ) νεώς, *temple*, and (τὸ) ἀνώγειον, *hall*, are thus declined:—

<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>	
N.	νεώς			N.	νεῶ
G.	νεώ	N. A. V.	νεώ	G.	νεών
D.	νεῶ	G. D.	νεῶν	D.	νεῶς
A.	νεών			A.	νεώς
V.	νεώς			V.	νεῶ
N. A. V.	ἀνώγειον	N. A. V.	ἀνώγειω	N. A. V.	ἀνώγειω
G.	ἀνώγειω	G. D.	ἀνώγειων	G.	ἀνώγειων
D.	ἀνώγειω			D.	ἀνώγειως

The accent of these nouns is irregular (N. 2). (See § 22, N. 2; and § 25, 2, Note. See also § 53, 1, N. 2.)

NOTE 1. Some masculines and feminines of this class may drop *ν* of the accusative singular; as λαγώς, accus. λαγών or λαγῶ. So Ἄθως, τὸν Ἄθων or Ἄθω; Κῶς, τὴν Κῶν or Κῶ; and Κέως, Τέως, Μίνως. Ἔως, *dawn*, has regularly τὴν Ἔω.

NOTE 2. Most nouns in *εως* which follow the Attic declension have older forms in *ᾱος* or *ηος* (with reversed quantity); as Hom. λαός, *people*, Att. λεός; Dor. νᾱός, Ion. νηός, Att. νεός; Hom. Μενέλαος, Att. Μενέλεως. In words like Μενέλεως, the original accent is retained. (See § 53, 3, N. 1; § 54, Note.)

Contract Nouns of the Second Declension.

§ 43. Many nouns in *εος*, *οος*, *εον*, and *οον* are contracted. Νόος, νοῦς, *mind*, and ὀστέον, ὀστοῦν, *bone*, are thus declined:—

<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>	
N.	(νόος) νοῦς			N.	(νόοι) νοῖ
G.	(νόου) νοῦ	N. A. V. (νόω) νῶ		G.	(νόων) νῶν
D.	(νόφ) νῶ	G. D. (νόοιν) νοῖν		D.	(νόοις) νοῖς
A.	(νόον) νοῦν			A.	(νόους) νοῦς
V.	(νόε) νοῦ			V.	(νόοι) νοῖ
N. A. V. (ὀστέον) ὀστοῦν		N. A. V. (ὀστέω) ὀστώ		N. V. A. (ὀστέα) ὀστᾶ	
G.	(ὀστέου) ὀστοῦ	G. D. (ὀστέοιν) ὀστοῖν		G.	(ὀστέων) ὀστώων
D.	(ὀστέφ) ὀστῶ			D.	(ὀστέοις) ὀστοῖς

For the forms in *εος* and *οον*, which are generally adjectives, see § 65.

NOTE. The accent of these contract forms is irregular in several points:—

1. The nominative, accusative, and vocative dual contract *έω* and *ώω* into *ώ* (not *ῶ*). See § 24, 1.

2. Adjectives in *εος* circumflex the last syllable of all contract forms; as *χρῦσεος*, *χρῦσοῦς* (not *χρῦσους*, § 24, 1), *golden*. So *κάνεον*, *κανοῦν*, *basket*. Except *ώ* in the dual, just mentioned.

3. The contracted forms of compounds in *οος* follow the accent of the *contracted* nominative singular; as *ἀντίπνοος*, *ἀντίπνοος*, *blowing against*, gen. *ἀντιπνούου*, *ἀντίπνου* (not *ἀντιπνοῦ*), &c.

For *εα* contracted to *ᾶ* in the neuter plural, see § 9, 3, Note.

Dialects.

§ 44. 1. *Gen. Sing.* Epic *οιο* (for *οιο*), Doric *ω* (for *οο*); as *θεοῖο*, *μεγάλω*. Attic *ου* is contracted from *οο*.

2. *Gen. and Dat. Dual.* Epic *οιν* for *οιν*; as *ἵπποιν*.

3. *Dat. Plur.* Ionic and poetic *οισι* for *οις*; as *ἵπποισι*.

4. *Acc. Plur.* Doric *ως* or *ος* for *ους*; as *νόμως*, *τῶς λύκος*.

5. The Ionic generally omits contraction.

THIRD DECLENSION.

§ 45. 1. This declension includes all nouns not belonging to either the first or the second. Its genitive singular ends in *ος* (sometimes *ως*).

NOTE. This is often called the *Consonant Declension* (§ 34), because the stem here generally ends in a consonant. Some stems, however, end in a close vowel (*i* or *v*), some in a diphthong, and a few in *o*. The last two are supposed to have ended originally in a consonant (*F* or *σ*). See § 53, 3; § 54; § 55.

2. The stem of a noun of the third declension cannot always be determined by the nominative singular; but it is generally found by dropping *os* (or *ωs*) of the genitive. The cases are formed by adding to the stem the following *endings* (which here are not united with any letter of the stem) :—

SINGULAR.			DUAL.			PLURAL.		
<i>Masc. & Fem.</i>		<i>Neut.</i>	<i>Masc., Fem., Neut.</i>			<i>Masc. & Fem.</i>		<i>Neut.</i>
N.	s	None.				N.	es	ǎ
G.	os, ωs		N. A. V.	ε		G.	ων	
D.	ι		G. D.	ου		D.	σῖ	
A.	ǎ or v	None.				A.	ǎs	ǎ
V.	None, or like N.	None.				V.	es	ǎ

NOTE. The following comparison shows the relations of the case-endings in the three declensions:—

SING. — *Nom.* 1st decl. masc. *s*; 2nd masc. and fem. *s*, neut. *v* (Lat. *s*, *m*); 3rd masc. and fem. *s* (Lat. *s*).

Gen. 1st masc. *o*, fem. *s*; 2nd *o* or *ω*, making *ou* or *ωω* with *o* of the stem. (cf. Lat. *i*); 3rd *os* (Lat. *is*).

Dat. All decl. *ι*; 1st and 2nd *ι* in *α*, *η*, *ω* (Lat. *i*, *ai*, *ae*, *o*).

Accus. Masc. and fem. 1st and 2nd *v* for *μ* (Lat. *m*); 3rd *v* (Lat. *m*), or *ǎ* for *av* or *αμ* (Lat. *em*), cf. *τίρσι-v* with Lat. *turri-m*, *ὀ-δόντ-α(v)* with Lat. *dent-em*.

DUAL. *N. A. V.* 1st and 2nd *ǎ* and *o* of stem lengthened to *ā* and *ω*; 3rd *ε*.

G. D. 1st and 2nd *ω*; 3rd *ου*.

PLUR. — *Nom.* Masc. and fem. 1st and 2nd *ι*; making *αι* and *οι* with *a* and *o* of the stem (cf. Lat. *i*); 3rd *es* (Latin *ēs*; neut. 3rd *ǎ* (Lat. *ǎ*)).

Gen. *ων*; in 1st and 2nd contracted with *ǎ* or *o* of the stem to *ωv* (cf. Lat. *um*, *om*).

Dat. 1st and 2nd *ιs* (older *ισι*); 3rd *σῖ*.

Accus. Masc. and fem. 1st and 2nd *s* (for *vs*), *ǎs* and *ovs* coming from *ǎvs* and *ovs* (Lat. *as*, *os*); 3rd *ǎs* (for *ǎvs*) retaining *ǎ* (Lat. *ēs*): neut. 3rd *ǎ* (Lat. *ǎ*).

The vocative is either like the nominative or without a case-ending.

FORMATION OF CASES.

Nominative Singular.

§ 46. The forms of the nominative singular of this declension are numerous, and must be learned partly by practice. The following are the general principles on which the nominative is formed from the stem.

1. In neuters, the nominative singular is generally the same as the stem. Stems ending in τ (including $\nu\tau$) regularly drop the τ (§ 7). *E.g.*

$\Sigma\acute{\omega}\mu\alpha$, *body*, $\sigma\acute{\omega}\mu\alpha\tau\text{-os}$; $\mu\acute{\epsilon}\lambda\alpha\nu$ (neuter of $\mu\acute{\epsilon}\lambda\alpha\varsigma$), *black*, $\mu\acute{\epsilon}\lambda\alpha\nu\text{-os}$; $\lambda\acute{\upsilon}\sigma\alpha\nu$ (neuter of $\lambda\acute{\upsilon}\sigma\alpha\varsigma$), *having loosed*, $\lambda\acute{\upsilon}\sigma\alpha\nu\text{-os}$; $\pi\acute{\alpha}\nu$, *all*, $\pi\alpha\nu\text{-}\acute{\omicron}\varsigma$; $\tau\acute{\iota}\theta\epsilon\nu$, *placing*, $\tau\acute{\iota}\theta\acute{\epsilon}\nu\text{-os}$; $\chi\alpha\rho\acute{\iota}\epsilon\nu$, *graceful*, $\chi\alpha\rho\acute{\iota}\epsilon\nu\text{-}\acute{\omicron}\varsigma$; $\delta\acute{\iota}\delta\acute{\omicron}\nu$, *giving*, $\delta\acute{\iota}\delta\acute{\omicron}\nu\text{-}\acute{\omicron}\varsigma$; $\lambda\acute{\epsilon}\gamma\omicron\nu$, *saying*, $\lambda\acute{\epsilon}\gamma\omicron\nu\text{-}\acute{\omicron}\varsigma$; $\delta\epsilon\acute{\iota}\kappa\nu\acute{\nu}$ ($\acute{\upsilon}$), *showing*, $\delta\epsilon\acute{\iota}\kappa\nu\acute{\nu}\text{-}\acute{\omicron}\varsigma$. For the masculine nominatives of these adjectives and participles, see below, § 46, 2, 3, and Note 1.

Some neuter stems in $\alpha\tau$ change τ to s in the nominative, and a few to ρ ; as $\tau\acute{\epsilon}\rho\alpha\varsigma$, *prodigy*, $\tau\acute{\epsilon}\rho\alpha\tau\text{-}\acute{\omicron}\varsigma$; $\eta\acute{\iota}\pi\alpha\rho$, *liver*, $\eta\acute{\iota}\pi\alpha\tau\text{-}\acute{\omicron}\varsigma$.

2. Masculine and feminine stems (except those included under 3 and 4) form the nominative singular by adding s and making the needful euphonic changes (§ 16). *E.g.*

$\Phi\acute{\upsilon}\lambda\alpha\xi$, *guard*, $\phi\acute{\upsilon}\lambda\alpha\kappa\text{-}\acute{\omicron}\varsigma$; $\gamma\acute{\upsilon}\psi$, *vulture*, $\gamma\upsilon\psi\text{-}\acute{\omicron}\varsigma$; $\phi\lambda\acute{\epsilon}\psi$, *vein*, $\phi\lambda\epsilon\beta\text{-}\acute{\omicron}\varsigma$ (§ 16, 2); $\acute{\epsilon}\lambda\pi\acute{\iota}\varsigma$ (for $\acute{\epsilon}\lambda\pi\acute{\iota}\delta\varsigma$), *hope*, $\acute{\epsilon}\lambda\pi\acute{\iota}\delta\text{-}\acute{\omicron}\varsigma$ (§ 16, 2); $\chi\acute{\alpha}\rho\acute{\iota}\varsigma$, *grace*, $\chi\acute{\alpha}\rho\acute{\iota}\tau\text{-}\acute{\omicron}\varsigma$; $\delta\acute{\omicron}\rho\upsilon\varsigma$, *bird*, $\delta\acute{\omicron}\rho\upsilon\acute{\iota}\theta\text{-}\acute{\omicron}\varsigma$; $\nu\acute{\upsilon}\xi$, *night*, $\nu\upsilon\kappa\text{-}\acute{\omicron}\varsigma$; $\mu\acute{\alpha}\sigma\tau\acute{\iota}\xi$, *scourge*, $\mu\acute{\alpha}\sigma\tau\acute{\iota}\gamma\text{-}\acute{\omicron}\varsigma$; $\sigma\acute{\alpha}\lambda\pi\upsilon\gamma\xi$, *trumpet*, $\sigma\acute{\alpha}\lambda\pi\upsilon\gamma\gamma\text{-}\acute{\omicron}\varsigma$. So $\text{A}\acute{\iota}\alpha\varsigma$, *Ajax*, $\text{A}\acute{\iota}\alpha\nu\text{-}\acute{\omicron}\varsigma$ (§ 16, 6, N. 1); $\lambda\acute{\upsilon}\sigma\alpha\varsigma$, $\lambda\acute{\upsilon}\sigma\alpha\nu\text{-}\acute{\omicron}\varsigma$; $\pi\acute{\alpha}\varsigma$, $\pi\alpha\nu\text{-}\acute{\omicron}\varsigma$; $\tau\acute{\iota}\theta\acute{\epsilon}\iota\varsigma$, $\tau\acute{\iota}\theta\acute{\epsilon}\nu\text{-}\acute{\omicron}\varsigma$; $\chi\alpha\rho\acute{\iota}\epsilon\iota\varsigma$, $\chi\alpha\rho\acute{\iota}\epsilon\nu\text{-}\acute{\omicron}\varsigma$; $\delta\epsilon\acute{\iota}\kappa\nu\acute{\nu}\varsigma$ ($\acute{\upsilon}$), $\delta\epsilon\acute{\iota}\kappa\nu\acute{\nu}\text{-}\acute{\omicron}\varsigma$. (The neuters of the last five words, $\lambda\acute{\upsilon}\sigma\alpha\nu$, $\pi\acute{\alpha}\nu$, $\tau\acute{\iota}\theta\epsilon\nu$, $\chi\alpha\rho\acute{\iota}\epsilon\nu$, and $\delta\epsilon\acute{\iota}\kappa\nu\acute{\nu}$, are given under § 46, 1.)

3. Masculine and feminine stems in ν and ρ lengthen the last vowel, if it is short, but are otherwise unchanged in the nominative. *E.g.*

$\text{A}\acute{\iota}\omega\nu$, *age*, $\text{a}\acute{\iota}\omega\nu\text{-}\acute{\omicron}\varsigma$; $\delta\alpha\acute{\iota}\mu\omega\nu$, *divinity*, $\delta\alpha\acute{\iota}\mu\omega\nu\text{-}\acute{\omicron}\varsigma$; $\lambda\acute{\iota}\mu\acute{\eta}\nu$, *harbor*, $\lambda\acute{\iota}\mu\acute{\epsilon}\nu\text{-}\acute{\omicron}\varsigma$; $\theta\acute{\eta}\rho$, *beast*, $\theta\eta\rho\text{-}\acute{\omicron}\varsigma$; $\text{a}\acute{\eta}\rho$, *air*, $\text{a}\acute{\epsilon}\rho\text{-}\acute{\omicron}\varsigma$.

Exceptions are $\mu\acute{\epsilon}\lambda\alpha\varsigma$, *black*, $\mu\acute{\epsilon}\lambda\alpha\nu\text{-}\acute{\omicron}\varsigma$; $\tau\acute{\alpha}\lambda\alpha\varsigma$, *wretched*, $\tau\acute{\alpha}\lambda\alpha\nu\text{-}\acute{\omicron}\varsigma$; $\acute{\epsilon}\acute{\iota}\varsigma$, *one*, $\acute{\epsilon}\nu\text{-}\acute{\omicron}\varsigma$; $\kappa\tau\acute{\epsilon}\iota\varsigma$, *comb*, $\kappa\tau\epsilon\nu\text{-}\acute{\omicron}\varsigma$; $\rho\acute{\iota}\varsigma$, *nose*, $\rho\acute{\iota}\nu\text{-}\acute{\omicron}\varsigma$; which add s .

4. Masculine stems in $\omicron\nu\tau$ generally drop τ , and form the nominative like stems in ν (§ 46, 3). *E.g.*

$\text{L}\acute{\epsilon}\omega\nu$, *lion*, $\lambda\acute{\epsilon}\omicron\nu\text{-}\acute{\omicron}\varsigma$; $\lambda\acute{\epsilon}\gamma\omega\nu$, *speaking*, $\lambda\acute{\epsilon}\gamma\omicron\nu\text{-}\acute{\omicron}\varsigma$; $\acute{\omicron}\nu$, *being*, $\acute{\omicron}\nu\text{-}\acute{\omicron}\varsigma$.

NOTE 1. Masculine participles from verbs in $\omega\mu\iota$ change $\omicron\upsilon\tau$ to $\omicron\upsilon\varsigma$ (§ 46, 2); as $\delta\iota\delta\omicron\upsilon\varsigma$, *giving*, $\delta\iota\delta\omicron\upsilon\tau\text{-}\omicron\varsigma$ (§ 16, 6, N. 1). So a few nouns in $\omicron\upsilon\varsigma$; as $\delta\delta\omicron\upsilon\varsigma$, *tooth*, $\delta\delta\omicron\upsilon\tau\text{-}\omicron\varsigma$. Neuters in $\omicron\upsilon\tau\text{-}$ are regular (§ 46, 1). In $\pi\omicron\upsilon\varsigma$, $\pi\omicron\delta\text{-}\omicron\varsigma$, *foot*, $\text{-}\omicron\delta\varsigma$ becomes $\text{-}\omicron\upsilon\varsigma$.

NOTE 2. The perfect active participle (§ 68), with a stem in $\sigma\tau$, forms its nominative in $\omega\varsigma$ (masc.) and $\omicron\varsigma$ (neut.); as $\lambda\epsilon\lambda\upsilon\kappa\omicron\varsigma$, *having loosed*, $\lambda\epsilon\lambda\upsilon\kappa\omicron\tau\text{-}\omicron\varsigma$, gen. $\lambda\epsilon\lambda\upsilon\kappa\omicron\tau\text{-}\omicron\varsigma$.

NOTE 3. For nominatives in $\eta\varsigma$ ($\epsilon\varsigma$) and $\omicron\varsigma$, gen. $\epsilon\omicron\varsigma$, see § 52, 1, Note. A few other peculiar formations in contract nouns will be noticed below, §§ 53-56.

Accusative Singular.

§ 47. 1. Most masculines and feminines with stems ending in a consonant form the accusative singular by adding $\acute{\alpha}$ to the stem; as $\phi\acute{\upsilon}\lambda\alpha\acute{\xi}$ ($\phi\upsilon\lambda\alpha\kappa\text{-}$), $\phi\acute{\upsilon}\lambda\alpha\kappa\alpha$; $\lambda\acute{\epsilon}\omega\upsilon\upsilon$ ($\lambda\epsilon\omicron\upsilon\tau\text{-}$), $\lambda\acute{\iota}\omicron\upsilon\upsilon$, $\lambda\acute{\epsilon}\omicron\upsilon\tau\alpha$.

2. Nouns in $\iota\varsigma$, $\upsilon\varsigma$, $\alpha\upsilon\varsigma$, and $\omicron\upsilon\varsigma$, if the stem ends in a vowel or diphthong, change ς of the nominative to ν ; as $\pi\acute{\omicron}\lambda\iota\varsigma$, *state*, $\pi\acute{\omicron}\lambda\iota\nu$; $\iota\chi\theta\acute{\upsilon}\varsigma$, *fish*, $\iota\chi\theta\acute{\upsilon}\nu$; $\nu\acute{\alpha}\upsilon\varsigma$, *ship*, $\nu\acute{\alpha}\upsilon\nu$; $\beta\omicron\upsilon\varsigma$, *ox*, $\beta\omicron\upsilon\nu$.

But if the stem ends in a consonant, *barytones* of these classes have ν in prose (rarely α) and ν or α in poetry, while others have only the form in α ; as $\xi\acute{\rho}\iota\varsigma$, *strife*, $\xi\acute{\rho}\iota\nu$ (poet. also $\xi\acute{\rho}\iota\delta\alpha$); $\delta\acute{\rho}\iota\varsigma$, *bird*, $\delta\acute{\rho}\iota\nu$ (poet. $\delta\acute{\rho}\iota\theta\alpha$); $\epsilon\acute{\upsilon}\lambda\pi\iota\varsigma$, *hopeful*, $\epsilon\acute{\upsilon}\lambda\pi\iota\nu$ ($\epsilon\acute{\upsilon}\lambda\pi\iota\delta\alpha$); while $\acute{\epsilon}\lambda\pi\iota\varsigma$, *hope*, has only $\acute{\epsilon}\lambda\pi\iota\delta\alpha$; $\pi\omicron\upsilon\varsigma$ ($\pi\omicron\delta\text{-}$), *foot*, $\pi\acute{\omicron}\delta\alpha$; $\pi\alpha\acute{\iota}\varsigma$ ($\pi\alpha\iota\delta\text{-}$), *child*, $\pi\alpha\acute{\iota}\delta\alpha$.

NOTE 1. Ἄπολλον and Ποσειδῶν (Ποσειδάων) contract the accusative into Ἄπολλω and Ποσειδῶ , after dropping ν .

For a similar contraction of $\omicron\upsilon\alpha$ into ω , and of $\omicron\upsilon\epsilon\varsigma$ and $\omicron\upsilon\alpha\varsigma$ into $\omicron\upsilon\varsigma$, see the declension of comparatives, § 72, 2.

NOTE 2. For accusatives in $\epsilon\alpha$ (for $\epsilon\sigma\alpha$, $\epsilon\text{F}\alpha$) from nouns in $\eta\varsigma$ and $\epsilon\upsilon\varsigma$, see § 52, 1, Note, and § 53, 3, N. 1; and for those in ω (for $\omicron\alpha$ or $\omega\alpha$) from nouns in ω or $\alpha\omega$, see § 55.

Vocative Singular.

§ 48. 1. The vocative singular of masculines and feminines is generally the same as the nominative.

2. But in the following cases, it is the same as the stem : —

(a) In *barytones* with stems ending in a liquid ; as *δαίμων* (*δαιμον-*), *divinity*, voc. *δαίμων* ; *ῥήτωρ* (*ῥητορ-*), *speaker*, voc. *ῥήτορ* ; *σῶφρων* (*σωφρον-*), *continent*, voc. *σῶφρον*.

But if the last syllable is accented, the vocative is the same as the nominative ; as *λιμὴν* (*λιμεν-*), *harbor*, voc. *λιμὴν* ; *αἰθήρ* (*αἰθερ-*), *sky*, voc. *αἰθήρ*.

(b) In *barytone* nouns and adjectives whose stems end in *ντ*, final *τ* of the stem being dropped (§ 7) ; as *γίγας* (*γιγαντ-*), *giant*, voc. *γίγαν* ; *λέων* (*λεοντ-*), *lion*, voc. *λέον* ; *χαρίεις* (*χαριεντ-*), *graceful*, voc. *χαρίεν*.

But *all participles* of the third declension have the vocative and nominative alike. (Compare *λύων*, *loosing*, voc. *λύων*, with *λέον*, *lion*, voc. *λέον*.)

(c) In nouns and adjectives in *ις* (except those in *ῖς ἴνος*), *εὺς*, *υς*, and *αυς*. These drop *ς* of the nominative to form the vocative ; as *τυραννίς* (*τυραννιδ-*), *tyranny*, voc. *τυραννί* (§ 7) ; *πόλις* (*πολι-*), *state*, voc. *πόλι* ; *ἰχθύς*, *ἰχθύ* ; *βασιλεύς*, *βασιλεῦ* (§ 53, 3, N. 1) ; *γραῦς*, *γραῦ* (§ 54, Note) ; *παῖς* (for *παῖς*), *παῖ* (for *παῖ*). So in *βοῦς*, *βοῦ* (§ 54), and sometimes in *Οἰδίπους*, *Οἰδίπον*, *Oedipus*.

(d) In nouns and adjectives in *ης*, gen. *εος* (*ους*). These form the vocative in *ες* (§ 52) ; as *Σωκράτης*, voc. *Σώκρατες* (v. Note) ; *τριήρης*, voc. *τριῆρες* ; *ἀληθής*, voc. *ἀληθές*.

NOTE. For the recessive accent of many vocatives, as *Ἀγάμεμνον*, *Σώκρατες*, *Ἄπολλον*, *κακόδαιμον*, see § 25, 1, Note.

3. Nouns in *ώ*, gen. *οῦς* (§ 55), form the vocative in *οῖ*. So a few in *ών*, gen. *οῦς* (§ 55, N. 2) ; as *ἠρδών*, voc. *ἠρδοῖ*.

Dative Plural.

§ 49. The dative plural is formed by adding *σι* to the stem. *E.g.*

Φύλαξ (φυλακ-), φύλαξι; ῥήτωρ (ῥητορ-), ῥήτορσι; ἐλπίς (ἐλπιδ-), ἐλπίσι; ποῦς (ποδ-), ποσί; λέων (λεοντ-), λέουσι; δαίμων (δαιμον-), δαίμοσι; τιθείς (τιθεντ-), τιθείσι; χαρίεις (χαριεντ-), χαρίεσι; ἰστάς (ἰσταντ-), ἰστᾶσι; δεικνύς (δεικνυντ-), δεικνύσι; βασιλεύς (βασιλευ-), βασιλεύσι; βοῦς (βου-), βοῦσι; γραῦς (γραυ-), γραυσί (§ 54). For the euphonic changes, see § 16, 2 and 6, with notes.

For a change in syncopated nouns, see § 57.

NOUNS WITH MUTE OR LIQUID STEMS.

§ 50. The following are examples of the most common forms of nouns of the third declension with mute or liquid stems.

For the formation of the cases of these nouns, see §§ 46—49. For euphonic changes in nearly all, see § 16, 2 and § 46. For special changes in λέων and γίγας, see § 16, 6, N. 1.

I. MASCULINES AND FEMININES.

ὁ (φυλακ-)	ἡ (φλεβ-)	ἡ (σαλπιγγ-)	ὁ (λεοντ-)
<i>watchman.</i>	<i>vein.</i>	<i>trumpet.</i>	<i>lion.</i>

Singular.

N.	φύλαξ	φλέψ	σάλπιγξ	λέων
G.	φύλακος	φλεβός	σάλπιγγος	λέοντος
D.	φύλακι	φλεβί	σάλπιγγι	λέοντι
A.	φύλακα	φλέβα	σάλπιγγα	λέοντα
V.	φύλαξ	φλέψ	σάλπιγξ	λέων

Dual.

N. A. V.	φύλακε	φλέβε	σάλπιγγε	λέοντε
G. D.	φυλάκοιν	φλεβοῖν	σαλπίγγοιν	λεόντοιν

Plural.

N. V.	φύλακες	φλέβες	σάλπιγγες	λέοντες
G.	φυλάκων	φλεβῶν	σαλπίγγων	λεόντων
D.	φύλαξι	φλεψί	σάλπιγγι	λέουσι
A.	φύλακας	φλέβας	σάλπιγγας	λέοντας

	ὁ (γίγαντ-) <i>giant.</i>	ἡ (λαμπᾶδ-) <i>torch.</i>	ἡ (ἐλπιδ-) <i>hope.</i>	ὁ ἡ (ὄρνιθ-) <i>bird.</i>

Singular.

N.	γίγᾱς	λαμπᾶς	ἐλπίς	ὄρνις
G.	γίγαντος	λαμπᾶδος	ἐλπίδος	ὄρνιθος
D.	γίγαντι	λαμπᾶδι	ἐλπίδι	ὄρνιθι
A.	γίγαντα	λαμπᾶδα	ἐλπίδα	ὄρνιν (ὄρνιθα)
V.	γίγαν	λαμπᾶς	ἐλπί	ὄρνι

Dual.

N. A. V.	γίγαντε	λαμπᾶδε	ἐλπίδε	ὄρνιθε
G. D.	γιγάντων	λαμπᾶδων	ἐλπίδων	ὄρνιθων

Plural.

N. V.	γίγαντες	λαμπᾶδες	ἐλπίδες	ὄρνιθες
G.	γιγάντων	λαμπᾶδων	ἐλπίδων	ὄρνιθων
D.	γίγᾱσι	λαμπᾶσι	ἐλπίσι	ὄρνισι
A.	γίγαντας	λαμπᾶδας	ἐλπίδας	ὄρνιθας

ὁ (ποιμεν-) <i>shepherd.</i>	ὁ (αἰων-) <i>age.</i>	ὁ (ἡγεμον-) <i>leader.</i>	ὁ (δαίμον-) <i>divinity.</i>
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Singular.

N.	ποιμήν	αἰών	ἡγεμών	δαίμων
G.	ποιμένος	αἰώνος	ἡγεμόνος	δαίμονος
D.	ποιμένι	αἰώνι	ἡγεμόνι	δαίμονι
A.	ποιμένα	αἰώνα	ἡγεμόνα	δαίμονα
V.	ποιμήν	αἰών	ἡγεμών	δαίμων

Dual.

N. A. V.	ποιμένε	αἰώνε	ἡγεμόνε	δαίμονε
G. D.	ποιμένων	αἰώνων	ἡγεμόνων	δαίμόνων

Plural.

N. V.	ποιμένες	αἰῶνες	ἡγεμόνες	δαίμονες
G.	ποιμένων	αἰώνων	ἡγεμόνων	δαίμόνων
D.	ποιμέσι	αἰῶσι	ἡγεμόσι	δαίμοσι
A.	ποιμένας	αἰῶνας	ἡγεμόνας	δαίμονας

ὁ (ῥήτορ-)	ὁ (θητ-)	ὁ (ἄλ-)	ὁ (θηρ-)	ἡ (ῥῖν-)
<i>orator.</i>	<i>hired man.</i>	<i>sall.</i>	<i>beast.</i>	<i>nose.</i>

Singular.

N.	ῥήτωρ	θής	ἄλς	θήρ	ῥῖς
G.	ῥήτορος	θητός	άλός	θηρός	ῥίνος
D.	ῥήτορι	θητί	άλί	θηρί	ῥινί
A.	ῥήτορα	θητα	ἄλα	θηρα	ῥίνα
V.	ῥήτορ	θής	ἄλς	θήρ	ῥῖς

Dual.

N. A. V.	ῥήτορε	θήτε	ἄλε	θήρε	ῥῖνε
G. D.	ῥητόρου	θητοῖν	ἄλοιν	θηροῖν	ῥινοῖν

Plural.

N. V.	ῥήτορες	θητες	ἄλες	θηρες	ῥῖνες
G.	ῥητόρων	θητῶν	ἄλῶν	θηρῶν	ῥινῶν
D.	ῥήτορσι	θησί	ἄλσί	θηρσί	ῥισί
A.	ῥήτορας	θητας	ἄλας	θηρας	ῥίνας

II. NEUTERS.

τό (σωματ-)	τό (περατ-)	τό (ἥπατ-)
<i>body.</i>	<i>end.</i>	<i>liver.</i>

Singular.

N. A. V.	σῶμα	πέρας	ἥπαρ
G.	σώματος	πέρατος	ἥπατος
D.	σώματι	πέρατι	ἥπατι

Dual.

N. A. V.	σώματε	πέρατε	ἥπατε
G. D.	σώματιν	περάτιν	ἥπάτιν

Plural.

N. A. V.	σώματα	πέρατα	ἥπατα
G.	σωμάτων	περάτων	ἥπάτων
D.	σώμασι	πέρασι	ἥπασι

STEMS ENDING IN α , OR IN A VOWEL OR DIPHTHONG.

§ 51. 1. Most nouns of the third declension in which a vowel of the stem directly precedes a vowel in the case-ending are contracted in some of their cases.

2. The contracted nominative and accusative plural have the same form. (See, however, § 53, 3, N. 3.)

NOTE. The collision of vowel sounds in these nouns is often caused by dropping the final consonant of the stem, usually σ or F . (See § 45, 1, Note.)

STEMS IN $\epsilon\sigma$.

§ 52. 1. Nouns in $\eta\sigma$ and $ο\sigma$, gen. $εο\sigma$, are contracted whenever ϵ of the stem precedes a vowel.

NOTE. A comparison of kindred languages shows that the original stem of these nouns ended in $\epsilon\sigma$, in which σ is dropped before a vowel or another σ in the case-ending (§ 16, 4, Note.) The genitive $\gammaένεο\sigma$, therefore, stands for an original form $\gammaενε\sigma-ο\sigma$, which, however, is never found in Greek. (See § 56, Note.) The proper substantive stems change $\epsilon\sigma$ to $ο\sigma$ in the nominative singular (as in $\gammaένο\sigma$, $\tauεῖ\chiο\sigma$); the adjective stems lengthen $\epsilon\sigma$ to $\eta\sigma$ in the masculine and feminine, and retain $\epsilon\sigma$ in the neuter. (See § 66.) A few adjectives in $\eta\rho\eta\sigma$ are used substantively, as $\tauριή\rho\eta\sigma$ (*triply fitted*, sc. *ναῦ\sigma*), *trireme*.

2. The nouns (η) $\tauριή\rho\eta\sigma$ ($\tauριη\rho\epsilon\sigma-$), *trireme*, and ($\tau\omicron$) $\gammaένο\sigma$ ($\gammaενε\sigma-$), *race*, are thus declined: —

Singular.

N.	$\tauριή\rho\eta\sigma$		$\gammaένο\sigma$	
G.	($\tauριή\rho\epsilonο\sigma$)	$\tauριή\rhoο\sigma$	($\gammaένεο\sigma$)	$\gammaένου\sigma$
D.	($\tauριή\rho\epsilon\iota$)	$\tauριή\rho\epsilon\iota$	($\gammaένε\iota$)	$\gammaένε\iota$
A.	($\tauριή\rho\epsilon\alpha$)	$\tauριή\rho\eta$	$\gammaένο\sigma$	
V.	$\tauριή\rho\epsilon\sigma$		$\gammaένο\sigma$	

Dual.

N. A. V.	($\tauριή\rho\epsilon\epsilon$)	$\tauριή\rho\eta$	($\gammaένε\epsilon$)	$\gammaέν\eta$
G. D.	($\tauριη\rhoέο\omega$)	$\tauριή\rhoο\omega$	($\gammaενέο\omega$)	$\gammaενο\omega\iota\nu$

Plural.

N. V.	(τριήρεις)	τριήρεις	(γένεα)	γένη
G.	(τριηρέων)	τριήρων	γενέων	γενῶν
D.	τριήρῃσι		γένεσι	
A.	(τριήρεις)	τριήρεις	(γένεα)	γένη

NOTE 1. Like the singular of *τριήρης* are declined proper names in *ης*, gen. (*εος*) *ους*, as *Δημοσθένης*, *Σωκράτης*: for accusatives in *ην* see § 60, 1 (*b*); and for the accent of the vocatives *Δημόσθενες*, *Σώκρατες*, &c., see § 25, 1, Note. *Τριήρης* has recessive accent in the contracted genitive and dative dual and gen. plural. Some other adjectives in *ης* have this in all forms (§ 25, 1, N.; § 66).

NOTE 2. When the termination *εα* is preceded by a vowel, it is generally contracted into *α*; as *ὑγιής*, *healthy*, accus. sing. *ὑγία*, *ὑγιᾶ* (sometimes *ὑγιῆ*); *χρέος*, *debt*, N. A. V. plur. *χρεᾶ*. In the dual, *εε* is irregularly contracted into *η*.

NOTE 3. Proper names in *κλεης* are doubly contracted in the dative, sometimes in the accusative. *Περικλής*, *Pericles*, is thus declined (see also § 59, 3): —

N.	(Περικλέης)	Περικλῆς	
G.	(Περικλέεος)	Περικλέους	
D.	(Περικλέει)	(Περικλέει)	Περικλεῖ
A.	(Περικλέα)	Περικλέᾱ	(poet. Περικληῖ)
V.	(Περικλεες)	Περικλεες	

NOTE 4. In proper names in *κλεης* Homer has *ῆος*, *ῆι*, *ῆα*, Herodotus *εος* (for *έεος*), *εί*, *έα*. In adjectives in *εης* Homer sometimes contracts *εε* to *ει*: as, *εὐκλής*, accus. plur. *εὐκλείας* for *εὐκλέεας*.

STEMS IN I, T, or ET.

§ 53. Nouns in *ις* and *ι* (stems in *ι*), *υς* and *υ* (stems in *υ*), contract only the dative singular, and the nominative, accusative, and vocative plural. Nouns in *ευσ* generally contract only the dative singular and the nominative and vocative plural.

1. Most stems in *ι*, with a few in *υ*, change their final *ι* or *υ* to *ε* in all cases except the nominative, accusative, and vocative singular.

The nouns (*ι*) *πόλις*, *city* (stem *πολι-*), *πῆχυς*, *cubit* (*πηχυ*), and *ἄστυ*, *city* (*ἄστυ-*), are thus declined: —

Singular.

N.	πόλις		πήχυς		ἄστυ
G.	πόλεως		πήχεως		ἄστεος (poet. ἄστεως)
D.	(πόλει) πόλει		(πήχει) πήχει		(ἄστει) ἄστει
A.	πόλιν		πήχυν		ἄστυ
V.	πόλι		πήχυ		ἄστυ

Dual.

N. A. V.	πόлее		πήχῃε		ἄστεε
G. D.	πολείοιν		πήχέοιν		ἄστέοιν

Plural.

N. V.	(πόλεες) πόλεις	(πήχῃες) πήχεις	(ἄστεα) ἄσθη
G.	πόλεων	πήχων	ἄστέων
D.	πόλεσι	πήχῃσι	ἄστεσι
A.	(πόλεας) πόλεις	(πήχῃας) πήχεις	(ἄστεα) ἄσθη

NOTE 1. Nouns in *ι* are declined like ἄστυ; as (τὸ) σινᾶπι mustard, gen. σινάπεος, dat. (σινάπεϊ), σινάπει, &c.

NOTE 2. The genitives in *εως* and *ων* of nouns in *ις* and *υς* accent the antepenult. So genitives in *εως* of nouns in *υ*. The dual rarely contracts *εε* to *η* or *ει*.

NOTE 3. The original *ι* of the stem of nouns in *ις* (Attic gen. *εως*) is retained in Ionic. Thus, πόλις, πόλιος, (πόλι) πόλι, πόλιν; plur. πόλιες, πολίων; Hom. πολεοσι (Hdt. πόλισι), πόλιας (Hdt. πόλις). Homer has also πόλει (with πόλει) and πόλεσι in the dative. There are also Epic forms πόλῃος, πόλῃι, πόλῃες, πόλῃας. The Attic poets have a genitive in *εος*. The Ionic has a genitive in *εος* in nouns in *υς* of this class.

2. Most nouns in *υς* retain *υ* and are regular; as (ὁ) ἰχθύς (ἰχθῦ-), fish, which is thus declined:—

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. ἰχθύς		N. ἰχθύες
G. ἰχθύος	N. A. V. ἰχθύε	G. ἰχθύων
D. ἰχθῦί (Hom. ἰχθῦι)	G. D. ἰχθύοιν	D. ἰχθύσι
A. ἰχθύν		A. (ἰχθύας) ἰχθῦς
V. ἰχθύ		

NOTE 1. Ἐγγέλυς, eel, is declined like ἰχθύς in the singular, and like πήχυς in the plural.

NOTE 2. Adjectives in *vs* are declined in the masculine like *πῆχυς*, and in the neuter like *ἄστυ*. But the masculine genitive ends in *εος* (like the neuter); and *εος* and *εα* are not contracted. (See § 67.) **Ἄστυ* is the principal noun in *v*; its genitive *ἄστεως* is poetic.

3. Nouns in *εvs* retain *εv* in the nominative and vocative singular and dative plural; as (ὁ) *βασιλεύς*, *king* (stem *βασιλευ-*), which is thus declined:—

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. <i>βασιλεύς</i>		N. V. (<i>βασιλέες</i>) <i>βασιλείς</i>
G. <i>βασιλέως</i>	N. A. V. <i>βασιλέε</i>	G. <i>βασιλέων</i>
D. (<i>βασιλέϊ</i>) <i>βασιλεῖ</i>	G. D. <i>βασιλέϊον</i>	D. <i>βασιλεῦσι</i>
A. <i>βασιλέα</i>		A. <i>βασιλέας</i>
V. <i>βασιλεῦ</i>		

NOTE 1. The stem of nouns in *εvs* changed *εv* to *εF* (§ 1, Note 2) before a vowel of the ending. Afterwards *F* was dropped, leaving the stem in *ε*. (See § 54, Note.) The cases of these nouns are therefore perfectly regular, except in *ως* of the genitive, and long *a* and *as* of the accusative, where *εως*, *εᾶ*, *εᾶς* come (by interchange of quantity) from the Epic *ηος*, *ἦᾶ*, *ἦᾶς* (Note 4).

NOTE 2. The older Attic writers (as Thucydides) have *ἦς* (contracted from *ἦες*, N. 4) in the nominative plural of nouns in *εvs*; as *ἱππῆς*, *βασιλῆς*, for *ἱππεῖς*, *βασιλεῖς*. In the accusative plural, *εᾶς* usually remains uncontracted; but here *εῖς* is sometimes found, rarely *ἦς*.

NOTE 3. When a vowel precedes, *εως* of the genitive singular may be contracted into *ῶς*, and *εα* of the accusative singular into *ᾶ*; rarely *εας* of the accusative plural into *ᾶς*, and *εων* of the genitive plural into *ῶν*. Thus, *Πειραιεύς*, *Peiræus*, gen. *Πειραιέως*, *Πειραιῶς*, accus. *Πειραιέα*, *Πειραιᾶ*; [*χοεύς*] *a kind of measure*; gen. *χοέως*, *χοῶς*, acc. *χοέα*, *χοᾶ*, *χοέας*, *χοᾶς*; *Δωριεύς*, *Dorian*, gen. plur. *Δωριέων*, *Δωριῶν*, acc. *Δωριέας*, *Δωριᾶς*.

NOTE 4. In nouns in *εvs*, the Doric and Ionic have e.g. *βασιλέος* for *βασιλέως*; the Epic has *βασιλῆος*, *βασιλῆϊ*, *βασιλῆα*; *βασιλῆες*, *βασιλῆων*, *βασιλῆεσσι*, *βασιλῆας*.

STEMS IN OT OR AT.

§ 54. The nouns (ὁ, ἡ) *βοῦς*, *ox* or *cow* (stem *βου-*), (ἡ) *γραῦς*, *old woman* (stem *γραν-*), and (ἡ) *ναῦς*, *ship* (stem *ναυ-*), are thus declined:—

Singular.

N.	βοῦς	γραῦς	ναῦς
G.	βοός	γραός	νεός
D.	βοί	γραί	νηί
A.	βοῦν	γραῦν	ναῦν
V.	βοῦ	γραῦ	ναῦ

Dual.

N. A. V.	βόε	γραῖε	νῆε
G. D.	βοοῖν	γραοῖν	νεοῖν

Plural.

N. V.	βόες	γραῖες	νῆες
G.	βοῶν	γραῶν	νεῶν
D.	βουσί	γραυσί	ναυσί
A.	βοῦς	γραῦς	ναῦς

NOTE. The stems of these nouns became *βοF-*, *γραF-*, and *ναF-* before a vowel of the ending (compare the Latin *bov-is* and *nav-is*). Afterwards *F* was dropped, leaving *βο-*, *γρα-*, and *να-*. (See § 53, 3, N. 1.) In Doric and Ionic, *ναῦς* is much more regular in its declension than in Attic: —

Dor. *ναῦς*, *ναός*, *ναί*, *ναῦν*; pl. *ναῖες*, *ναῶν*, *ναῦσι* or *νάεσσι*, *ναῖας*.

Ion. *νηῦς*, *νηός* or *νεός*, *νηί*, *νηα* or *νεα*; pl. *νηες* or *νεές*, *νηῶν* or *νεῶν*, *νηυσί* (*νηεσσι* or *νεεσσι*), *νηας* or *νεας*.

In Attic, it changes *να-* to *νε-* or *νη-*.

STEMS IN O OR Ω.

§ 55. Some feminines in *ώ* contract *όος*, *οῖ*, *όα* in the singular into *οῦς*, *οῖ*, and *ώ*, and form the vocative singular irregularly in *οῖ*. The dual and plural (which rarely occur) follow the second declension. Ἠχώ (*ή*), *echo*, is thus declined: —

<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>	
N.	ἦχώ			N. V.	ἦχοι
G.	(ἦχόος) ἦχοῦς	N. A. V.	ἦχώ	G.	ἦχῶν
D.	(ἦχόῖ) ἦχοῖ	G. D.	ἦχοῖν	D.	ἦχοῖς
A.	(ἦχόα) ἦχώ			A.	ἦχοῦς
V.	ἦχοῖ				

NOTE 1. Αἰδώς, *shame*, and the Ionic ἠώς, *morning*, form their oblique cases like ἡχώ (but with ᾠ, not ὠ, in the accusative singular); as αἰδώς, αἰδούς, αἰδοῖ, αἰδῶ, — ἠώς, ἠούς, ἠοῖ, ἠῶ.

Nouns in ως, gen. ωος are regular, but are sometimes contracted; as ἥρωσ, *hero*, ἥρωος, ἥρωϊ, or ἥρω, ἥρωα or ἥρω, &c.

NOTE 2. A few nouns in ὠν (εἰκῶν, *image*, and ἀηδῶν, *nightingale*) occasionally have forms like those of nouns in ὠ; as gen. εἰκοῦς, ἀηδοῦς; accus. εἰκῶ; voc. ἀηδοῖ.

NOTE 3. The uncontracted forms of these nouns in ὄος, οῖ, and ὄα are not used. Herodotus has an accusative singular in οῦν; as ἴουν for ἴῶ, from ἴῶ, *Io*, gen. ἴοῦς.

STEMS IN ΑΣ, OR IN ΑΣ AND ΑΤ.

§ 56. 1. Neuters in ας, gen. αος, are contracted when the α of the stem is followed by a vowel; as (τὸ) γέρας, *prize*, which is thus declined:—

Singular.		Dual.		Plural.	
N. A. V.	γέρας	N. A. V.	(γέραε) γέρᾱ	N. A. V.	(γέραα) γέρᾱ
G.	(γέραος) γέρως	G. D.	(γέραουν) γερῶν	G.	(γέραων) γερῶν
D.	(γέραϊ) γέραι			D.	γέρᾱσι

2. A few neuters in ας, gen. ατος, drop τ and are contracted like γέρας; in Attic prose only (τὸ) κέρας, *horn*, gen. κέρατος (κέρᾱος) κέρως; dat. κέρατι (κέρᾱϊ) κέραι; plur. κέρατα (κέρᾱα) κέρᾱ; gen. κέρατων (κέρᾱων) κερῶν; dat. κέρᾱσι.

NOTE. The original stem of nouns in ας, gen. αος, is supposed to have ended in ασ (§ 52, 1, Note), which dropped σ before a vowel or σ, but retained it in the nominative. Neuters in ας, ατος, which drop τ, have one stem in ατ and another in ας, the latter appearing in the nominative singular.

Syncopeated Nouns.

§ 57. Some nouns in ηρ (stem in ερ), gen. ερος, are syncopeated (§ 14, 2) by dropping ε in the genitive and dative singular. In the dative plural, they change ερ to ρα before σι. The accent is irregular; the *syncopeated* genitive and dative being oxytone (except in Δημήτηρ), and the vocative

singular having recessive accent (§ 25, 1, Note), and ending in *ερ* as in barytones (§ 48, 2, *a*).

1. Πατήρ (ὁ), *father*, and θυγάτηρ (ἡ), *daughter*, are thus declined:—

Singular.

N.	πατήρ		θυγάτηρ	
G.	(πατέρος)	πατρός	(θυγατέρος)	θυγατρός
D.	(πατέρι)	πατρί	(θυγατέρι)	θυγατρί
A.	πατέρα		θυγάτερα	
V.	πάτερ		θύγατερ	

Dual.

N. A. V.	πατέρε	θυγατέρε
G. D.	πατέροιν	θυγατέροιν

Plural.

N. V.	πατέρες	θυγατέρες
G.	πατέρων	θυγατέρων
D.	πατράσι	θυγατράσι
A.	πατέρας	θυγατέρας

NOTE 1. Μήτηρ (ἡ), *mother*, and γαστήρ (ἡ), *belly*, are declined and accented like πατήρ. Thus, μήτηρ has (μητέρος) μητρός, and (μητέρι) μητρί; plur. μητέρες, μητέρων, &c.

Ἄστηρ (ὁ), *star*, has ἀστράσι in the dative plural, but is otherwise regular (without syncope).

NOTE 2. The uncontracted forms of all these nouns are often used by the poets, who also syncopate other cases of θυγάτηρ.

2. Ἄνθρωπος (ὁ), *man*, drops *ε* whenever a vowel follows *ερ*, and inserts *δ* in its place (§ 14, N. 2). It is thus declined:—

<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>	
N.	ἄνθρωπος	N. A. V.	(ἄνθρωπε) ἄνθρωπε	N. V.	(ἄνθρωποι) ἄνθρωποι
G.	(ἄνθρωπος) ἄνθρωπος	G. D.	(ἄνθρωπων) ἄνθρωποι	G.	(ἄνθρώπων) ἀνθρώπων
D.	(ἄνθρωποι) ἄνθρωποι			D.	ἀνθρώποι
A.	(ἄνθρωποι) ἄνθρωποι			A.	(ἄνθρώπων) ἀνθρώπων
V.	ἄνθρωπε				

3. The proper name Δημήτηρ syncopates all the oblique cases, and then accents the *first* syllable. Thus, gen. (Δημήτερος) Δήμητρος; dat. (Δημήτερι) Δήμητρι; accus. (Δημήτερα) Δήμητρα; voc. Δήμητερ.

Gender of the Third Declension.

§ 58. The gender of many nouns in this declension must be learned by observation. A few general rules, however, may be given.

1. The following are masculine: substantives ending in $\bar{\alpha}\nu$, $\eta\nu$, $\epsilon\nu\varsigma$, most of those in $\eta\rho$, $\omega\rho$, and $\omega\nu$ (gen. $\omega\nu\omicron\varsigma$), and all that have $\nu\omicron\varsigma$ in the genitive. Except ($\acute{\eta}$) $\phi\rho\acute{\eta}\nu$, *mind*.

2. The following are feminine: those in $\alpha\nu\varsigma$, $\tau\eta\varsigma$ (gen. $\tau\eta\tau\omicron\varsigma$), $\alpha\varsigma$ (gen. $\alpha\delta\omicron\varsigma$), $\acute{\omega}$ or $\acute{\omega}\varsigma$ (gen. $\omicron\hat{\upsilon}\varsigma$), and most of those in $\iota\varsigma$.

3. The following are neuter: those in α , ι , υ , $\alpha\rho$, $o\rho$, $o\varsigma$, and $\alpha\varsigma$ (gen. $\alpha\tau\omicron\varsigma$ or $\alpha\omicron\varsigma$).

Dialects.

§ 59. 1. *Gen. and Dat. Dual.* Homeric $\omicron\upsilon\omega$ for $\omicron\upsilon\omega$.

2. *Dat. Plur.* Homeric $\epsilon\sigma\sigma\iota$, $\epsilon\sigma\iota$, $\sigma\sigma\iota$, for $\sigma\iota$.

3. Most of the uncontracted forms enclosed in () in the paradigms, which are not used in Attic prose, are found in Homer or Herodotus; and some of them occur in the Attic poets. For special dialectic forms of some of these nouns, however, see § 52, 2, N. 4; § 53, 1, N. 3, and 3, N. 4; § 54, Note; § 55, N. 3.

IRREGULAR NOUNS.

§ 60. 1. (a) Nouns which belong to more than one declension are called *heteroclites*. Thus $\sigma\acute{\kappa}\omicron\tau\omicron\varsigma$, *darkness*, is usually declined like $\lambda\acute{o}\gamma\omicron\varsigma$ (§ 41), but sometimes like $\gamma\acute{\epsilon}\nu\omicron\varsigma$ (§ 52, 2). So $\omicron\iota\delta\acute{\iota}\pi\omicron\upsilon\varsigma$, *Oedipus*, has genitive $\omicron\iota\delta\acute{\iota}\pi\omicron\delta\omicron\varsigma$ or $\omicron\iota\delta\acute{\iota}\pi\omicron\upsilon$, dative $\omicron\iota\delta\acute{\iota}\pi\omicron\delta\iota$, accusative $\omicron\iota\delta\acute{\iota}\pi\omicron\delta\alpha$ or $\omicron\iota\delta\acute{\iota}\pi\omicron\upsilon\omega$.

(b) Especially, proper names in $\eta\varsigma$ (gen. $\epsilon\omicron\varsigma$) of the third declension (except those in $\kappa\lambda\acute{\epsilon}\eta\varsigma$) have also an accusative in $\eta\nu$ like those of the first; as $\Delta\eta\mu\omicron\sigma\theta\acute{\epsilon}\nu\eta\varsigma$, accus. $\Delta\eta\mu\omicron\sigma\theta\acute{\epsilon}\nu\eta\nu$ or $\Delta\eta\mu\omicron\sigma\theta\acute{\epsilon}\nu\eta$, $\Sigma\omega\kappa\rho\acute{\alpha}\tau\eta\varsigma$, $\Sigma\omega\kappa\rho\acute{\alpha}\tau\eta\nu$ or $\Sigma\omega\kappa\rho\acute{\alpha}\tau\eta$. So nouns in $\bar{\alpha}\varsigma$ (gen. $\alpha\iota\tau\omicron\varsigma$ or $\alpha\nu\omicron\varsigma$) have poetic forms like the first declen-

sion; as Πολυδάμας, voc. Πολυδάμα (Hom.); Αἴας, accus. Αἴαν.

2. Nouns which are of different genders in different cases are called *heterogeneous*; as (ὁ) σῖτος, *corn*, plur. (τὰ) σῖτα, (ὁ) δεσμός, *chain*, (οἱ) δεσμοί and (τὰ) δεσμά.

3. *Defective* nouns have only certain cases; as ὄναρ, *dream*, ὄφελος, *use* (only nom. and accus.); (τὴν) νίφα, *snow* (only accus.).

4. *Indeclinable* nouns have one form for all cases. These are chiefly foreign words, as Ἄδάμ, Ἰσραήλ; and names of letters, Ἄλφα, Βῆτα, &c.

5. The following are the most important irregular nouns: —

1. Ἄιδης, *Hades*, gen. *ov*, &c. regular. Hom. Ἄϊδης, gen. *ao* or *ew*, dat. *η*, acc. *ην*; also Ἄϊδος, Ἄϊδι (from stem Ἄϊδ-).

2. ἄναξ (ὁ), *king*, ἀνακτος, &c., voc. ἄναξ (poet. ἄνα, in addressing Gods).

3. Ἄρης, *Ares*, Ἄρεος, or Ἄρεως, (Ἀρεΐ) Ἄρει, (Ἄρεα) Ἄρη or Ἄρην, Ἄρες (also Ἄρες).

4. Stem (ἀρν-), gen. (τοῦ or τῆς) ἀρνός, *lamb*, ἀρνί, ἄρνα; pl. ἄρνες, ἀρνῶν, ἀρνάσι, ἄρνας. In the nom. sing. ἀμόνος (2d decl.) is used.

5. γάλα (τό), *milk*, γάλακτος, γάλακτι, &c.

6. γόνυ (τό), *knee*, γόνατος, γόνατι, &c. (from stem γονατ-); Ion. and poet. γούνατος, γούνατι, &c.; Hom. also gen. γουνός, dat. γουνί, pl. γοῦνα, γούνων, γούνεσσι.

7. γυνή (ἡ), *wife*, γυναικός, γυναικί, γυναικα, γύναι; dual γυναικε, γυναικοῖν; pl. γυναικες, γυναικῶν, γυναιξί, γυναικας.

8. δένδρον (τό), *tree*, *ov*, reg. (Ion. δένδρεον). dat. sing. δένδρει; pl. δένδρεσι.

9. δόρυ (τό), *spear* (cf. γόνυ), δόρατος, δόρατι or δορί; pl. δόρατα, &c. Ion. and poet. δούρατος, &c.; also gen. δουρός, dat. δουρί, δορί, or δόρει; dual δοῦρε; pl. δοῦρα, δούρων, δούρεσσι.

10. Ζεὺς (Æol. Δεῦς), *Zeus*, Διός, Διί, Δία, Ζεῦ. Ion. and poet. Ζηνός, Ζηνί, Ζήνα.

11. Θέμις (ἡ), *justice* (also as proper name, *Themis*), gen. Θέμιδος, Θέμιστος, Θέμιτος, Θέμιος (Hdt.); dat. Θέμιστι; acc. Θέμιστα or

Θέμυ; voc. Θέμι; pl. Θέμιστες, θέμιστας; all Ion. or poet. In Attic prose, indeclinable in θέμυ ἐστί, *fas est*.

12. θριξ (ἦ), *hair*, τριχός, τριχί, &c., θριξί (§ 17, 2, Note).

13. κάρᾱ (τό), *head*, poetic; in Attic only nom., accus., and voc. sing. Hom. κάρη, gen. κάρητος, καρήματος, κράατος, κρᾱτός; dat. κάρητι, καρήατι, κράατι, κρᾱτί (trag. κάρᾱ); acc. (τὸν) κρᾱτα, (τὸ) κάρη or κάρ; plur. nom. κάρᾱ, καρήατα, κράατα; gen. κρᾱτων; dat. κρᾱσί; acc. like nom. with (τούς) κρᾱτας; nom. and acc. pl. also κάρηνα, gen. καρήνων.

14. κρίνον (τό), *lily*, ου, &c. In plural also κρίνεα (Hdt.) and κρίνεσι.

15. κύων (ό, ἦ), *dog*, voc. κύον: the rest from stem κύν-, κυνός, κυνί, κύνα, pl. κύνες, κυνῶν, κυσί, κύνας.

16. λᾱς (ό), *stone*, Hom. λᾱας, poetic; gen. λᾱος (or λάου), dat. λᾱϊ, acc. λᾱαν, λᾱν; dual λᾱε; plur. λαῶν, λάεσσι.

17. λίπα (Hom. λίπ', generally with ἐλαίφ, *oil*), *fat, oil*; probably λίπα is neut. accus., and λίπ' is dat. for λιπί. See *Lexicon*.

18. μάρτυς (ό, ἦ), *witness*, μάρτυρος, &c., dat. pl. μάρτυσι.

19. μᾱστιξ (ἦ), *whip*, gen. μᾱστιγος, &c., Hom. dat. μᾱστῖ, acc. μᾱστιν.

20. οῖς (ἦ), *sheep*, οῖός, οῖί, οῖν; pl. οῖες, οῖῶν, οῖσίν, οῖας. Hom. οῖς, οῖος, οῖν, οῖες, οῖῶν, οῖεσσι (οῖεσι, οῖεσσι), οῖς. Aristoph. has dat. οῖ.

21. ὄνειρος (ό), ὄνειρον (τό), *dream*, gen. ου; also ὄναρ (τό), gen. ὄνειρατος, dat. ὄνειρατι; plur. ὄνειρατα, ὄνειράτων, ὄνειρασι.

22. ὄσσε (τώ), dual, *eyes*, poetic; plur. gen. ὄσσων, dat. ὄσσοις or ὄσσοισι.

23. ὄρνις (ό, ἦ), *bird*, see § 50. Also, from stem ὄρνι-, pl. ὄρνεις, ὄρνεων, acc. ὄρνεις or ὄρνις.

24. οὔς (τό), *ear*, ὠτός, ὠτί; pl. ὠτα, ὠτων (§ 25, 3, N. 1), ὠσί. Hom. also gen. οὔατος; pl. οὔατα, οὔασι.

25. Πνύξ (ἦ), *Pyx*, Πυκνός, Πυκνί, Πύκνα (for Πυκ-ος, &c.).

26. πρέσβυς (ό), *old man, elder* (properly adj.), poetic, acc. πρέσβυν (as adj.), voc. πρέσβυ; pl. πρέσβεις (Ep. πρέσβηες), *chiefs, elders*: the common word in this sense is πρεσβύτης, distinct from πρεσβευτής. Πρέσβυς = *ambassador*, w. gen. πρέσβεως, is rare and poetic in sing.; but common in prose in plur., πρέσβεις, πρέσβεων, πρέσβεσι, πρέσβεις (like πῆχυς): πρεσβευτής, *ambassador*, is common in sing., but rare in plural.

27. πῦρ (τό), *fire*, πυρός, πυρί; pl. (τὰ) πυρά, esp. *watch-fires*.

28. σπέυς or σπεῖος (τό), *cave*, Epic; σπέιους, σπηῖ, σπέιων, σπήεσσι or σπέεσσι.

29. ὕδωρ (τό), *water*, ὕδατος, ὕδατι, &c., dat. plur. ὕδασι.

30. νίος (ός), *son*, νιοῦ, &c. reg.; also (from stem νίε-) νίεος, (νίει) νίει, (νίέα), νίέε, νιέων; (νίεες) νιέεις, νιέων, νιέσι, (νιέας) νιέεις. Hom. also gen. νίος, dat. νίι, acc. νία, dual νίε; pl. νίεις, νιάσι, νίας.

31. χεῖρ (ή), *hand*, χειρός, χειρί, &c.; but χεροῖν (poet. χειροῖν) and χερσί (poet. χείρесси or χείρесси): poet. also χερός, χερί, &c.

32. (χόος) χοῦς (ός), *a measure*, χόος, χοί, χόες, χουσί, χόας (cf. βοῦς, § 54). Att. also gen. χόως, &c. (§ 53, 3, N. 3).

33. (χόος) χοῦς (ός), *mound*, χόος, χοί, χοῦν (like βοῦς, § 54).

34. χρώς (ός), *skin*, χρωτός, χρωτί, χρώτα; poet. also χροός, χροί, χροά; dat. χρωῖ (only in ἐν χρωῖ, *near*).

LOCAL ENDINGS.

§ 61. These endings may be added to the stem of a noun or pronoun to denote place:—

-θι, denoting *where*; as ἄλλοθι, *elsewhere*; οὐρανόθι, *in heaven*.

-θεν, denoting *whence*; as οἴκοθεν, *from home*; αὐτόθεν, *from the very spot*.

-δε, (-ζε or -σε), denoting *whither*; as Μέγαράδε, *to Megara*; οἴκαδε (irreg.), *homeward*.

NOTE 1. In Homer, the forms in -θι and -θεν are governed by a preposition as genitives; as Ἰλιόθι πρό, *before Ilium*; ἐξ ἀλόθεν, *from the sea*.

NOTE 2. Sometimes a relic of an original *locative* case is found with the ending ι in the singular and σι in the plural; as Ἴσθμοί, *at the Isthmus*; οἴκου (οἴκο-ι), *at home*; Ἀθήνησι, *at Athens*. These forms (and indeed those of § 61) are commonly classed among adverbs.

NOTE 3. The Epic ending φι or φιν forms a genitive or dative in both singular and plural. It is sometimes locative, as κλισίηφι, *in the tent*; and sometimes it has other meanings of the genitive or dative, as βίηφι, *with violence*. So after prepositions; as παρὰ ναῦφι, *by the ships*.

ADJECTIVES.

FIRST AND SECOND DECLENSIONS.

§ 62. 1. Most adjectives in *ος* have three endings, *ος*, *ον*, *ου*. The masculine and neuter are of the second declension, and the feminine is of the first; as *σοφός*, *σοφή*, *σοφόν*, *wise*.

2. If a vowel or *ρ* precedes *ος*, the feminine ends in *ᾱ*; as *ἄξιος*, *ἄξια*, *ἄξιον*, *worthy*. But adjectives in *οος* have *ου* in the feminine, except those in *ροος*; as *ἅπλoος*, *ἅπλοη*, *ἅπλοον*, *simple*; *ἄθροος*, *ἄθροα*, *ἄθροον*, *crowded*.

3. *Σοφός*, *wise*, and *ἄξιος*, *worthy*, are thus declined:—

Singular.

N.	σοφός	σοφή	σοφόν	ἄξιος	ἄξια	ἄξιον
G.	σοφοῦ	σοφῆς	σοφοῦ	ἄξιου	ἄξιας	ἄξιου
D.	σοφῶ	σοφῆῃ	σοφῶ	ἄξιῳ	ἄξειᾱ	ἄξιῳ
A.	σοφόν	σοφήν	σοφόν	ἄξιον	ἄξιαν	ἄξιον
V.	σοφέ	σοφή	σοφόν	ἄξει	ἄξια	ἄξιον

Dual.

N. A. V.	σοφῶ	σοφά	σοφῶ	ἄξιῳ	ἄξια	ἄξιῳ
G. D.	σοφοῖν	σοφαῖν	σοφοῖν	ἄξιῶν	ἄξιαιν	ἄξιῶν

Plural.

N. V.	σοφοί	σοφαί	σοφά	ἄξιοι	ἄξιαί	ἄξια
G.	σοφῶν	σοφῶν	σοφῶν	ἄξιων	ἄξιων	ἄξιων
D.	σοφοῖς	σοφαῖς	σοφοῖς	ἄξιοις	ἄξιαίς	ἄξιοις
A.	σοφούς	σοφάς	σοφά	ἄξιους	ἄξιας	ἄξια

So *μακρός*, *μακρά*, *μακρόν*, *long*; gen. *μακροῦ*, *μακρᾶς*, *μακροῦ*; dat. *μακρῶ*, *μακρᾶ*, *μακρῶ*; acc. *μακρόν*, *μακράν*, *μακρόν*, &c., like *ἄξιος*.

All participles in *ος* are declined like *σοφός*.

NOTE. Proparoxytones in *os* have recessive accent also in the feminine; as *ἄξιος*, *ἄξια* (not *ἄξια*, like *ἀξία*). For the accent of *ων* in the feminine of the genitive plural of barytones, see § 25, 2.

§ 63. Some adjectives in *os*, especially compounds, have only two endings, *os* and *ων*, the feminine being the same as the masculine. They are declined like *σοφός*, omitting the feminine; as *ἄλογος*, *ἄλογον*; gen. *ἄλογου*; dat. *ἄλογῳ*, &c.

NOTE. Some adjectives in *os* may be declined with either two or three endings.

§ 64. A few adjectives of the second declension end in *ως* and *ων*, and are declined like *νεός* and *ἀνόγειν* (§ 42, 2). *Ἰλεως*, *gracious*, and *ἀγήρως*, *free from old age*, are thus declined:—

Singular.

N. V.	Ἰλεως	Ἰλεων	ἀγήρως	ἀγήρων
G.	Ἰλεω	Ἰλεω	ἀγήρῳ	ἀγήρῳ
D.	Ἰλεῳ	Ἰλεῳ	ἀγήρῳ	ἀγήρῳ
A.	Ἰλεων	Ἰλεων	ἀγήρων	ἀγήρων

Dual.

N. A. V.	Ἰλεω	Ἰλεω	ἀγήρῳ	ἀγήρῳ
G. D.	Ἰλεῳν	Ἰλεῳν	ἀγήρῳν	ἀγήρῳν

Plural.

N. V.	Ἰλεῳ	Ἰλεω	ἀγήρῳ	ἀγήρῳ
G.	Ἰλεων	Ἰλεων	ἀγήρων	ἀγήρων
D.	Ἰλεως	Ἰλεως	ἀγήρως	ἀγήρως
A.	Ἰλεως	Ἰλεω	ἀγήρως	ἀγήρῳ

For the accent of *Ἰλεως*, see § 22, Note 2.

§ 65. Many adjectives in *eos* and *oos* are contracted. *Χρύσεος*, *golden*, *ἀργύρεος*, *of silver*, and *ἀπλόος*, *simple*, are thus declined:—

Singular.

N.	(<i>χρύσεος</i>) χρυσοῦς	(<i>χρυσέα</i>) χρυσή	(<i>χρύσειον</i>) χρυσοῦν
G.	(<i>χρυσέου</i>) χρυσοῦ	(<i>χρυσέας</i>) χρυσῆς	(<i>χρυσέου</i>) χρυσοῦ
D.	(<i>χρυσέῳ</i>) χρυσῶ	(<i>χρυσέα</i>) χρυσῆ	(<i>χρυσέῳ</i>) χρυσῶ
A.	(<i>χρύσειον</i>) χρυσοῦν	(<i>χρυσέαν</i>) χρυσῆν	(<i>χρύσειον</i>) χρυσοῦν

Dual.

N.	(χρυσέω) χρυσῶ	(χρυσέα) χρυσᾶ	(χρυσέω) χρυσῶ
G.	(χρυσέοιν) χρυσοῖν	(χρυσέαιν) χρυσαῖν	(χρυσέοιν) χρυσοῖν

Plural.

N.	(χρύσει) χρυσοῖ	(χρύσει) χρυσαῖ	(χρύσεια) χρυσᾶ
G.	(χρυσέων) χρυσῶν	(χρυσέων) χρυσῶν	(χρυσέων) χρυσῶν
D.	(χρυστέοις) χρυσοῖς	(χρυστέαις) χρυσαῖς	(χρυστέοις) χρυσοῖς
A.	(χρυστέους) χρυσοῦς	(χρυστέας) χρυσᾶς	(χρύσεια) χρυσᾶ

Singular.

N.	(ἀργύρεος) ἀργυροῦς	(ἀργυρέα) ἀργυρᾶ	(ἀργύρεον) ἀργυροῦν
G.	(ἀργυρέου) ἀργυροῦ	(ἀργυρέας) ἀργυρᾶς	(ἀργυρέου) ἀργυροῦ
D.	(ἀργυρέω) ἀργυρῶ	(ἀργυρέα) ἀργυρᾶ	(ἀργυρέω) ἀργυρῶ
A.	(ἀργύρεον) ἀργυροῦν	(ἀργυρέαν) ἀργυρᾶν	(ἀργύρεον) ἀργυροῦν

Dual.

N.	(ἀργυρέω) ἀργυρῶ	(ἀργυρέα) ἀργυρᾶ	(ἀργυρέω) ἀργυρῶ
G.	(ἀργυρέοιν) ἀργυροῖν	(ἀργυρέαιν) ἀργυραῖν	(ἀργυρέοιν) ἀργυροῖν

Plural.

N.	(ἀργύρει) ἀργυροῖ	(ἀργύρει) ἀργυραῖ	(ἀργύρεα) ἀργυρᾶ
G.	(ἀργυρέων) ἀργυρῶν	(ἀργυρέων) ἀργυρῶν	(ἀργυρέων) ἀργυρῶν
D.	(ἀργυρέοις) ἀργυροῖς	(ἀργυρέαις) ἀργυραῖς	(ἀργυρέοις) ἀργυροῖς
A.	(ἀργυρέους) ἀργυροῦς	(ἀργυρέας) ἀργυρᾶς	(ἀργύρεα) ἀργυρᾶ

Singular.

N.	(ἀπλόος) ἀπλοῦς	(ἀπλόη) ἀπλῆ	(ἀπλόον) ἀπλοῦν
G.	(ἀπλόου) ἀπλοῦ	(ἀπλόης) ἀπλῆς	(ἀπλόου) ἀπλοῦ
D.	(ἀπλόω) ἀπλῶ	(ἀπλόη) ἀπλῆ	(ἀπλόω) ἀπλῶ
A.	(ἀπλόον) ἀπλοῦν	(ἀπλόην) ἀπλῆν	(ἀπλόον) ἀπλοῦν

Dual.

N.	(ἀπλόω) ἀπλώ	(ἀπλόα) ἀπλᾶ	(ἀπλόω) ἀπλώ
G.	(ἀπλόοιν) ἀπλοῖν	(ἀπλόαιν) ἀπλαῖν	(ἀπλόοιν) ἀπλοῖν

Plural.

N.	(ἀπλόοι) ἀπλοῖ	(ἀπλόοι) ἀπλαῖ	(ἀπλόα) ἀπλᾶ
G.	(ἀπλόων) ἀπλῶν	(ἀπλόων) ἀπλῶν	(ἀπλόων) ἀπλῶν
D.	(ἀπλόοις) ἀπλοῖς	(ἀπλόοις) ἀπλαῖς	(ἀπλόοις) ἀπλοῖς
A.	(ἀπλόους) ἀπλοῦς	(ἀπλόας) ἀπλᾶς	(ἀπλόα) ἀπλᾶ

For the accent, see § 43, Note. For irregular contraction, see § 9, 2, Note; and § 9, 3, Note. No distinct vocative forms occur.

THIRD DECLENSION.

§ 66. Adjectives belonging only to the third declension have two endings, the feminine being the same as the masculine. Most of these end in *ης* and *ες*, or in *ων* and *ον*. Ἀληθής, true, πέπων, ripe, and εὐδαίμων, happy, are thus declined:—

Singular.

	M. F.	N.
N.	ἀληθής	ἀληθές
G.	(ἀληθέος) ἀληθοῦς	
D.	(ἀληθεί) ἀληθει	
A.	(ἀληθέα) ἀληθη	ἀληθές
V.	ἀληθές	

Dual.

N. A. V.	(ἀληθέε) ἀληθη
G. D.	(ἀληθέου) ἀληθοῖν

Plural.

N. V.	(ἀληθέες) ἀληθεῖς	(ἀληθέα) ἀληθη
G.	(ἀληθέων) ἀληθῶν	
D.	ἀληθέσι	
A.	(ἀληθέας) ἀληθεῖς	(ἀληθέα) ἀληθη

Singular.

	M. F.	N.	M. F.	N.
N.	πέπων	πέπον	εὐδαίμων	εὐδαιμον
G.	πέπονος		εὐδαίμονος	
D.	πέπονι		εὐδαίμονι	
A.	πέπονα	πέπον	εὐδαίμονα	εὐδαιμον
V.	πέπον		εὐδαιμον	

<i>Dual.</i>					
N. A. V.	πέπονε			εὔδαιμονε	
G. D.	πεπόνου			εὔδαιμόνου	
<i>Plural.</i>					
N. V.	πέπονες	πέπονα		εὔδαιμονες	εὔδαιμονα
G.	πεπόνων			εὔδαιμόνων	
D.	πέποσι			εὔδαιμοσι	
A.	πέπονας	πέπονα		εὔδαιμονας	εὔδαιμονα

For the accent of the form εὔδαιμον see § 25, 1, Note.

NOTE 1. One adjective in *ων*, *έκών*, *έκούσα*, *έκόν*, *willing*, has three endings, and is declined like participles in *ων* (§ 68). So its compound, *άκων* (*άέκων*), *unwilling*, *άκουσα*, *άκον*.

NOTE 2. The poetic *ίδρις*, *knowing*, has acc. *ίδριν*, voc. *ίδρι*, nom. pl. *ίδριες*.

NOTE 3. Adjectives compounded of nouns and a prefix are generally declined like those nouns; as *εὔελπις*, *hopeful*, gen. *εὔελπίδος*; *εὔχαρις*, *graceful*, gen. *εὔχάριτος* (§ 50). But compounds of *πατήρ* and *μήτηρ* end in *ωρ* (gen. *ορος*), and those of *πόλις* in *ις* (gen. *ιδος*).

NOTE 4. Some adjectives of the third declension have only one ending, which is both masculine and feminine; as *φυγάς*, *φυγάδος*, *fugitive*; *άπαις*, *άπαιδος*, *childless*; *άγνός*, *άγνώτος*, *unknowing*; *άνακίς*, *άνάκιδος*, *weak*. The oblique cases occasionally occur as neuter.

A very few adjectives of one termination are of the first declension, ending in *ας* or *ης*; as *γεννάδας*, *noble*, gen. *γεννάδου*.

FIRST AND THIRD DECLENSIONS COMBINED.

§ 67. 1. Most adjectives of this class end in *υς*, *εια*, *υ*, or in *εις*, *εσσα*, *εν*.

Three end in *ās*, — *πās*, *πāσα*, *πāν*, *all*; *μέλας*, *μέλαινα*, *μέλαν*, *black*; and *τάλας*, *τάλαινα*, *τάλαν*, *wretched*.

2. *Γλυκύς*, *sweet*, *χαρίεις*, *graceful*, *πās*, *all*, and *μέλας*, *black*, are thus declined: —

<i>Singular.</i>					
N.	γλυκύς		γλυκεία		γλυκύ
G.	γλυκέος		γλυκείας		γλυκέος
D.	(γλυκεῖ) γλυκεῖ		γλυκεία		(γλυκεῖ) γλυκεῖ
A.	γλυκύν		γλυκείαν		γλυκύ
V.	γλυκύ		γλυκεία		γλυκύ

Dual.

N. A. V.	γλυκέε	γλυκέα	γλυκέε
G. D.	γλυκέοιν	γλυκείαιν	γλυκέοιν

Plural.

N. V.	(γλυκέες) γλυκεῖς	γλυκεῖαι	γλυκέα
G.	γλυκέων	γλυκειῶν	γλυκέων
D.	γλυκέσι	γλυκείαις	γλυκέσι
A.	(γλυκέας) γλυκεῖς	γλυκεῖας	γλυκέα

Singular.

N.	χαρίεις	χαρίεσσα	χαρίεν
G.	χαρίεντος	χαρίεσσης	χαρίεντος
D.	χαρίεντι	χαρίεσση	χαρίεντι
A.	χαρίεντα	χαρίεσαν	χαρίεν
V.	χαρίεν	χαρίεσσα	χαρίεν

Dual.

N. A. V.	χαρίεντε	χαρίεσσα	χαρίεντε
G. D.	χαρίέντοιιν	χαρίεσσαιν	χαρίέντοιιν

Plural.

N.	χαρίεντες	χαρίεσσαι	χαρίεντα
G.	χαρίέντων	χαρίεσσῶν	χαρίέντων
D.	χαρίεσι	χαρίεσσαις	χαρίεσι
A.	χαρίεντας	χαρίεσσας	χαρίεντα
V.	χαρίεντες	χαρίεσσαι	χαρίεντα

Singular.

N.	πᾶς	πᾶσα	πᾶν	μέλας	μέλαινα	μέλαν
G.	παντός	πάσης	παντός	μέλανος	μελαίνης	μέλανος
D.	παντί	πάσῃ	παντί	μέλανι	μελαίνη	μέλανι
A.	πάντα	πᾶσαν	πᾶν	μέλανα	μέλαιναν	μέλαν
V.				μέλαν	μέλαινα	μέλαν

Dual.

N. A. V.		μέλανε	μελαίνα	μέλανε
G. D.		μελάνοιν	μελαίναιν	μελάνοιν

Plural.

N.	πάντες	πάσαι	πάντα	μέλανες	μέλαιnai	μέλανα
G.	πάντων	πασῶν	πάντων	μελάνων	μελαινῶν	μελάνων
D.	πᾶσι	πάσαις	πᾶσι	μέλασι	μελαίνας	μέλασι
A.	πάντας	πάσας	πάντα	μέλανας	μελαίνας	μέλανα
V.				μέλανες	μέλαιnai	μέλανα

For the feminine of μέλας, see § 16, 7, (*ι*).

NOTE 1. The Ionic feminine of adjectives in *us* ends in *εα* or *εη*. Homer has *εὔρεια* (for *εὔρυν*) as accusative of *εὔρυσ*, *wide*. For the dative plural of adjectives in *eis*, see § 16, 6, N. 2.

NOTE 2. Some adjectives in *ήεις*, *ήεσσα*, *ήεν*, contract these endings to *ής*, *ήσσα*, *ήν*; and some in *οεις*, *οεσσα*, *οεν*, contract these to *ους*, *ουσσα*, *ουν*; as *τιμήεις*, *τιμήεσσα*, *τιμήεν*, — *τιμής*, *τιμήσσα*, *τιμήν*, — *valuable*; gen. *τιμήεντος*, *τιμήέσσης*, — *τιμήντος*, *τιμήσσης*, &c. So *πλακόεις*, *πλακόεσσα*, *πλακόεν* — *πλακοῦς*, *πλακοῦσσα*, *πλακοῦν*, — *flat*; gen. *πλακόεντος*, *πλακοέσσης*, — *πλακοῦντος*, *πλακούσσης*; but not *φωνήεις*, *φωνήεσσα*, *φωνήεν*, *vocal*.

NOTE 3. One adjective in *ην*, — *τέρην*, *τέρεινα*, *τέρεν*, *tender* (Latin *tener*), gen. *τέρενος*, *τερείνης*, *τέρενος*. &c., — is declined after the analogy of μέλας. So *ἄρσην* (or *ἄρρην*), *ἄρσεν*, *male*, gen. *ἄρσενος*, which has no feminine form.

§ 68. To this class belong all active and all aorist passive participles. *λύων*, *loosing*, *ιστάς*, *erecting*, *τιθείς*, *placing*, *δεικνύς*, *showing* (present active participles of *λύω*, *ἵστημι*, *τίθημι*, and *δείκνυμι*), and *λελυκώς*, *having loosed* (perfect active participle of *λύω*), are thus declined: —

Singular.

N.	λύων	λύουσα	λύον	ιστάς	ιστάσα	ιστάν
G.	λύοντος	λυούσης	λύοντος	ιστάντος	ιστάσης	ιστάντος
D.	λύοντι	λυούση	λύοντι	ιστάντι	ιστάση	ιστάντι
A.	λύοντα	λύουσαν	λύον	ιστάντα	ιστάσαν	ιστάν
V.	λύων	λύουσα	λύον	ιστάς	ιστάσα	ιστάν

Dual.

N. V. A.	λύοντε	λυούσα	λύοντε	ιστάντε	ιστάσα	ιστάντε
G. D.	λύόντων	λυούσαιν	λύόντων	ιστάντων	ιστάσαιν	ιστάντων

Plural.

N. V.	λύοντες	λύουσαι	λύοντα	ιστάντες	ιστάσαι	ιστάντα
G.	λύόντων	λυουσῶν	λύόντων	ιστάντων	ιστασῶν	ιστάντων
D.	λύουσι	λυούσαις	λύουσι	ιστάσι	ιστάσαις	ιστάσι
A.	λύοντας	λυούσας	λύοντα	ιστάντας	ιστάσας	ιστάντα

The accent of the neuter singular appears in βουλεύων, βουλεύουσα, βουλεύων. (§ 26, N. 2.)

Singular.

N.	δεικνύς	δεικνύσα	δεικνύν	τιθείς	τιθείσα	τιθέν
G.	δεικνύντος	δεικνύσης	δεικνύντος	τιθέντος	τιθείσης	τιθέντος
D.	δεικνύντι	δεικνύση	δεικνύντι	τιθέντι	τιθείση	τιθέντι
A.	δεικνύντα	δεικνύσαν	δεικνύν	τιθέντα	τιθείσαν	τιθέν
V.	δεικνύς	δεικνύσα	δεικνύν	τιθείς	τιθείσα	τιθέν

Dual.

N. A. V.	δεικνύντε	δεικνύσα	δεικνύντε	τιθέντε	τιθείσα	τιθέντε
G. D.	δεικνύντοιν	δεικνύσαιιν	δεικνύντοιν	τιθέντοιν	τιθείσαιιν	τιθέντοιν

Plural.

N. V.	δεικνύντες	δεικνύσαι	δεικνύντα	τιθέντες	τιθείσαι	τιθέντα
G.	δεικνύντων	δεικνυσῶν	δεικνύντων	τιθέντων	τιθεισῶν	τιθέντων
D.	δεικνύσι	δεικνύσαις	δεικνύσι	τιθείσι	τιθείσαις	τιθείσι
A.	δεικνύντας	δεικνύσας	δεικνύντα	τιθέντας	τιθείσας	τιθέντα

Singular.

N.	λελυκώς	λελυκυία	λελυκός
G.	λελυκότος	λελυκυίας	λελυκότος
D.	λελυκότι	λελυκυίᾳ	λελυκότι
A.	λελυκότα	λελυκυίαν	λελυκός
V.	λελυκώς	λελυκυία	λελυκός

Dual.

N. A. V.	λελυκότε	λελυκυία	λελυκότε
G. D.	λελυκότοιιν	λελυκυίαιιν	λελυκότοιιν

Plural.

N. V.	Λελυκότες	Λελυκυῖαι	Λελυκότα
G.	Λελυκότων	Λελυκυῶν	Λελυκότων
D.	Λελυκόσι	Λελυκυῖαις	Λελυκόσι
A.	Λελυκότας	Λελυκυίας	Λελυκότα

NOTE. All participles in *ων* are declined like *λύων*: for *ουσα* in the feminine, for *οντ-σα*, see § 16, 6, N. 1. Participles in *ους* are declined like *λύων*, except in the nominative and vocative singular; as *διδούς*, *διδούσα*, *διδόν*, *giving*; gen. *διδόντος*, *διδούσης*; dat. *διδόντι*, *διδούση*, &c. Aorist active participles in *ας* are declined like *ιστάς*; as *λύσας*, *λύσασα*, *λύσαν*, *having loosed*; gen. *λύσαντος*, *λυσάσης*; dat. *λύσαντι*, *λυσάση*, &c. Aorist passive participles in *εις* are declined like *τιθείς*; as *λυθείς*, *λυθείσα*, *λυθέν*, *loosed*; gen. *λυθέντος*, *λυθείσης*; dat. *λυθέντι*, *λυθείση*, &c. When the accent differs from that of the paradigm, it follows the general principle (§ 25, 1). See § 117, 2.

§ 69. Participles in *άων*, *έων*, and *όων* are contracted. *Τιμάων*, *τιμῶν*, *honoring*, and *φιλέων*, *φιλῶν*, *loving*, are declined as follows:—

Singular.

N. (<i>τιμάων</i>)	τιμῶν	(<i>τιμάουσα</i>)	τιμῶσα	(<i>τιμάον</i>)	τιμῶν
G. (<i>τιμάοντος</i>)	τιμῶντος	(<i>τιμαούσης</i>)	τιμῶσης	(<i>τιμάοντος</i>)	τιμῶντος
D. (<i>τιμάοντι</i>)	τιμῶντι	(<i>τιμαούση</i>)	τιμῶση	(<i>τιμάοντι</i>)	τιμῶντι
A. (<i>τιμάοντα</i>)	τιμῶντα	(<i>τιμάουσαν</i>)	τιμῶσαν	(<i>τιμάον</i>)	τιμῶν
V. (<i>τιμάων</i>)	τιμῶν	(<i>τιμάουσα</i>)	τιμῶσα	(<i>τιμάον</i>)	τιμῶν

Dual.

N. (<i>τιμάοντε</i>)	τιμῶντε	(<i>τιμαούσα</i>)	τιμῶσα	(<i>τιμάοντε</i>)	τιμῶντε
G. (<i>τιμαόντων</i>)	τιμῶντων	(<i>τιμαούσαιν</i>)	τιμῶσαιν	(<i>τιμαόντων</i>)	τιμῶντων

Plural.

N. (<i>τιμάοντες</i>)	τιμῶντες	(<i>τιμάουσαι</i>)	τιμῶσαι	(<i>τιμάοντα</i>)	τιμῶντα
G. (<i>τιμαόντων</i>)	τιμῶντων	(<i>τιμαουσῶν</i>)	τιμῶσῶν	(<i>τιμαόντων</i>)	τιμῶντων
D. (<i>τιμάουσι</i>)	τιμῶσι	(<i>τιμαούσαις</i>)	τιμῶσαις	(<i>τιμάουσι</i>)	τιμῶσι
A. (<i>τιμάοντας</i>)	τιμῶντας	(<i>τιμαούσας</i>)	τιμῶσας	(<i>τιμάοντα</i>)	τιμῶντα
V. (<i>τιμάοντες</i>)	τιμῶντες	(<i>τιμάουσαι</i>)	τιμῶσαι	(<i>τιμάοντα</i>)	τιμῶντα

Singular.

N. (φιλέων)	φιλῶν	(φιλέουσα)	φιλοῦσα	(φιλέον)	φιλοῦν
G. (φιλέοντος)	φιλοῦντος	(φιλεούσης)	φιλούσης	(φιλέοντος)	φιλοῦντος
D. (φιλέοντι)	φιλοῦντι	(φιλεούσῃ)	φιλούσῃ	(φιλέοντι)	φιλοῦντι
A. (φιλέοντα)	φιλοῦντα	(φιλέουσιν)	φιλοῦσιν	(φιλέον)	φιλοῦν
V. (φιλέων)	φιλῶν	(φιλέουσα)	φιλοῦσα	(φιλέον)	φιλοῦν

Dual.

N. (φιλέοντε)	φιλοῦντε	(φιλεούσα)	φιλούσα	(φιλέοντε)	φιλοῦντε
G. (φιλέοντων)	φιλοῦντων	(φιλεούσαιν)	φιλούσαιν	(φιλέοντων)	φιλοῦντων

Plural.

N. (φιλέοντες)	φιλοῦντες	(φιλέουσαι)	φιλοῦσαι	(φιλέοντα)	φιλοῦντα
G. (φιλέοντων)	φιλοῦντων	(φιλεουσῶν)	φιλουσῶν	(φιλέοντων)	φιλοῦντων
D. (φιλέουσι)	φιλοῦσι	(φιλεούσαις)	φιλούσαις	(φιλέουσι)	φιλοῦσι
A. (φιλέοντας)	φιλοῦντας	(φιλεούσας)	φιλούσας	(φιλέοντα)	φιλοῦντα
V. (φιλέοντες)	φιλοῦντες	(φιλέουσαι)	φιλοῦσαι	(φιλέοντα)	φιλοῦντα

The present participles of verbs in *ῶ* (contracted *ῶ*) are declined like *φιλῶν*, the contracted form of *φιλέων*. Thus *δηλῶν*, *δηλοῦσα*, *δηλοῦν*, *manifesting*; gen. *δηλοῦντος*, *δηλούσης*; dat. *δηλοῦντι*, *δηλούσῃ*, &c. The uncontracted form of verbs in *ῶ* is not used. § 98, Rem.

NOTE. A few second perfect participles in *ῶσα* of the *μ*-form (§ 124) have *ῶσα* in the feminine, and retain *ω* in the oblique cases. They are contracted in Attic; as (*ἑσταῶς*, *ἑσταῶσα*, *ἑσταῶς*), contr. *ἑστῶς*, *ἑστῶσα*, *ἑστῶς* (irregular for *ἑστῶς*), *standing*: gen. *ἑστῶτος*, *ἑστῶσης*, *ἑστῶτος*, &c. But *τεθνεῶς*, *τεθνεῶσα*, *τεθνεῶς*, *dead*, from *θνήσκω*, always remains uncontracted. See § 110, iv. (*d*), N. 3.

IRREGULAR ADJECTIVES.

§ 70. The irregular adjectives, *μέγας*, *great*, *πολύς*, *much*, and *πρᾶος*, *mild*, are thus declined:—

Singular.

N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλῃς	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μεγάλε	μεγάλῃ	μέγα			

Dual.

N. A. V.	μεγάλω	μεγάλα	μεγάλω
G. D.	μεγάλοιν	μεγάλαιν	μεγάλοιν

Plural.

N. V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

Singular.

N.	πρᾶος	πραεῖα	πρᾶον
G.	πράου	πραεῖας	πράου
D.	πράφ	πραεῖφ	πράφ
A.	πρᾶον	πραεῖαν	πρᾶον

Dual.

N. V.	πράω	πραεῖα	πράω
G. D.	πράοιν	πραεῖαιν	πράοιν

Plural.

N. A.	πρᾶοι, πραεῖς	πραεῖαι	πραεῖα
G.	πραέων	πραειῶν	πραέων
D.	πράοις, πραεῖσι	πραεῖαις	πράοις, πραεῖσι
A.	πράους	πραεῖας	πραεῖα

NOTE 1. Most of the forms of μέγας and πολὺς are derived from stems in σ, μεγαλο- and πολλο-. Πολλός, ἡ, ον, is found in Homer and Herodotus, declined regularly throughout. In Homer, πολὺς has forms πολέος, πολέες, πολέων, &c., which must not be confounded with Epic forms of πόλις (§ 53, 1, N. 3).

NOTE 2. Πρᾶος has two stems, one πρᾶο- (written also πρᾶο-) from which the masculine and neuter are generally formed; and one πρᾶϋ (never πρᾶϋ-) from which the feminine and some other forms come (§ 67, 2). There is an Epic form πρηύς (Lyric πρᾶϋς) coming from the latter stem. The forms belonging to the two stems differ in accent.

COMPARISON OF ADJECTIVES.

I. Comparison by *-τερος, -τατος*.

§ 71. Most adjectives add *τερος* to the *stem* to form the comparative, and *τατος* to form the superlative. Stems in *ο* with a short penult change *ο* to *ω* before *τερος* and *τατος*. *E.g.*

Κούφος (κουφο-), *light*, κουφότερος, *lighter*, κουφότατος, *lightest*.

Σοφός (σοφο-), *wise*, σοφώτερος, *wiser*, σοφώτατος, *wisest*.

Σεμνός (σεμνο-), *august*, σεμνότερος, σεμνότατος.

Πικρός (πικρο-), *bitter*, πικρότερος, πικρότατος.

Όξύς (όξυ-), *sharp*, όξύτερος, όξύτατος.

Μέλας (μελαν-), *black*, μελάντερος, μελάντατος.

Άληθής (άληθεσ-), *true*, άληθέστερος, άληθέστατος. (§ 52, 1).

NOTE 1. Stems in *ο* do not lengthen *ο* to *ω* if the penultimate vowel is followed by a mute and a liquid (§ 19, 3). See *πικρός* above.

NOTE 2. Μέσος, *middle*, and a few others, drop *ος* and add *αίτερος* and *αίτατος*; as μέσος, μεσαίτερος, μεσαίτατος.

NOTE 3. Adjectives in *οος* drop *ος* and add *έστερος* and *έστατος*, which are contracted with *ο* to *ούστερος* and *ούστατος*; as (εύνοος) εύνοος, *well-disposed*, εύνούστερος, εύνούστατος.

NOTE 4. Adjectives in *ων* add *έστερος* and *έστατος* to the stem; as σώφρων (σωφρον-), *prudent*, σωφρονέστερος, σωφρονέστατος.

NOTE 5. Adjectives in *εις* change final *εντ-* of the stem to *εσ-*, and add *τερος* and *τατος*; as χαρίεις (χαριεντ-), *graceful*, χαριέστερος, χαριέστατος.

II. Comparison by *-ίων, -ιστος*.

§ 72. 1. Some adjectives in *υς* and *ρος* are compared by changing *these endings* to *ίων* and *ιστος*. *E.g.*

Ήδύς, *sweet*, ήδίων, ήδιστος.

Ταχύς, *swift*, ταχίων (commonly θάσσων, § 17, 2, N.), τάχιστος.

Αίσχρός, *base*, αίσχίων, αίσχιστος.

Έχθρός, *hostile*, έχθίων, έχθιστος.

Κυδρός (poet.), *glorious*, κυδίων, κύδιστος.

NOTE. Some adjectives have both *ίων, ιστος* and *τερος, τατος*.

2. Comparatives in *ἰων*, neuter *ἰον*, are thus declined:—

<i>Singular.</i>			<i>Dual.</i>	
N.	ἡδίων	ἡδιον	N. A. V.	ἡδίονε
G.	ἡδίωνος		G. D.	ἡδιόνων
D.	ἡδιόνι			
A.	ἡδίονα ἡδίω	ἡδιον		

Plural.

N. V.	ἡδίνες ἡδίους	ἡδίονα ἡδίω
G.		ἡδιόνων
D.		ἡδίοσι
A.	ἡδίονας ἡδίους	ἡδίονα ἡδίω

NOTE 1. The terminations *-ονα*, *-ονες*, *-ονας* may drop *ν*, and be contracted into *-ω* and *-ους* (§ 47, N. 1). The vocative singular of these comparatives seems not to occur. For the recessive accent in the neuter singular, see § 25, 1, Note.

NOTE 2. The irregular comparatives in *ων* (§ 73) are declined like *ἡδίων*.

III. Irregular Comparison.

§ 73. 1. The following are the most important cases of irregular comparison:—

1. ἀγαθός, <i>good</i> ,	ἀμείνων (§ 16, 7), (ἀρείων), βελτίων, (βέλτερος), κρείσσω or κρείττων (κρέσσων), (φέρτερος), λῶων (λωίων, λωίτερος),	ἀριστος, βέλτιστος, (βέλτατος), κράτιστος, (φέρτατος), φέριστος, λῶστος.
2. κακός, <i>bad</i> ,	κακίων (κακώτερος), χείρων (χερείων), (χειρότερος, χερείότερος), ἥσσω or ἥττων (ἔσσω),	κάκιστος, χείριστος, (ἥκιστος, rare); adv. ἥκιστα.
3. καλός, <i>beautiful</i> ,	καλλίων,	κάλλιστος.
4. μέγας, <i>great</i> ,	μείζων (μέζων, § 16, 7),	μέγιστος.

5. μικρός, <i>small</i> , (Hom. ἐλάχεια, fem. of ἐλαχύς),	μικρότερος, ἐλάσσων or ἐλάττων (§ 16, 7), μείων	μικρότατος, ἐλάχιστος, (μείστος, rare).
6. ὀλίγος, <i>little</i> ,	(ὕπολιζων, <i>rather less</i>),	ὀλίγιστος.
7. πένης (πενητ-), <i>poor</i> ,	πενέστερος,	πενέστατος.
8. πολὺς, <i>much</i> ,	πλείων or πλέων,	πλείστος.
9. ῥάδιος, <i>easy</i> , (Ion. ῥηίδιος),	ῥάων, (ῥηίτερος),	ῥᾶιστος, (ῥηίτατος, ῥήιστος).
10. φίλος, <i>dear</i> ,	φίλτερος, φιλαίτερος (rare), (φιλίων, rare), φιλώτερος (rare).	φίλιτατος, φιλαίτατος (rare).

Ionic or poetic forms are in ().

NOTE. Irregularities in the comparison of the following words will be found in the Lexicon: —

αἰσχρός, ἀλγεινός, ἄρπαξ, ἄφθονος, ἄχαρις, βαθύς, βλάξ, βραδύς, γεραιός, γλυκύς, ἐπιλήσμων, ἐπίχαρις, ἤσυχος, ἴδιος, ἴσος, λάλος, μάκαρ, μακρός, νέος, παλαιός, παχύς, πέπων, πίων, πλησίος, πρέσβυς, προὔργου, πρώϊος, σπουδαίος, σχολαίος, ψευδής, ὠκύς.

2. Some comparatives and superlatives have no positive, but their stem generally appears in an adverb or preposition. *E.g.*

Ἄνωτερος, *upper*, ἀνώτατος, *uppermost*, from ἄνω, *up*; πρότερος, *former*, πρώτος or πρώτιστος, *first*, from πρό, *before*; κατώτερος, *lower*, κατώτατος, *lowest*, from κάτω, *downward*.

See in the Lexicon ἀγχότερος, ἀφάρτερος, κερδίων, ὀπλότερος, προσώτερος, ῥίγιον (neuter), ὑπέρτερος, ὑστερος, ὑψίων, φαάντερος, with their regular superlatives; also ἕσχατος and κήδιστος.

3. Comparatives and superlatives may be formed from nouns, and even from pronouns. *E.g.*

Βασιλεύς, *king*, βασιλεύτερος, *a greater king*, βασιλεύτατος, *the greatest king*; κλέπτης, *thief*, κλεπτίστερος, κλεπτίστατος; κύων, *dog*, κύντερος, *more impudent*, κύντατος, *most impudent*. So αὐτός, *self*, αὐτότατος, *his very self*, ipsissimus.

ADVERBS AND THEIR COMPARISON.

§ 74. 1. Adverbs are regularly formed from adjectives. Their form (including the accent) is found by changing *ν* of the genitive plural masculine to *ς*. *E.g.*

Φίλως, *dearly*, from φίλος; δικάως, *justly* (δικαίος); σοφῶς, *wisely* (σοφός); ἡδέως, *sweetly* (ἡδύς, gen. plur. ἡδέων), ἀληθῶς, *truly* (ἀληθής, gen. plur. ἀληθέων, ἀληθῶν); σαφῶς (Ionic σαφέως), *plainly* (σαφής, gen. plur. σαφέων, σαφῶν); πάντως, *wholly* (πᾶς, gen. plur. πάντων).

NOTE Adverbs are occasionally formed thus from participles; as διαφερόντως, *differently*, from διαφέρων (διαφερόντων); τεταγμένως, *regularly*, from τεταγμένος (τάσσω, order).

2. The neuter accusative of an adjective (either singular or plural) may be used as an adverb. *E.g.*

Πολύ and πολλά, *much* (πολύς); μέγα or μεγάλα, *greatly* (μέγας); also μεγάλως, § 74, 1; μόνον, *only* (μόνος, alone).

NOTE. Other forms of adverbs with various terminations will be learnt by practice. See § 129.

§ 75. The neuter accusative *singular* of the comparative of an adjective forms the comparative of the corresponding adverb; and the neuter accusative *plural* of the superlative forms the superlative of the adverb. *E.g.*

Σοφῶς (σοφός), *wisely*; σοφώτερον, *more wisely*: σοφώτατα, *most wisely*. Ἀληθῶς (ἀληθής), *truly*; ἀληθέστερον, ἀληθέστατα. Ἠδέως (ἡδύς), *sweetly*, ἡδιον, ἡδίστα. Χαριέντως (χαρίεις), *gracefully*; χαριέστερον, χαριέστατα. Σωφρόνως (σώφρων), *prudently*; σωφρονέστερον, σωφρονέστατα.

NOTE 1. Other adverbs generally form a comparative in *τέρω*, and a superlative in *τατώ*; as ἄνω, *above*, ἀνωτέρω, ἀνωτάτω.

A few comparatives derived from adjectives end in *τέρως*; as βεβαιοτέρως, *more firmly*, for βεβαιοτέρον, from βεβαίως.

NOTE 2. Μάλα, *much, very*, has comparative μᾶλλον (for μαλιον, § 16, 7), *more, rather*; superlative μάλιστα, *most, especially*.

NUMERALS.

§ 76. The *cardinal* and *ordinal* numeral adjectives, and the numeral adverbs which occur, are as follows:—

	Sign.	Cardinal.	Ordinal.	Adverb.
1	α'	εἷς, μία, ἓν, <i>one</i>	πρῶτος, <i>first</i>	ἅπαξ, <i>once</i>
2	β'	δύο, <i>two</i>	δεύτερος, <i>second</i>	δίς, <i>twice</i>
3	γ'	τρεις, τρία	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἑπτὰ	ἕβδομος	ἑπτάκις
8	η'	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνατος	ἐνάκις
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρισκαίδεκα	τρискаιδέκατος	
14	ιδ'	τεσσαρεσκαίδεκα	τεσσαραικαιδέκατος	
15	ιε'	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ισ'	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ις'	ἑπτακαίδεκα	ἑπτακαιδέκατος	
18	ιη'	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιθ'	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ'	εἴκοσι	εἰκοστός	εἰκοσάκις
21	κα'	εἷς καὶ εἴκοσι ἢ εἴκοσιν εἷς	πρῶτος καὶ εἰκοστός	
30	λ'	τριακόντα	τριακοστός	τριακοντάκις
40	μ'	τεσσαράκοντα	τεσσαράκοστός	τεσσαράκοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	Ϟ'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ'	διᾱκόσιοι, αι, α	διακοσιοστός	διακοσιάκις
300	τ'	τριακόσιοι, αι, α	τριακοσιοστός	
400	υ'	τετρακόσιοι, αι, α	τετρακοσιοστός	

	Sign.	Cardinal.	Ordinal.	Adverb.
500	ϕ'	πεντᾶκόσιοι, αι, α	πεντακοσιοστός	
600	χ'	ἑξᾶκόσιοι, αι, α	ἑξακοσιοστός	
700	ψ'	ἑπτᾶκόσιοι, αι, α	ἑπτακοσιοστός	
800	ω'	ὀκτᾶκόσιοι, αι, α	ὀκτακοσιοστός	
900	Ϟ	ἐνάκόσιοι, αι, α	ἐνακοσιοστός	
1000	α	χίλιοι, αι, α	χιλιοστός	χιλιάκις
2000	β	δισχίλιοι, αι, α	δισχιλιοστός	
3000	γ	τρισχίλιοι, αι, α	τριχιλιοστός	
10000	ι	μύριοι, αι, α	μυριοστός	μυριάκις

Above 10,000, δύο μυριάδες, 20,000, τρεῖς μυριάδες, 30,000, &c. were used.

NOTE. The dialects have the following peculiar forms:—

1—4. See § 77, Note 1. Epic τρίτατος, τέτατος.

12. Doric and Ionic δυνάδεκα; Poetic δυοκαίδεκα.

20. Epic εἰκοσί; Doric εἵκατι.

30, 80, 200, 300. Ionic τριήκοντα, ὀγδώκοντα, διηκόσιοι, τριηκόσιοι.

40. Herod. τεσσαρήκοντα.

§ 77. 1. The cardinal numbers εἷς, *one*, δύο, *two*, τρεῖς, *three*, and τέσσαρες (or τέτταρες), *four*, are thus declined:—

N.	εἷς	μίᾱ	ἕν		
G.	ἑνός	μιᾶς	ἑνός	N. A.	δύο
D.	ἐνί	μιᾷ	ἐνί	G. D.	δυοῖν
A.	ἕνα	μίαν	ἕν		

N.	τρεῖς	τρία	τέσσαρες	τέσσαρα
G.		τριῶν	τεσσάρων	
D.		τρισί	τέσσαρσι	
A.	τρεῖς	τρία	τέσσαρες	τέσσαρα

NOTE 1. Homer has fem. ἰᾶ, ἰῆς, &c., for μία; and ἰῶ for ἐνί. Homer has δύνω for δύο, and forms δωῖά, δωῖοί (declined regularly). For δυεῖν, δυῶν, δυοῖσι, and other forms, see the Lexicon. Δύο is sometimes indeclinable. Herodotus has τέσσερες, and the poets have τέτρασι.

NOTE 2. The compounds οὐδείς and μηδείς, *no one, none*, are declined like εἷς. Thus, οὐδείς, οὐδεμία, οὐδέν; gen. οὐδενός, οὐδεμίας; dat. οὐδενί, οὐδεμῖ; acc. οὐδένα, οὐδεμίαν, οὐδέν, &c. Plural forms sometimes occur; as οὐδένες, οὐδένων, οὐδέσι, οὐδένας, μηδένες, &c. When οὐδέ or μηδέ is separated from εἷς (as by a preposition or by ἄν), the negative is more emphatic; as ἐξ οὐδενός, *from no one*; οὐδ' ἐξ ἑνός, *from not even one*.

NOTE 3. *Both* is expressed by ἄμφω, *ambo, ἀμφόιν*; and by ἀμφότερος, generally plural, ἀμφότεροι, *ai, a*.

2. The cardinal numbers from 5 to 100 are indeclinable. The higher numbers in *ιοι* and all the ordinals are declined regularly, like other adjectives in *ος*.

NOTE 1. When τρεῖς καὶ δέκα and τέσσαρες καὶ δέκα are used for 13 and 14, the first part is declined. In ordinals we may say τρίτος καὶ δέκατος, &c.

NOTE 2. (a) In compound expressions like 21, 22, &c., 31, 32, &c., 121, 122, &c., the numbers can be connected by καί in either order; but if καί is omitted, the larger precedes. Thus, εἷς καὶ εἴκοσι, *one and twenty*, or εἴκοσι καὶ εἷς, *twenty and one*; but (without καί) only εἴκοσι εἷς, *twenty-one*.

(b) The numbers 18 and 19, 28 and 29, 38 and 39, &c. are often expressed by ἐνός (or δυοῖν) δέοντες εἴκοσι (τριάκοντα, τεσσαράκοντα, &c.); as ἑτη ἐνός δέοντα τριάκοντα, *29 years*.

NOTE 3. With collective nouns in the singular, especially ἡ ἵππος, *cavalry*, the numerals in *ιοι* sometimes appear in the singular; as τὴν διακοσίαν ἵππων, *the (troop of) 200 cavalry (200 horse)*; ἄσπις μυρία καὶ τετρακοσία (Xen. An. i. 7, 10), *10,400 shields (i.e. men with shields)*.

Μύριοι means *ten thousand*; μυρίοι, *innumerable*. Μυρίος sometimes has the latter sense; as μυρίος χρόνος, *countless time*; μυρία πενία, *incalculable poverty*. For μυρία as numeral, see above.

NOTE 4. The Greeks often expressed numbers by letters; the two obsolete letters, *Vau* and *Koppa*, and the character *San*, denoting 6, 90, and 900. (See § 1, N. 2.) The last letter in a numerical expression has an accent above. Thousands begin anew with α, with a stroke below. Thus, αωξή', 1868; βχκε', 2625; δκε', 4025; βγ', 2003; φμ', 540; ρδ', 104. (See § 76, second column.)

NOTE 5. The letters of the ordinary Greek alphabet are often used to number the books of the *Iliad* and *Odyssey*, each poem having twenty-four books.

THE ARTICLE.

§ 78. The definite article *ὁ* (stem *το-*), *the*, is thus declined:—

Singular.			Dual.			Plural.				
N.	ὁ	ἡ	τό	N. A.	τώ (τά)	τώ	N.	οἱ	αἱ	τά
G.	τοῦ	τῆς	τοῦ	G.			G.		τῶν	
D.	τῷ	τῇ	τῷ	G. D.	τοῖν (ταῖν)	τοῖν	D.	τοῖς	ταῖς	τοῖς
A.	τόν	τήν	τό	A.			A.	τούς	τάς	τά

NOTE 1. The Greek has no indefinite article; but often the indefinite *τις* (§ 84) may be translated by *a* or *an*; as *ἄνθρωπος τις*, *a certain man*, often simply *a man*.

NOTE 2. The feminine dual forms *τά* and *ταῖν* (especially *τά*) are rare, and *τώ* and *τοῖν* are generally used for all genders. (§ 138, N. 5). The regular nominatives *τοί* and *ταί* are Epic and Doric; and the article has the usual dialectic forms of the first and second declensions, as *τοῖο*, *τοῖν*, *τάων*, *τοῖσι*, *τῆσι*, *τῆς*.

PRONOUNS.

Personal and Intensive Pronouns.

§ 79. 1. The *personal* pronouns are *ἐγώ*, *I*, *σύ*, *thou*, and *οὗ* (genitive), *of him*, *of her*, *of it*. *ἑαυτός*, *himself*, is used as a personal pronoun for *him*, *her*, *it*, &c. in the oblique cases, but never in the nominative. They are thus declined:—

Singular.						
N.	ἐγώ	σύ	—	αὐτός	αὐτή	αὐτό
G.	ἐμοῦ, μου	σοῦ	οὗ	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	ἐμοί, μοί	σοί	οἱ	αὐτῷ	αὐτῇ	αὐτῷ
A.	ἐμέ, μέ	σέ	ξ	αὐτόν	αὐτήν	αὐτό
Dual.						
N. A.	νώ	σφώ	(σφωί)	αὐτώ	αὐτά	αὐτά
G. D.	νῶν	σφῶν	(σφωίν)	αὐτοῖν	αὐταῖν	αὐτοῖν

Plural.

N.	ἡμεῖς	ὑμεῖς	σφεῖς (σφέα)	αὐτοί	αὐταί	αὐτά
G.	ἡμῶν	ὑμῶν	σφῶν	αὐτῶν	αὐτῶν	αὐτῶν
D.	ἡμῖν	ὑμῖν	σφίσι	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	ἡμᾶς	ὑμᾶς	σφᾶς (σφέα)	αὐτούς	αὐτάς	αὐτά

NOTE 1. Αὐτός in the nominative of all numbers, and as an *adjective* pronoun in the oblique cases, is *intensive*, like *ipse* (§ 145, 1); except in *ὁ αὐτός*, *the same* (§ 79, 2). In the oblique cases it is the ordinary personal pronoun of the third person (§ 145, 2).

For the uses of οὖ, οἶ, &c. see § 144, 2. In Attic prose, σφωέ, σφωίν, σφέα, never occur; οὖ and εἶ (chiefly Epic) very rarely; οἶ, σφεῖς, σφῶν, σφίσι, σφᾶς, being the only common forms. The orators seldom use this pronoun at all, and the tragedians use chiefly σφίν (not σφί) and σφέ (Notes 2 and 3).

NOTE 2. The following is the Ionic declension of ἐγώ, σὺ, and οὖ. The forms in () are not used by Herodotus.

<i>Sing.</i>	N.	ἐγώ (ἐγών)	σὺ (τύνη)	
	G.	ἐμεῦ, μεῦ, from ἐμέο (ἐμείο, ἐμέθεν)	σέο, σεῦ (σεῖο, σέθεν)	(ἔο) εἶδ (εἶο, ἔθεν)
	D.	ἐμοί, μοί	σοί, τοί (τεῖν)	οἶ (έοἶ)
	A.	ἐμέ, μέ	σέ	ξ (έξ)
<i>Dual.</i>	N. A.	(νῶϊ, νῶ)	(σφῶϊ, σφῶ)	(σφωέ)
	G. D.	(νῶϊν)	(σφῶϊν, σφῶν)	(σφωῖν)
<i>Plur.</i>	N.	ἡμεῖς (ἄμμες)	ὑμεῖς (ὄμμες)	
	G.	ἡμέων (ἡμείων)	ὑμέων (ὄμείων)	σφέων (σφείων)
	D.	ἡμῖν (ἄμμι)	ὑμῖν (ὄμμι)	σφίσι, σφί(ν)
	A.	ἡμέας (ἄμμε)	ὑμέας (ὄμμε)	σφέας (σφείας), σφέ

Herodotus has also σφεῖς and σφέα in the plural of the third person, which are not found in Homer.

NOTE 3. Σφέ is used as both singular and plural, *him, her, it, them*, by the tragedians.

NOTE 4. The tragedians use the Doric accusative νῖν as a personal pronoun in all genders, and in both singular and plural. The Ionic form μῖν is used in all genders, but only in the singular.

NOTE 5. The poets sometimes shorten the final syllable of ἡμῖν, ἡμᾶς, ὑμῖν, ὑμᾶς, and σφᾶς, changing the circumflex to the acute, as ἡμῖν, ἡμάς, &c.; and sometimes accenting ἡμιν, ἡμας, &c.

NOTE 6. Herodotus has αὐτέων in the feminine (not in the masculine or the neuter) for αὐτῶν (§ 39). See § 83, N. 3. The Ionic contracts ὁ αὐτός into ὠτός or ὠτός, and τὸ αὐτό into τῶτό (§ 3).

NOTE 7. The Doric has ἐμίν (for Attic ἐμοί); ἀμές, ἀμέων, ἀμίν, ἀμέ (for ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς); τύ (for σύ); τέο, τεύ, τεύς, τεοῦ (for σοῦ); τίν (for σοί); ὑμές and ὑμέ (for ὑμεῖς and ὑμᾶς); ἦν for οἶ; besides many of the Ionic and poetic forms already mentioned.

2. Αὐτός preceded by the article means *the same*; as ὁ αὐτὸς ἀνὴρ, *the same man*; τὸν αὐτὸν πόλεμον, *the same war*. (See § 142, 4, N. 6.)

NOTE. Αὐτός is often contracted with the article; as ταυτοῦ for τοῦ αὐτοῦ; ταυτῶ for τῶ αὐτῶ; ταυτῆ for τῆ αὐτῆ (not to be confounded with ταύτη from οὗτος). In the contracted form the neuter singular has ταυτό or ταυτόν.

Reflexive Pronouns.

§ 80. The reflexive pronouns are ἐμαντοῦ, ἐμαντῆς, *of myself*; σεαυτοῦ, σεαυτῆς, *of thyself*; and ἐαυτοῦ, ἐαυτῆς, *of himself, herself, itself*. They are thus declined:—

SINGULAR.			PLURAL.		
Masc.	Fem.		Masc.	Fem.	
G. ἐμαντοῦ	ἐμαντῆς		ἡμῶν	αὐτῶν	
D. ἐμαντῶ	ἐμαντῆ		ἡμῖν	αὐτοῖς	ἡμῖν
A. ἐμαντόν	ἐμαντήν		ἡμᾶς	αὐτούς	ἡμᾶς
			αὐτάς		
Masc.	Fem.		Masc.	Fem.	
G. σεαυτοῦ or σαυτοῦ	σεαυτῆς or σαυτῆς		ὑμῶν	αὐτῶν	
D. σεαυτῶ or σαυτῶ	σεαυτῆ or σαυτῆ		ὑμῖν	αὐτοῖς	ὑμῖν
A. σεαυτόν or σαυτόν	σεαυτήν or σαυτήν		ὑμᾶς	αὐτούς	ὑμᾶς
			αὐτάς		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
G. ἐαυτοῦ	ἐαυτῆς	ἐαυτοῦ	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν
D. ἐαυτῶ	ἐαυτῆ	ἐαυτῶ	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς
A. ἐαυτόν	ἐαυτήν	ἐαυτό	ἐαυτούς	ἐαυτάς	ἐαυτά

contracted into

G. αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
D. αὐτῶ	αὐτῆ	αὐτῶ	αὐτοῖς	αὐταῖς	αὐτοῖς
A. αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά

The contracted forms αὐτοῦ, &c. must not be confounded with αὐτοῦ, &c. from αὐτός. For σφῶν αὐτῶν, &c. see Note.

NOTE. The reflexives are compounded of the personal pronouns and αὐτός, which appear separately in the plural of the first and second persons. In Homer they are separated in all persons and numbers; as σοὶ αὐτῷ, οἱ αὐτῷ, ἐ αὐτήν. Even in Attic prose σφῶν αὐτῶν, σφίσιν αὐτοῖς (αὐταῖς), σφᾶς αὐτούς (αὐτάς), often occur. Herodotus has ἐμεινωτοῦ, σεωυτοῦ, ἔωυτοῦ.

Reciprocal Pronoun.

§ 81. The reciprocal pronoun is ἀλλήλων, *of one another*, used only in the dual and plural. It is thus declined:—

	Dual.			Plural.		
G.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλοισ	ἀλλήλαις	ἀλλήλοισ
A.	ἀλλήλω	ἀλλήλα	ἀλλήλω	ἀλλήλους	ἀλλήλας	ἀλλήλα

Possessive Pronouns.

§ 82. The *possessive* pronouns are ἐμός, *my*, σός, *thy*, ἡμέτερος, *our*, ὑμέτερος, *your*, σφέτερος, *their*, and the poetic ὅς, *his*. They are declined like adjectives in ος.

NOTE 1. Homer has dual possessives νωῖτερος, *of us two*, σφωῖτερος, *of you two*; also τεός (Doric) for σός, ἐός for ὅς, ἀμός and ἀμός (ᾱ) for ἡμέτερος (in Attic poetry for ἐμός), ὑμός (ῠ) for ὑμέτερος, σφός for σφέτερος.

NOTE 2. Ὅς not being used in Attic prose, *his* is there expressed by the genitive of αὐτός, as ὁ πατήρ αὐτοῦ, *his father*.

Demonstrative Pronouns.

§ 83. The *demonstrative* pronouns are οὗτος and ὅδε, *this*, and ἐκεῖνος, *that*. They are thus declined:—

Singular.

N.	οὗτος	αὕτη	τούτο	ὅδε	ἥδε	τόδε
G.	τούτου	ταύτης	τούτου	τούδε	τήσδε	τούδε
D.	τούτῳ	ταύτῃ	τούτῳ	τῷδε	τῇδε	τῷδε
A.	τούτον	ταύτην	τούτο	τόνδε	τήνδε	τόδε

Dual.

N. A.	τούτω	ταῦτα	τούτω	τῶδε	τάδε	τῶδε
G. D.	τούτοιν	ταῦταιν	τούτοιν	τοῖνδε	ταῖνδε	τοῖνδε

Plural.

N.	οὗτοι	αὗται	ταῦτα	οἷδε	αἷδε	τάδε
G.	τούτων	τούτων	τούτων	τῶνδε	τῶνδε	τῶνδε
D.	τούτοις	ταύταις	τούτοις	τοῖσδε	ταῖσδε	τοῖσδε
A.	τούτους	ταύτας	ταῦτα	τούσδε	τάσδε	τάδε

Singular.

N.	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο
G.	ἐκεῖνου	ἐκεῖνης	ἐκεῖνου
D.	ἐκεῖνω	ἐκεῖνῃ	ἐκεῖνω
A.	ἐκεῖνον	ἐκεῖνην	ἐκεῖνο

Plural.

N.	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
G.	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων
D.	ἐκεῖνοῖς	ἐκεῖναις	ἐκεῖνοῖς
A.	ἐκεῖνους	ἐκεῖνας	ἐκεῖνα

Dual.

N. A.	ἐκεῖνω	ἐκεῖνα	ἐκεῖνω
G. D.	ἐκεῖνοιν	ἐκεῖναιν	ἐκεῖνοιν

NOTE 1. Ἐκεῖνος is regular except in the neuter ἐκεῖνο. Ὅδε is merely the article ὁ with the inseparable particle -δε added. For its accent, see § 28, N. 3.

Other demonstratives will be found among the pronominal adjectives (§ 87, 1).

NOTE 2. The demonstratives, including some adverbs (§ 87, 2), may be emphasized by the addition of long *ί*, before which a short vowel is dropped. Thus οὔτοιςι, αὐτηῖ, τουτῖ; ὀδί, ἠδί, τοδί; τουτουῖ, ταυτί, τουτανῖ; τοσουτουσί, ὠδί, οὔτωσι. *See De Corona 7 v 9*

NOTE 3. Herodotus has τουτέων in the feminine (not in the masculine or the neuter) for τούτων. (For αὐτέων, see § 79, 1, N. 6.) Homer has τοῖσδεσσι or τοῖσδεσι for τοῖσδε. Κείνος is Ionic and poetic for ἐκεῖνος.

Interrogative and Indefinite Pronouns.

§ 84. 1. The *interrogative* pronoun *τίς, τί, who? which? what?* always takes the acute on the first syllable.

The *indefinite* pronoun *τις, τι, any one, some one*, is enclitic, and its proper accent belongs on the last syllable.

2. These pronouns are thus declined: —

	INTERROGATIVE.	INDEFINITE.			
		<i>Singular.</i>			
N.	τίς	τί	τις	τι	
G.	τίνος, τοῦ		τινός, του		
D.	τίνι, τῷ		τινί, τῳ		
A.	τίνα	τί	τινά	τι	
		<i>Dual.</i>			
N. A.	τίνε		τινέ		
G. D.	τίνοιν		τινοῖν		
		<i>Plural.</i>			
N.	τίνες	τίνα	τινές	τινά	
G.	τινων		τινω̄ν		
D.	τίσι		τισί		
A.	τίνας	τίνα	τινάς	τινά	

For the indefinite plural *τινά* there is a form *ἄττα* (Ionic *ἄσσα*).

NOTE 1. *Οὔτις* and *μήτις*, poetic for *οὐδείς* and *μηδείς*, *no one*, are declined like *τίς*.

NOTE 2. The acute accent of *τίς* is never changed to the grave (§ 23, 1, Note). The forms *τις* and *τι* of the indefinite pronoun seldom occur with the grave accent, as they are enclitic (§ 27). The Ionic has *τέο* and *τεῦ* for *τοῦ*, *τέῳ* for *τῷ*, *τέων* for *τινων*, and *τέοισι* for *τίσι*; also the same forms as enclitics for *του, τῳ, &c.*

3. *Ἄλλος, other*, is declined like *αὐτός* (§ 79, 1), having *ἄλλο* in the neuter singular.

§ 85. The indefinite *δεῖνα, such a one*, is sometimes indeclinable, and is sometimes declined as follows: —

	<i>Singular.</i>	<i>Plural.</i>
	(All Genders.)	(Masc.)
N.	δεῖνα	δεῖνες
G.	δεῖνος	δείνων
D.	δεῖνι	—
A.	δεῖνα	δεῖνας

Relative Pronouns.

§ 86. The *relative* pronouns are ὅς, ἣ, ὅ, *who*, and ὅστις, ἣτις, ὅ τι, *whoever*. They are thus declined : —

	<i>Singular.</i>			<i>Dual.</i>			<i>Plural.</i>			
N.	ὅς	ἣ	ὅ				N.	οἷ	αἷ	ἅ
G.	οὗ	ἣς	οὗ	N. A.	ᾧ	ᾧ	G.	ᾧν	ᾧν	ᾧν
D.	ᾧ	ἣί	ᾧ	G. D.	οἶν	οἶν	D.	οἷς	αἷς	οἷς
A.	ὄν	ἣν	ὄ				A.	οὔς	ἄς	ἅ

Singular.

N.	ὅστις	ἣτις	ὅ τι
G.	οὗτινος, ὄτου	ἣστινος	οὗτινος, ὄτου
D.	ᾧτινι, ὄτω	ἣτινι	ᾧτινι, ὄτω
A.	ὄντινα	ἣντινα	ὄ τι

Dual.

N. A.	ᾧτινε	ἄτινε	ᾧτινε
G. D.	οἶντινοιν	αἶντινοιν	οἶντινοιν

Plural.

N.	οἷτινες	αἷτινες	ἅτινα
G.	ᾧντινων, ὄτων	ᾧντινων	ᾧντινων, ὄτων
D.	οἷστισι, ὄτοισι	αἷστισι	οἷστισι, ὄτοισι
A.	οὔστινας	ἄστινας	ἅτινα

NOTE 1. Ὅστις is compounded of the relative ὅς and the indefinite τις, and is called the *indefinite* relative. Each part is declined separately. For the accent see § 28, N. 3. It has a plural form ἅττα (Ionic ἄσσα), from ἅ ἅττα (§ 84, 2), for ἅτινα. Ὅ τι is thus written (sometimes ὅ, τι) to distinguish it from ὄτι, *that*.

NOTE 2. Homer has *ᾠου*, *ἔης*, for *οὔ*, *ἦς*. The following are the peculiar Homeric forms of *ὅστις*:—

		<i>Singular.</i>			<i>Plural.</i>
N.	<i>ὅτις</i>		<i>ὅ ττι</i>		
G.	<i>ὄτευ, ὄττεο, ὄττευ</i>				<i>ὄτεων</i>
D.	<i>ὄτεω</i>				<i>ὄτέοισι</i>
A.	<i>ὄτινα</i>		<i>ὅ ττι</i>		<i>ὄτινας</i>

Herodotus has *ὄτευ, ὄτεω, ὄτεων, ὄτέοισι*, and *ᾠσσα* (Note 1).

PRONOMINAL ADJECTIVES AND ADVERBS.

§ 87. 1. There are many *pronominal adjectives* which correspond to each other in form and meaning. The following are the most important:—

<i>Interrogative.</i>	<i>Indefinite.</i>	<i>Demonstrative.</i>	<i>Relative.</i>
<i>πόσος; how much? quantus?</i>	<i>ποσός, of a cer- tain quantity.</i>	<i>(τόσος), τοσόσδε, τοσοῦτος, so much, tantus.</i>	<i>ὅσος, ὀπόσος, as much, as many, quantus.</i>
<i>ποιός; of what kind? qualis?</i>	<i>ποιός, of a cer- tain kind.</i>	<i>(τοῖός), τοιόσδε, τοιούτος, such, talis.</i>	<i>οἶος, ὀποιός, of which kind, [such] as, qua- lis.</i>
<i>πηλικός; how old? how large?</i>		<i>(τηλικός), τηλι- κόσδε, τηλικού- τος, so old or so large.</i>	<i>ἡλικός, ὀπηλικός, of which age or size, [as old] as, [as large] as.</i>
<i>πότερος; which of the two.</i>	<i>πότερος (or ποτε- ρός), one of two (rare).</i>	<i>ἕτερος, the one or the other (of two).</i>	<i>ὀπότερος, which- ever of the two.</i>

The pronouns *τίς, τις*, &c. form a corresponding series:—

<i>τίς; who?</i>	<i>τίς, any one.</i>	<i>ὄδε, οὔτος, this, this one.</i>	<i>ὅς, ὅστις, who, which.</i>
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NOTE. *Τόσος* and *τοῖός* seldom occur in Attic prose, *τηλικός* never. *Τοσόσδε*, *τοιόσδε*, and *τηλικόσδε* are declined like *τόσος* and *τοῖός*; as *τοσόσδε*, *τοσήδε*, *τοσόνδε*, &c., — *τοιόσδε*, *τοιάδε* (*ā*), *τοιόνδε*. (See § 28, Note 3.) *Τοσοῦτος*, *τοιούτος*, and *τηλικούτος* are declined like *οὔτος* (omit-

ting the first τ in $\tau\acute{o}\upsilon\tau\omicron\upsilon$, $\tau\acute{o}\upsilon\tau\omicron$, &c.), except that the neuter singular has \omicron or $\omicron\nu$; as $\tau\omicron\iota\omicron\upsilon\tau\omicron\varsigma$, $\tau\omicron\iota\acute{\alpha}\upsilon\tau\eta$, $\tau\omicron\iota\omicron\upsilon\tau\omicron$ or $\tau\omicron\iota\omicron\upsilon\tau\omicron\nu$; gen. $\tau\omicron\iota\omicron\upsilon\tau\omicron\upsilon$, $\tau\omicron\iota\acute{\alpha}\upsilon\tau\eta\varsigma$, &c.

2. Certain *pronominal adverbs* correspond to each other, like the adjectives given above. Such are the following:—

Interrogative.	Indefinite.	Demonstrative.	Relative.
$\pi\omicron\upsilon$; <i>where?</i>	$\pi\omicron\upsilon$, <i>somewhere.</i>	($\xi\nu\theta\alpha$), $\acute{\epsilon}\nu\tau\alpha\upsilon\theta\alpha$, $\acute{\epsilon}\kappa\acute{\epsilon}\iota$, <i>there.</i>	$\omicron\upsilon$, $\delta\pi\omicron\nu$, <i>where.</i>
$\pi\acute{\eta}$; <i>which way?</i> <i>how?</i>	$\pi\acute{\eta}$, <i>some way,</i> <i>somehow.</i>	($\tau\acute{\eta}$), $\tau\acute{\eta}\delta\epsilon$, $\tau\acute{\alpha}\upsilon\tau\eta$, <i>this way, thus,</i>	$\acute{\eta}$, $\delta\pi\eta$, <i>which way,</i> <i>as.</i>
$\pi\omicron\acute{\iota}$; <i>whither?</i>	$\pi\omicron\acute{\iota}$, <i>to some</i> <i>place.</i>	$\acute{\epsilon}\kappa\acute{\epsilon}\iota\sigma\epsilon$, <i>thither,</i>	$\omicron\acute{\iota}$, $\delta\pi\omicron\iota$, <i>whither.</i>
$\pi\acute{o}\theta\epsilon\nu$; <i>whence?</i>	$\pi\omicron\theta\acute{\epsilon}\nu$, <i>from</i> <i>some place.</i>	($\tau\acute{o}\theta\epsilon\nu$), ($\xi\nu\theta\epsilon\nu$), $\acute{\epsilon}\kappa\acute{\epsilon}\iota\theta\epsilon\nu$, <i>thence.</i>	$\delta\theta\epsilon\nu$, $\acute{o}\pi\acute{o}\theta\epsilon\nu$, <i>whence.</i>
$\pi\acute{\omega}\varsigma$; <i>how?</i>	$\pi\acute{\omega}\varsigma$, <i>in some way,</i> <i>somehow.</i>	($\tau\acute{\omega}\varsigma$), ($\acute{\omega}\varsigma$), $\acute{\omega}\delta\epsilon$, $\omicron\upsilon\tau\omega\varsigma$, <i>thus.</i>	$\acute{\omega}\varsigma$, $\delta\pi\omega\varsigma$, <i>in which</i> <i>way, as.</i>
$\pi\acute{o}\tau\epsilon$; <i>when?</i>	$\pi\omicron\tau\acute{\epsilon}$, <i>at some</i> <i>time.</i>	$\tau\acute{o}\tau\epsilon$, <i>then.</i>	$\delta\tau\epsilon$, $\acute{o}\pi\acute{o}\tau\epsilon$, <i>when.</i>
$\pi\eta\nu\acute{\iota}\kappa\alpha$; <i>at what</i> <i>time?</i>		($\tau\eta\nu\acute{\iota}\kappa\alpha$), $\tau\eta\nu\acute{\iota}\kappa\acute{\alpha}$ - $\delta\epsilon$, $\tau\eta\nu\acute{\iota}\kappa\alpha\upsilon\tau\alpha$, <i>at that time.</i>	$\acute{\eta}\nu\acute{\iota}\kappa\alpha$, $\acute{o}\pi\eta\nu\acute{\iota}\kappa\alpha$, <i>at</i> <i>which time,</i> <i>when.</i>

NOTE. There are no demonstratives corresponding to $\pi\omicron\upsilon$ and $\pi\omicron\acute{\iota}$, and equivalents of different form are given above. Forms which seldom or never occur in Attic prose are in (). * $\acute{\epsilon}\nu\theta\alpha$ and $\acute{\epsilon}\nu\theta\epsilon\nu$ are relatives in prose, *where, whence*; as demonstratives they appear chiefly in a few expressions like $\acute{\epsilon}\nu\theta\alpha$ $\kappa\alpha\acute{\iota}$ $\acute{\epsilon}\nu\theta\alpha$, *here and there*, $\xi\nu\theta\epsilon\nu$ $\kappa\alpha\acute{\iota}$ $\acute{\epsilon}\nu\theta\epsilon\nu$, *on both sides*.

The indefinite adverbs are all enclitic (§ 27, 2.)

VERBS.

§ 88. 1. The Greek verb has three *voices*, the active, middle, and passive.

NOTE. The middle voice generally signifies that the subject performs an action *upon himself* or *for his own benefit* (§ 199), but sometimes it is not distinguished from the active voice in meaning. The passive differs from the middle in form in only two tenses, the future and the aorist.

2. Deponent verbs are those which have no active voice, but are used in the middle or passive forms with an active sense.

NOTE. Deponents generally have the aorist and future of the middle form. A few, which have an aorist (sometimes a future) of the passive form, are called *passive* deponents; while the others are called *middle* deponents.

§ 89. There are five *moods*, the indicative, subjunctive, optative, imperative, and infinitive. To these are added, in the conjugation of the verb, participles of all the principal tenses.

NOTE. The first four moods, as opposed to the *infinitive*, are called *finite* moods. The last four, as opposed to the *indicative*, are called *dependent* moods.

§ 90. 1. There are seven *tenses*, the present, imperfect, perfect, pluperfect, aorist, future, and future perfect. The imperfect and pluperfect are found only in the indicative. The future and future perfect are wanting in the subjunctive and imperative. The future perfect belongs regularly to the passive voice, but sometimes has the meaning of the active or middle.

2. The present, perfect, future, and future perfect indicative are called *primary* (or *principal*) tenses; the imperfect, pluperfect, and aorist indicative are called *secondary* (or *historical*) tenses.

NOTE 1. Many verbs have tenses known as the *second* aorist (in all voices), the *second* perfect and pluperfect (active), and the *second* future (passive). These tenses are generally of more primitive formation than the *first* (or ordinary) aorist, perfect, &c. Very few verbs have both forms in any tense; when this occurs, the two forms generally differ in meaning (§ 92, 5).

NOTE 2. The *aorist* corresponds to the *indefinite* or *historical* perfect in Latin, and the Greek perfect corresponds generally to the English perfect or to the *definite* perfect in Latin.

NOTE 3. No Greek verb is in use in all these tenses, and the paradigm of the regular verb (§ 96), therefore, includes parts of three different verbs.

§ 91. There are three *numbers*, as in nouns, the singular, the dual, and the plural.

In each tense of the indicative, subjunctive, and optative, there are three *persons* in each number, the first, the second, and the third; in each tense of the imperative there are two, the second and the third.

NOTE. The first person dual is the same as the first person plural, except in a very few poetic forms (§ 113, N. 3). This person is therefore omitted in the paradigms.

Tense Stems.

§ 92. 1. In a verb which has but one stem, like λύω, the *stem* is the fundamental part which appears in all forms of the verb (§ 32, 2). In λύω this fixed part is λυ-, which is seen equally (though with change in the quantity of υ) in λύω, ἔ-λυ-ον, λύ-σω, ἔ-λυ-σα, λέ-λυ-κα, ἔλε-λυ-κειν, λέ-λυ-μαι, ἔλε-λυ-μην, ἐ-λυ-θην, λυ-θήσομαι. So in λέγω, πλέκω.

2. The stem which is the basis of the present and imperfect, however, is often not the same as the stem which appears in some or all of the other tenses. Thus in λείπω (§ 95), we find the stem λειπ- in most of the tenses; but in the second aorists ἔ-λειπ-ον and ἐ-λειπ-όμεν we find the stem λιπ-. In φαίνω (§ 95) we have φαιν- only in the present and imperfect, and a stem φᾶν- (sometimes in the form φην-) as the basis of the other tenses. Again, in μανθάνω, *learn*, we have the stem μᾶθ- in ἔμαθον; and in λαμβάνω, *take*, we have λᾶβ- in ἔλαβον. (See the Catalogue of Verbs.) As these stems λιπ-, φᾶν-, μᾶθ-, λᾶβ-, are simpler and more primitive than λειπ-, φαιν-, μανθαν-, λαμβαν-, they are called the *simple stems* of these verbs.

NOTE. The simple stem, or (in verbs like λύω, λέγω) the single stem, is often identical with the *root* (§ 32, 2, Note); as λιπ-, λᾶβ-, λυ-, λεγ-, πλεκ-. In other verbs the stem is formed by adding a suffix to the root; as in τιμάω the single stem τιμα- (the same as that of the noun τιμή, § 37, 1) is formed from the root τι- by adding μα; so in φαίνω the simple stem φαν- is itself derived from the root φα-. The term *simple stem* or *stem* (if there is but one) denotes the

simplest form which appears in the conjugation of a verb, whether it is the same as the root or not.

3. The stems of verbs are called *vowel stems* or *consonant stems*, and the latter are called *mute stems* (including *labial*, *palatal*, and *lingual stems*) or *liquid stems*, according to their final letter. Thus we name the stems of φιλέω (φιλε-), λείπω (λειπ-, λιπ-), τρίβω (τριβ-), γράφω (γραφ-), πλέκω (πλεκ-), φεύγω (φευγ-, φύγ-), πείθω (πειθ-, πιθ-), φαίνω (φαιν-, φᾶν-), στέλλω (στελλ-, στελ-).

NOTE. A verb which has a vowel stem in all its tenses is called a *pure verb*; and one which has a mute stem or a liquid stem in all its tenses is called a *mute* or a *liquid verb*.

4. It will be seen by the synopsis (§ 95), that even the single stem λυ- appears in several modified forms in different tenses of λύω; as λυ-, λυσ-, λελυκ-, and λυθε- (or λυθη-) enlarged to λυθησ-. In φαίνω the simple stem φᾶν- appears also as φην-, πεφαν-, φανθε- (or φανθη-), φανε(η)-, and φανησ-. In λείπω we find λειψ-, λελειπ-, λειφθε(η)-; and λιπ- is modified in λε-λοιπ-. The form of stem which belongs to each tense (or group of tenses) is called a *tense stem*, and the forms of the verb which are based upon it constitute a *tense system*.

The following tense stems¹ are distinguished in the Greek verb:—

I. The PRESENT stem, of the present and imperfect of all voices; as λῦ- in λύω, ἔ-λυ-ον, λύ-ομαι, ἐ-λυ-όμην; φαιν- in φαίνω, ἔφαιν-ον, &c.; λειπ- in λείπω, ἔλειπ-ον, λείπ-ομαι, &c.

II. The FUTURE stem, of the future active and middle; as λῦσ-, in λύσω, λύσ-ομαι; λειψ- in λείψω, λείψ-ομαι; φᾶνε- in (φανέω) φανῶ, (φανέομαι) φανοῦμαι. The last form (in ε) belongs to liquid stems.

¹ The term *tense stem* is here used, in conformity with general usage in elementary works, to denote the fixed form which (with certain internal modifications) is the basis of a tense. Strictly, the present stem of λέγω is λεγ- + a variable vowel (ο or ε); the aorist stem of λύω is λυσ- + α or ε, &c.: see § 112, 4. This variable element is not included in the tense stems as they are here given.

III. The **FIRST-AORIST** stem, of the aorist active and middle; as λῦσ- in ἔ-λυσ-α, ἐ-λυσ-ά-μην; φην- in ἔ-φην-α, ἐ-φην-ά-μην. The last form (without σ) belongs to liquid stems.

IV. The **PERFECT** stem, of the perfect, pluperfect, and future perfect. Of this there are four forms: (a) The *Perfect-Middle* stem; as λελῦ- in λέλυ-μαι and ἐλελύ-μην, λελειπ- in λέλειμ-μαι and ἐλελείμ-μην (§ 16, 3), πεφᾶν- in πέφασ-μαι and ἐπεφάσ-μην (§ 16, 6, N. 4). (b) The *Perfect-Active* stem; as λελῦ-κ- in λέλυκ-α and ἐ-λελύκ-ειν, πεφαν-κ- (§ 16, 5) in πέφαγ-κα and ἐ-πεφάγ-κειν. (c) The *Future-Perfect* stem; as λελῦσ- in λελύσ-ομαι, λελειψ- in λελείψ-ομαι. (d) The *Second-Perfect* stem; as λελοιπ- in λέλοιπ-α and ἐ-λελοίπ-ειν, πεφην- in πέφην-α and ἐ-πεφήν-ειν.

V. The **SECOND-AORIST** stem, of the second aorist active and middle; as λιπ- in ἔ-λιπ-ον and ἐ-λιπ-ό-μην.

VI. The **FIRST PASSIVE** stem, of the first aorist and the first future passive; as (a) λυθε- (or λυθη-) in ἐ-λύθη-ν and (λυθέ-ω) λυθῶ (subj.), λειφθε(η)- in ἐ-λείφθη-ν and (λειφθέ-ω) λειφθῶ (subj.), φανθε(η)- in ἐ-φάνθη-ν and (φανθέ-ω) φανθῶ (subj.); (b) λῦθησ- in λυθήσ-ομαι, λειφθησ- in λειφθήσ-ομαι.

VII. The **SECOND PASSIVE** stem, of the second aorist and the second future passive; as (a) φᾶνε(η) in ἐ-φάνη-ν and (φανέ-ω) φανῶ (subj.); (b) φανησ- in φανήσ-ομαι.

NOTE. The three verbs λύω, λείπω, and φαίνω, from which the preceding examples are taken, give a general idea of the most common forms which the seven tense stems assume.

5. The *principal parts* of a Greek verb (by giving which we describe the verb) are the first person singular of the present, future, first aorist, and (first or second) perfect indicative active, the perfect and (first or second) aorist indicative passive, with the second aorist (active or middle) when one occurs. *E.g.*

Λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην.

Λείπω, λείψω, λέλοιπα, λέλειμμαι, ἐλείφθην, ἔλιπον.

Φαίνω, φᾶνῶ, ἔφηνα, πέφαγκα (and πέφηνα), πέφασμαι, ἐφάνθην (and ἐφᾶνην).

Πράσσω, *do*, πράξω, ἔπραξα, πέπραχα (2 pl. πέπραγα), πέπραγμα, ἐπράχθην.

Στέλλω, *send*, στέλω, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἐστάλην.

We thus give every tense system which is in use, with two tenses formed from the perfect stem. Verbs with two perfects active, like πρᾶσσω, or with two aorists passive, like φαίνω, are very rare.

6. In deponent verbs the principal parts are the present, future, perfect, and aorist (or aorists) indicative. *E.g.*

Βούλομαι, *wish*, βουλήσομαι, βεβούλημαι, ἐβουλήθην.

Γίγνομαι, *become*, γενήσομαι, γεγένημαι, ἐγενόμην.

(Αἰδέομαι) αἰδοῦμαι, *respect*, αἰδέσομαι, ἤδεσμαι, ἠδέσθην.

Σκέπτομαι, *view*, σκέψομαι, ἔσκεμμαι, ἐσκεψάμην.

Conjugation.

§ 93. 1. To *conjugate* a verb is to give all its voices, moods, tenses, numbers, and persons in their proper order.

2. These various parts of the verb are formed as follows:—

(a). By modifications of the stem itself in forming the different tense stems (§ 92, 4). These are explained in §§ 107–111.

(b). In all cases, by adding certain syllables to the tense stems; as in λύομεν, λύσ-ετε, λέλυ-ται, λελύκ-ατε. These syllables and their composition are explained in §§ 112–117.

(c). In the secondary tenses of the indicative, by also prefixing *ε* to the tense stem (if this begins with a consonant), or lengthening its initial vowel (if it begins with a short vowel); as in ἔλυ-ον, ἔλυσ-ε, ἐφῆν-ατο, ἐλελύκ-ειν, and in ἤκου-ον, ἤκουσ-α, imperfect and aorist of ἀκούω, *to hear*. This prefix or lengthening does not belong to the tense stem, but disappears in the dependent moods and in the participle.

A prefix, seen in λε- of λέλυκα and λέλειμαι, in πε- of πέφασμαι, and ε of ἔσταλμαι (§ 97, 4), for which a lengthening of the initial vowel is found in ἤλλαγμαi (ἀλλαγ-) from ἀλλάσσω (§ 97, 4), belongs to the perfect *tense stem*, and remains in all the moods and in the participle.

These prefixes and lengthenings (c), called *augment* (*increase*), are explained in §§ 99–106.

3. There are two principal forms of conjugation of Greek verbs, that of verbs in ω and that of verbs in μι.

NOTE. Verbs in μι form a small class, compared with those in ω, and are distinguished in their inflection almost exclusively in the present and second-aorist systems, in the other systems agreeing with verbs in ω. The conjugation of the latter is therefore given first, and under this head are stated the general principles which belong equally to both conjugations.

CONJUGATION OF VERBS IN Ω.

§ 94. The present stem of a verb in ω is found by dropping ω of the present indicative active, or ομαι of the present indicative middle; as λύω (λυ-), λείπω (λειπ-), πράσσω (πρασσ-); βούλομαι (βουλ-), γίγνομαι (γινν-).

NOTE. The simple stem, when there is one distinct from the present stem, must be learnt by observation and by familiarity with the principles upon which the present stem is formed from the simple stem (§ 108).

§ 95. 1. The following synopses include: —

I. All the tenses of λύω, *loose*.

II. All the tenses of λείπω, *leave*; the second perfect and pluperfect active and the second aorist active and middle being in heavy-faced type.

III. All the tenses of φαίνω, *show*; the future and aorist active and middle and the second aorist and second future passive being in heavy-faced type.

The synopsis of λύω, with the forms in heavier type in the synopses of λείπω and φαίνω, will thus show the full conjugation of the verb in ω; and only these forms are inflected in § 96. For the peculiar inflection of the perfect and pluperfect middle and passive of verbs with consonant stems, see § 97.

NOTE. The paradigms in § 96 include the perfect imperative active of λύω, λείπω, and φαίνω, although it is hardly possible that this tense can actually have been formed in any of these verbs. As it occurs, however, in some verbs (§ 118, 2, Note), it is given here to complete the illustration of the forms. For the perfect subjunctive and optative active, which are more common in periphrastic forms, see § 118, 2.

For the quantity of υ in λύω, see § 109, 1, N. 1.

I. λύω.

ACTIVE VOICE.

<i>Tense-stem.</i>		<i>Indicative.</i>	<i>Subjunctive.</i>
I. λῦ-	{ Present Imperfect	λύω ἔλυον	λύω
II. λῦσ-	Future	λύσω	
III. λῦσ-	Aorist	ἔλυσα	λύσω
IV. (b) λελῦ-κ-	{ Perfect Pluperfect	ἔλυκα ἔελύκειν	{ λελύκω οἶ λελυκῶς ᾧ

MIDDLE VOICE.

I. λῦ-	{ Present Imperfect	λύομαι ἐλύομην	λύομαι
II. λῦσ-	Future	λύσομαι	
III. λῦσ-	Aorist	ἐλυσάμην	λύσωμαι
IV. (a) λελῦ-	{ Perfect Pluperfect	ἔλυμαι ἔελύμην	λελυμένος ᾧ

PASSIVE VOICE.

I. λῦ-	Present and Imperfect	} <i>Same as in Middle.</i>	
IV. (a) λελῦ-	Perfect and Pluperfect		
IV. (c) λελῦσ-	Future Perfect	λελύσομαι	
VI. (a) λῦθη(η)-	Aorist	ἐλύθην	λυθῶ (for λυθέω)
VI. (b) λῦθησ-	Future	λυθήσομαι	

I. λύω.

ACTIVE VOICE.

<i>Optative.</i>	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
λύοιμι	λύε	λύειν	λύων
λύσοιμι		λύσειν	λύσων
λύσαιοιμι	λύσον	λύσαι	λύσας
{ λελύκοιμι or λελυκῶς εἶην	[λέλυκε, § 95, 1, N.]	λελυκέναι	λελυκῶς

MIDDLE VOICE.

λυοίμην	λύου	λύεσθαι	λύόμενος
λυσοίμην		λύσεσθαι	λυσόμενος
λυσαίμην	λύσαι	λύσασθαι	λυσάμενος
λελυμένος εἶην	λέλυσο	λελύσθαι	λελυμένος

PASSIVE VOICE.

λελυσοίμην		λελύσεσθαι	λελυσόμενος
λυθείην	λύθητι	λυθῆναι	λυθείς
λυθησοίμην		λυθήσεσθαι	λυθησόμενος

II. λέπω (λιπ-).

ACTIVE VOICE.

<i>Tense-stem.</i>		<i>Indicative.</i>	<i>Subjunctive.</i>
I. λειπ-	{ Present Imperfect	λείπω ἔλειπον	λείπω
II. λειψ- for λειπ-σ-	{ Future	λείψω	
III. [λειψ-]	Aorist	[ἔλειψα, &c.]	<i>Not in good use.</i>
IV. (α) λελοιπ- (§ 109, 3)	{ 2 Perfect 2 Pluperfect	λέλοιπα ἔλελοίπειν	{ λελοίπω or λελοιπῶς ᾧ
V. λιπ-	2 Aorist	ἔλιπον	λίπω

MIDDLE VOICE.

I. λειπ-	{ Present Imperfect	λείπομαι ἔλειπόμην	λείπομαι
II. λειψ-	Future	λείψομαι	
IV. (α) λελειπ- <i>As Passive.</i>	{ Perfect Pluperfect	λέλειμμαι (§ 16, 3) ἔλελείμην	λελειμένος ᾧ
V. λιπ-	2 Aorist	ἔλιπόμην	λίπομαι

PASSIVE VOICE.

I. λειπ-	Present and Imperfect	} <i>Same as in Middle.</i>	
IV. (α) λελειπ-	Perfect and Pluperfect		
IV. (ε) λελειψ- for λελειπ-σ-	{ Fut. Perf.	λελείψομαι	
VI. (α) λειφθε(η)- (§ 16, 1).	{ Aorist	ἔλειφθη	λειφθῶ (for λειφθέω)
VI. (β) λειφθη-σ-	Future	λειφθήσομαι	

II. λείπω (λιπ-).

ACTIVE VOICE.

<i>Optative.</i>	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
λείποιμι	λείπε	λείπειν	λείπων
λείψοιμι		λείψειν	λείψων
{ λελούποιμι or { λελουπῶς εἶην	[λέλοιπε, § 95, N.]	λελοιπέναι	λελοιπῶς
λίποιμι	λίπε	λιπεῖν	λιπῶν

MIDDLE VOICE.

λείποίμην	λείπου	λείπεσθαι	λείπόμενος
λείψοίμην		λείψεσθαι	λείψόμενος
λελειμμένος εἶην	λέλειψο	λελείφθαι (§ 16, 1 & 4)	λελειμμένος
λιποίμην	λιποῦ	λιπέσθαι	λιπόμενος

PASSIVE VOICE.

λελειψοίμην		λελειψεσθαι	λελειψόμενος
λειφθείην	λειφθητι	λειφθῆναι	λειφθείς
λειφθησοίμην		λειφθήσεσθαι	λειφθησόμενος

III. φαίνω (φαν-).

ACTIVE VOICE.

<i>Tense-stem.</i>		<i>Indicative.</i>	<i>Subjunctive.</i>
I. φαιν-	{ Present	φαίνω	φαίνω
	{ Imperfect	ἔφαινον	
II. φᾶνε-	Future	(φᾶνέω) φᾶνῶ	
III. φην-	Aorist	ἔφηνα	φῆνω
IV. (b) πεφαγκ- for	{ Perfect	πέφαγκα	{ πεφάγκω or
πεφαν-κ-(§ 16, 5)	{ Pluperfect	ἔπεφάγκειν	{ πεφαγκῶς ᾧ
IV. (d) πεφην-	{ 2 Perfect	πέφηνα	{ πεφήνω or
(§ 109, 3)	{ 2 Pluperf.	ἔπεφήνειν	{ πεφηνῶς ᾧ

MIDDLE VOICE.

I. φαιν-	{ Present	φαίνομαι	φαίνομαι
	{ Imperfect	ἐφαινόμην	
II. φᾶνε-	Future	(φᾶνέομαι) φανούμαι	
III. φην-	Aorist	ἔφηνάμην	φῆνωμαι
IV. (a) πεφαν-	{ Perfect	πέφασμαι	πεφασμένος ᾧ
	{ Pluperfect	ἔπεφάσμην	

PASSIVE VOICE.

I. φαιν-	Present and Imperfect	} <i>Same as in Middle.</i>	
IV. (a) πεφαν-	Perfect and Pluperfect		
VI. (a) φανθε(η)-	Aorist	ἐφάνθη	φανθῶ (for φανθέω)
VI. (b)	Future	<i>Wanting.</i>	
VII. (a) φανε(η)-	2 Aorist	ἐφάνην	φανῶ (for φανέω)
VII. (b) φανησ-	2 Future	φανήσομαι	

III. φαίνω (φαν-).

ACTIVE VOICE.

<i>Optative.</i>	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
φαίνομι	φαῖνε	φαίνεω	φαίνων
{ (φανέοιμι) φανοῖμι { οἱ (φανεοίην) φανοίην		(φανέειν) φανείν	(φανέων) φανῶν
φήναιμι	φήνον	φήναι	φήνας
{ πεφάγκοιμι οἱ { πεφαγκῶς εἶην	[πέφαγκε, § 95, N.]	πεφαγκέναι	πεφαγκῶς
{ πεφήνοιμι οἱ { πεφηνώς εἶην	[πέφηνε, § 95, N.]	πεφηνέναι	πεφηνώς

MIDDLE VOICE.

φαινοίμην	φαίνου	φαίνεσθαι	φαινόμενος
(φανεοίμην) φανοίμην		{ (φανέεσθαι) { φανείσθαι	{ (φανεόμενος) { φανούμενος
φήναιμην	φήναι	φήνασθαι	φήνάμενος
πεφασμένος εἶην	πέφανσο	πεφάνθαι (§ 16, 4)	πεφασμένος

PASSIVE VOICE.

φανθείην	φάνθητι	φανθήναι	φανθείς
φανείην	φάνηθι	φανήναι	φανείς
φανησοίμην		φανήσεσθαι	φανησόμενος

2. The following table shows the meaning of each tense of λύω, λείπω, and φαίνω, in the indicative, imperative, infinitive, and participle of the active voice: —

I. Λύω.

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	<i>I loose or am loosing.</i>	<i>Loose thou.</i>	<i>To loose or to be loosing.</i>	<i>Loosing.</i>
Imp.	<i>I loosed or was loosing.</i>			
Fut.	<i>I shall loose.</i>		<i>To be about to loose.</i>	<i>About to loose.</i>
Aor.	<i>I loosed.</i>	<i>Loose thou.</i> (§ 202, 1.)	<i>To loose or to have loosed.</i>	<i>Having loosed or loosing.</i>
Perf.	<i>I have loosed.</i>	(§ 118, 2, N.)	<i>To have loosed.</i>	<i>Having loosed.</i>
Plup.	<i>I had loosed.</i>			

The middle of λύω commonly means *to release for one's self*, or *to release some one belonging to one's self*, hence *to ransom* (a captive) or *to deliver* (one's friends from danger). See § 199, 3.

In the passive the tenses are changed merely to suit that voice; as *I am loosed*, *I was loosed*, *I shall be loosed*, *I have been loosed*, &c. The future perfect passive means *I shall have been loosed* (i.e. before some future event referred to).

II. Λείπω.

ACTIVE VOICE.

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	<i>I leave or am leaving.</i>	<i>Leave thou.</i>	<i>To leave or to be leaving.</i>	<i>Leaving.</i>
Imperf.	<i>I left or was leaving.</i>			
Fut.	<i>I shall leave.</i>		<i>To be about to leave.</i>	<i>About to leave.</i>
2 Perf.	<i>I have left</i> (some- times <i>I have failed or am wanting</i>).	(§ 118, 2, N.)	<i>To have left.</i>	<i>Having left.</i>
2 Plup.	<i>I had left.</i>			
2 Aor.	<i>I left.</i>	<i>Leave thou.</i> (§ 202, 1.)	<i>To leave or to have left.</i>	<i>Having left or leaving.</i>

The passive of λείπω is used in all tenses, with the meanings *I am left*, *I was left*, *I have been left*, *I had been left*, *I shall have been left*, *I was left*, *I shall be left*. It also means *I am inferior* (*left behind*).

The middle of *λείπω* means properly *to remain (leave one's self)*, in which sense it differs little (or not at all) from the passive. But the 2nd aor. *ἐλιπόμην* often means *I left for myself* (as a memorial or monument): so with the present and future middle in composition. Ἐλιπόμην in Homer sometimes means *I was left behind* or *was inferior*, like the passive.

III. Φαίλω.

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	<i>I show or am showing.</i>	<i>Show thou.</i>	<i>To show.</i>	<i>Showing.</i>
Imperf.	<i>I showed or was showing.</i>			
Fut.	<i>I shall show.</i>		<i>To be about to show.</i>	<i>About to show.</i>
Aor.	<i>I showed.</i>	<i>Show thou.</i> (§ 202, 1.)	<i>To show or to have shown.</i>	<i>Having shown or showing.</i>
1 Perf.	<i>I have shown.</i>	(§ 118, 2, N.)	<i>To have shown.</i>	<i>Having shown.</i>
1 Plup.	<i>I had shown.</i>			
2 Perf.	<i>I have appeared.</i>	(§ 118, 2, N.)	<i>To have appeared.</i>	<i>Having appeared.</i>
2 Plup.	<i>I had appeared.</i>			

The passive of *φαίλω* means properly *to be shown* or *made evident*; the middle, *to appear (show one's self)*. But these two meanings are often hard to distinguish, and it is therefore sometimes impossible to decide whether *φαίνομαι*, *πέφασμαι*, &c. are passive or middle. The 2nd fut. pass. *φανήσομαι*, *I shall appear* or *be shown*, does not differ in sense from the fut. mid. *φανοῦμαι*; but *ἐφάνθην* is generally passive, *I was shown*, while *ἐφάνην* is *I appeared*. The aor. mid. *ἐφηνάμην* is transitive, *I showed*; it is rare and poetic in the simple form, but *ἀπεφηνάμην* is common in the meaning *I declared*.

NOTE. The meaning of the various forms of the subjunctive and optative cannot be fully understood until the constructions are explained in the Syntax. But the following examples will make them clearer than a mere translation of the forms, some of which (e.g. the future optative) cannot be used alone:—

Λύωμεν (or λύσωμεν) αὐτόν, *let us loose him*; μὴ λύσῃς αὐτόν, *do not loose him*. Ἐὰν λύω (or λύσω) αὐτόν, χαρήσει, *if I (shall) loose him, he will rejoice*. Ἐρχομαι, ἵνα αὐτόν λύω (or λύσω), *I am coming that I may loose him*. Εἴθε λύοιμι (or λύσαιμι) αὐτόν, *O that I may loose him*. Εἰ λύοιμι (or λύσαιμι) αὐτόν, χαίροι ἄν, *if I should loose him, he would rejoice*. Ἦλθον ἵνα αὐτόν λύοιμι (or λύσαιμι), *I came that I might loose him*. Εἶπον ὅτι αὐτόν λύοιμι, *I said that I was loosening him*; εἶπον ὅτι αὐτόν λύσαιμι, *I said that I had loosed him*; εἶπον ὅτι αὐτόν λύσοιμι, *I said that I would loose him*. For the difference between the present and aorist in these moods, see § 202, 1; for the perfect, see § 202, 2.

§ 96. *Λύω* in all its tenses, and *λείπω* and *φαίνω* in

I. *λύω* (λυ),

Active

PRESENT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. λύω	λύω	λύοιμι
	2. λύεις	λύης	λύοις
	3. λύει	λύη	λύοι
D.	2. λύετον	λύητον	λύοιτον
	3. λύετον	λύητον	λυοίτην
P.	1. λύομεν	λύωμεν	λύοιμεν
	2. λύετε	λύητε	λύοιτε
	3. λύουσι	λύωσι	λύοιεν

IMPERFECT.

S.	1. ἔλυον
	2. ἔλυες
	3. ἔλυε
D.	2. ἐλύετον
	3. ἐλυέτην
P.	1. ἐλύομεν
	2. ἐλύετε
	3. ἔλυον

FUTURE.

S.	1. λύσω	λύσοιμι
	2. λύσεις	λύσοις
	3. λύσει	λύσοι
D.	2. λύσετον	λύσοιτον
	3. λύσετον	λυσοίτην
P.	1. λύσομεν	λύσοιμεν
	2. λύσετε	λύσοιτε
	3. λύσουσι	λύσοιεν

the tenses above mentioned (§ 95), are thus inflected : —

to loose.

Voice.

PRESENT.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	{ 2. λύε 3. λύτω	λύειν	λύων, λύουσα, λύον (§ 68)
D.	{ 2. λύετον 3. λύέτων		
P.	{ 2. λύετε 3. λύέτωσαν or λύόντων		

FUTURE.

λύσειν	λύσων, λύσουσα, λύσον (§ 68)
--------	---------------------------------

Active Voice of

AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	{ 1. ἔλυσα 2. ἔλυσας 3. ἔλυσε	λύσω λύσης λύση	λύσαιμι λύσαις, λύσειας λύσαι, λύσειε
D.	{ 2. ἐλύσατον 3. ἐλυσάτην	λύσητον λύσητον	λύσαιτον λυσαίτην
P.	{ 1. ἐλύσαμεν 2. ἐλύσατε 3. ἔλυσαν	λύσωμεν λύσητε λύσωσι	λύσαιμεν λύσαιτε λύσαιεν, λύσειαν

PERFECT

S.	{ 1. λέλυκα 2. λέλυκας 3. λέλυκε	λέλύκω (§ 95, 1, N.) λέλύκης λέλύκη	λέλύκοιμι (§95, 1, N.) λέλύκοις λέλύκοι
D.	{ 2. λέλύκατον 3. λέλύκατον	λέλύκητον λέλύκητον	λέλύκοιτον λελυκοίτην
P.	{ 1. λέλύκαμεν 2. λέλύκατε 3. λέλύκασι	λέλύκωμεν λέλύκητε λέλύκωσι	λέλύκοιμεν λέλύκοιτε λέλύκοιεν

PLUPERFECT.

S.	{ 1. ἐλελύκειν 2. ἐλελύκεις 3. ἐλελυκει
D.	{ 2. ἐλελύκειτον 3. ἐλελυκείτην
P.	{ 1. ἐλελύκειμεν 2. ἐλελύκειτε 3. ἐλελύκεισαν οἱ ἐλελύκεισαν

λύω (*continued*).

AORIST.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	{ 2. λύσον 3. λυσάτω	λύσαι	λύσας, λύσασα, λύσαν (§ 68)
D.	{ 2. λύσᾶτον 3. λυσάτων		
P.	{ 2. λύσατε 3. λυσάτωσαν οἱ λυσάντων		

PERFECT.

S.	{ 2. λέλυκε (§95, 1, N.) 3. λελυκέτω	λελυκέναι	λελυκώς, λελυκυῖα, λελυκός (§ 68)
D.	{ 2. λελύκετον 3. λελυκέτων		
P.	{ 2. λελύκετε 3. λελυκέτωσαν		

λύω

Middle

PRESENT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	{ 1. λύομαι 2. λύη, λύει 3. λύεται	λύωμαι λύη λύηται	λυοίμην λύοιο λύοιτο
D.	{ 2. λύεσθον 3. λύεσθον	λύησθον λύησθον	λυοίσθον λυοίσθην
P.	{ 1. λυόμεθα 2. λύεσθε 3. λύονται	λυώμεθα λύησθε λύονται	λυοίμεθα λύοισθε λύοιντο

IMPERFECT.

S.	{ 1. ἐλυόμην 2. ἐλύου 3. ἐλύετο
D.	{ 2. ἐλύεσθον 3. ἐλυέσθην
P.	{ 1. ἐλυόμεθα 2. ἐλύεσθε 3. ἐλύοντο

FUTURE.

S.	{ 1. λύσομαι 2. λύσῃ, λύσει 3. λύσεται	λυσοίμην λύσοιο λύσοιτο
D.	{ 2. λύσεσθον 3. λύσεσθον	λυσοίσθον λυσοίσθην
P.	{ 1. λυσόμεθα 2. λύσεσθε 3. λύσονται	λυσοίμεθα λύσοισθε λύσοιντο

(continued).

Voice.

PRESENT.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S. {	2. λύου	λύεσθαι	λυόμενος, λυομένη, λυόμενον (§ 62, 3.)
3. λύεσθω			
D. {	2. λύεσθον		
3. λύεσθων			
P. {	2. λύεσθε		
3. λύεσθωσαν			
	or λύεσθων		

FUTURE.

λύσεσθαι

λυόμενος, -η, -ον
(§ 62, 3.)

λύω

Middle

AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. ἐλύσαμεν	λύσωμαι	λυσαίμην
	2. ἐλύσω	λύσῃ	λύσαιο
	3. ἐλύσατο	λύσῃται	λύσαιτο
D.	2. ἐλύσασθον	λύσησθον	λύσαισθον
	3. ἐλύσασθην	λύσησθοι	λυσαίσθην
P.	1. ἐλύσαμεθα	λυσώμεθα	λυσαίμεθα
	2. ἐλύσασθε	λύσησθε	λύσαισθε
	3. ἐλύσαντο	λύσωνται	λύσαιντο

PERFECT

S.	1. λέλυμαι	λελυμένος ᾧ	λελυμένος εἶην
	2. λέλυσαι	λελυμένος ᾗς	λελυμένος εἶης
	3. λέλυται	λελυμένος ᾗ	λελυμένος εἶη
D.	2. λέλυσθον	λελυμένω ᾗτον	λελυμένω εἶητον οἱ εἶτον
	3. λέλυσθην	λελυμένω ᾗτον	λελυμένω εἶη· ᾗν οἱ εἶτην
P.	1. λέλύμεθα	λελυμένοι ᾧμεν	λελυμένοι εἶημεν οἱ εἶμεν
	2. λέλυσθε	λελυμένοι ᾗτε	λελυμένοι εἶητε οἱ εἶτε
	3. λέλυνται	λελυμένοι ᾧσι	λελυμένοι εἶησαν οἱ εἶεν

PLUPERFECT.

S.	1. ἐλελύμην
	2. ἐλέλυσο
	3. ἐλέλυτο
D.	2. ἐλέλυσθον
	3. ἐλελύσθην
P.	1. ἐλελύμεθα
	2. ἐλέλυσθε
	3. ἐλέλυντο

(continued).

Voice.

AORIST.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	{ 2. λύσαι 3. λυσάσθω	λύσασθαι	λυσάμενος, -η, -ον (§ 62, 3)
D.	{ 2. λύσασθον 3. λυσάσθων		
P.	{ 2. λύσασθε 3. λυσάσθωσαν or λυσάσθων		

PERFECT.

S.	{ 2. λέλυσσο 3. λελύσθω	λελύσθαι	λελυμένος, -η, -ον (§ 62, 3)
D.	{ 2. λέλυσθον 3. λελύσθων		
P.	{ 2. λέλυσθε 3. λελύσθωσαν or λελύσθων		

λύω

Passive

Present, Imperfect, Perfect, and

FUTURE PERFECT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	{ 1. λελύσομαι 2. λελύσῃ, λελύσει 3. λελύσεται		λελυσοίμην λελύσοιο λελύσοιτο
D.	{ 2. λελύσεσθον 3. λελύσεσθον		λελύσοισθον λελυσοίσθην
P.	{ 1. λελυσόμεθα 2. λελύσεσθε 3. λελύσονται		λελυσοίμεθα λελύσοισθε λελύσοιντο

AORIST.

S.	{ 1. ἐλύθην 2. ἐλύθης 3. ἐλύθη	λυθῶ λυθῆς λυθῆ	λυθείην λυθείης λυθείη
D.	{ 2. ἐλύθητον 3. ἐλυθήτην	λυθῆτον λυθήτην	λυθείητον, λυθείτον λυθειήτην, λυθείτην
P.	{ 1. ἐλύθημεν 2. ἐλύθητε 3. ἐλύθησαν	λυθῶμεν λυθήτε λυθῶσι	λυθείημεν, λυθείμεν λυθείητε, λυθείτε λυθείησαν, λυθείεν

FUTURE.

S.	{ 1. λυθήσομαι 2. λυθήσῃ, λυθήσει 3. λυθήσεται		λυθησοίμην λυθήσοιο λυθήσοιτο
D.	{ 2. λυθήσεσθον 3. λυθήσεσθον		λυθήσοισθον λυθησοίσθην
P.	{ 1. λυθησόμεθα 2. λυθήσεσθε 3. λυθήσονται		λυθησοίμεθα λυθήσοισθε λυθήσοιντο

*(continued).**Voice.*

Pluperfect Passive, same as Middle.

FUTURE PERFECT.

<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
	λελύσεσθαι	λελυσόμενος, -η, -ον (§ 62, 3)

AORIST.

S.	{ 2. λύθητι 3. λυθήτω	λυθῆναι	λυθείς, λυθείσα, λυθέν (§ 68)
D.	{ 2. λύθητον 3. λυθήτων		
P.	{ 2. λύθητε 3. λυθήτωσαν or λυθέντων		

FUTURE.

λυθήσεσθαι	λυθησόμενος, -η, -ον (§ 62, 3)
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II. λείπω

Active

SECOND PERFECT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	{ 1. λέλοιπα	λελοίπω	λελοίποιμι
	{ 2. λέλοιπας	λελοίπῃς	λελοίποις
	{ 3. λέλοιπε	λελοίπῃ	λελοίποι
D.	{ 2. λελοίπατον	λελοίπητον	λελοίποιτον
	{ 3. λελοίπατον	λελοίπητον	λελοιπόιτην
P.	{ 1. λελοίπαμεν	λελοίπωμεν	λελοίποιμεν
	{ 2. λελοίπατε	λελοίπητε	λελοίποιτε
	{ 3. λελοίπασι	λελοίπωσι	λελοίποιεν

SECOND PLUPERFECT.

S.	{ 1. ἐλελοίπειν	
	{ 2. ἐλελοίπεις	
	{ 3. ἐλελοίπει	
D.	{ 2. ἐλελοίπειτον	
	{ 3. ἐλελοιπέιτην	
P.	{ 1. ἐλελοίπειμεν	
	{ 2. ἐλελοίπειτε	
	{ 3. ἐλελοίπεσαν	οι ἐλελοίπεισαν

SECOND AORIST.

S.	{ 1. ἔλιπον	λίπω	λίποιμι
	{ 2. ἔλιπες	λίπῃς	λίποις
	{ 3. ἔλιπε	λίπῃ	λίποι
D.	{ 2. ἔλιπετον	λίπητον	λίποιτον
	{ 3. ἐλιπέτην	λίπητον	λιπόιτην
P.	{ 1. ἐλίπομεν	λίπωμεν	λίποιμεν
	{ 2. ἐλίπετε	λίπητε	λίποιτε
	{ 3. ἔλιπον	λίπωσι	λίποιεν

(Att., to leave.

Voice.

SECOND PERFECT.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	{ 2. λέλοιπε 3. λελοιπέτω	λελοιπέναι	λελοιπώς, λελοιπιύα, λελοιπός (§ 68)
D.	{ 2. λελοίπετον 3. λελοιπέτων		
P.	{ 2. λελοίπετε 3. λελοιπέτωσαν		

SECOND AORIST.

S.	{ 2. λίπε 3. λιπέτω	λιπεῖν	λιπών, λιπούσα, λιπόν (§ 68)
D.	{ 2. λίπετον 3. λιπέτων		
P.	{ 2. λίπετε 3. λιπέτωσαν		

οἱ λιπόντων

λείπω

Middle

SECOND AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. ἐλιπόμην	λίπωμαι	λιποίμην
	2. ἐλίπου	λίπη	λίποιο
	3. ἐλίπετο	λίπηται	λίποιτο
D.	2. ἐλίπεσθον	λίπησθον	λίποισθον
	3. ἐλίπέσθην	λίπησθον	λιπόισθην
P.	1. ἐλιπόμεθα	λιπώμεθα	λιποίμεθα
	2. ἐλίπεσθε	λίπησθε	λίποισθε
	3. ἐλίποντο	λίπωνται	λίποιντο

III. φαίνω

Active

FUTURE.

	<i>Indicative.</i>		<i>Optative.</i>
S.	1. (φανέω) φανῶ	(φανέοιμι)	φανοῖμι, or (φανεοίην) φανοίην
	2. (φανέεις) φανείς	(φανέοις)	φανοῖς, or (φανεοίης) φανοίης
	3. (φανέει) φανεί	(φανέοι)	φανοῖ, or (φανεοίη) φανοίη
D.	2. (φανέετον) φανείτον	(φανέοιτον)	φανοίτον, or (φανεοίητον) φανοίητον
	3. (φανέετον) φανείτον	(φανεοίτην)	φανοίτην, or (φανεοοίτην) φανοοίτην
P.	1. (φανέομεν) φανοῦμεν	(φανέοιμεν)	φανοῖμεν, or (φανεοίημεν) φανοίημεν
	2. (φανέετε) φανείτε	(φανέοιτε)	φανοίτε, or (φανεοίητε) φανοίητε
	3. (φανέουσι) φανοῦσι	(φανέοιεν)	φανοίεν, or (φανεοίησαν) φανοίησαν

AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. ἔφηνα	φήνω	φήναιμι
	2. ἔφηνas	φήνης	φήναις or φήνεις
	3. ἔφηνε	φήνη	φήναι or φήνει
D.	2. ἐφήνατον	φήνητον	φήναιτον
	3. ἐφηνάτην	φήνητον	φήνάτην
P.	1. ἐφήναμεν	φήνωμεν	φήναιμεν
	2. ἐφήνατε	φήνητε	φήναιτε
	3. ἔφηναν	φήνωσι	φήναιεν or φήνειαν

(continued).

Voice.

SECOND AORIST.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	{ 2. λιποῦ 3. λιπέσθω	λιπέσθαι	λιπόμενος, -η, -ον (§ 62, 3)
D.	{ 2. λιπεσθον 3. λιπέσθων		
P.	{ 2. λιπεσθε 3. λιπέσθωσαν or λιπέσθων		

(φαν-), to show.

Voice.

FUTURE.

<i>Infinitive.</i>	<i>Participle.</i>
(φανέειν) φανείν	(φανέων) φανῶν (§ 69)

AORIST.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	{ 2. φῆνον 3. φηνάτω	φῆναι	φῆνᾶς, φῆνᾶσα, φῆναν (§ 68)
D.	{ 2. φῆνατον 3. φηνάτων		
P.	{ 2. φήνατε 3. φηνάτωσαν or φηνάντων		

φαίνω

Middle

FUTURE.

	<i>Indicative.</i>		<i>Optative.</i>
S.	1. (φανέομαι)	φανούμαι	(φανεοίμην) φανοίμην
	2. (φανέη, φανέει)	φανῆ, φανεί	(φανέοιο) φανοίο
	3. (φανέεται)	φανείται	(φανέοιτο) φανοίτο
D.	2. (φανέεσθον)	φανείσθον	(φανέοισθον) φανοίσθον
	3. (φανέεσθον)	φανείσθον	(φανεοίσθην) φανοίσθην
P.	1. (φανέμεθα)	φανούμεθα	(φανεοίμεθα) φανοίμεθα
	2. (φανέσθε)	φανείσθε	(φανέοισθε) φανοίσθε
	3. (φανέονται)	φανοῦνται	(φανέοιντο) φανοίνο

AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. ἐφηνάμην	φήνωμαι	φήναίμην
	2. ἐφήνω	φήνη	φήναιο
	3. ἐφήνατο	φήνηται	φήναιτο
D.	2. ἐφήνασθον	φήνησθον	φήναισθον
	3. ἐφηνάσθην	φήνησθον	φήναισθην
P.	1. ἐφηνάμεθα	φήνώμεθα	φήναιμεθα
	2. ἐφήνασθε	φήνησθε	φήναισθε
	3. ἐφήναντο	φήνωνται	φήναιντο

Passive

SECOND AORIST.

S.	1. ἐφάνην	φανῶ	φανείην
	2. ἐφάνης	φανῆς	φανείης
	3. ἐφάνη	φανῆ	φανείη
D.	2. ἐφάνητον	φανῆτον	φανείητον or φανείτον
	3. ἐφανήτην	φανῆτον	φανείτην or φανείτην
P.	1. ἐφάνημεν	φανῶμεν	φανείημεν or φανείμεν
	2. ἐφάνητε	φανῆτε	φανείητε or φανείτε
	3. ἐφάνησαν	φανῶσι	φανείησαν or φανείεν

(continued).

Voice.

FUTURE.

<i>Infinitive.</i>	<i>Participle.</i>
(φανέεσθαι) φανείσθαι	(φανέόμενος) φανούμενος, -η, -ον (§ 62, 3)

AORIST.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S. {	2. φῆναι	φῆνασθαι	φηνάμενος, -η, -ον (§ 62, 3)
3.	φηνάσθω		
D. {	2. φῆνασθον		
3.	φηνάσθων		
P. {	2. φῆνασθε	φηνάσθωσαν or φηνάσθων	
3.	φηνάσθωσαν		
	or φηνάσθων		

Voice.

SECOND AORIST.

S. {	2. φάνηθι	φανῆναι	φάνεις, φανείσα, φανέν (§ 68)
3.	φανήτω		
D. {	2. φάνητον		
3.	φανήτων		
P. {	2. φάνητε	φανήτωσαν or φανέντων	
3.	φανήτωσαν		
	or φανέντων		

φαίνω (*continued*).

SECOND FUTURE PASSIVE.

	<i>Indicative.</i>	<i>Optative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	{ 1. φανήσομαι 2. φανήσῃ, φανήσει 3. φανήσεται	{ φανησοίμην φανήσοιο φανήσοιτο	{ φανήσεσθαι	{ φανησόμενος, -η, -ον (§ 62, 3)
D.	{ 2. φανήσεσθον 3. φανήσεσθον	{ φανήσοισθον φανησοίσθην		
P.	{ 1. φανησόμεθα 2. φανήσεσθε 3. φανήσονται	{ φανησοίμεθα φανήσοισθε φανήσονται		

NOTE 1. The uncontracted forms of the future active and middle of φαίνω, enclosed in () above, and of other futures with liquid stems, are not Attic, but are found in Homer and Herodotus. So with some of the uncontracted forms of the aorist subjunctive passive in εω, &c.

NOTE 2. The tenses of λείπω and φαίνω which are not inflected above follow the corresponding tenses of λύω; except the perfect and pluperfect middle, for which see § 97. Δέλειμ-μαι is inflected like τέτριμ-μαι (§ 97, 3), and πέφασ-μαι is inflected in § 97, 4.

NOTE 3. Some of the dissyllabic forms of λύω do not show the accent so well as corresponding forms with three or more syllables. The correct accent will be seen in the following forms of κωλύω, to hinder:—

<i>Pres. Imp. Act.</i>	<i>Aor. Opt. Act.</i>	<i>Aor. Imp. Act.</i>	<i>Aor. Imp. Mid.</i>
κάλυε	κωλύσαιμι	κάλυσον	κάλυσαι
κωλύέτω	κωλύσαις or -ύσειας	κωλυσάτω	κωλυσάσθω
κωλύετον	κωλύσαι or -ύσειε	κωλύσατον	κωλύσασθον
&c.	&c.	&c.	&c.
	<i>Aor. Infjn. Act.</i>	κωλύσαι.	

The three forms κωλύσαι, κωλύσαι, and κάλυσαι (λύσαι, λῦσαι, and λῦσαι) are distinguished in form only by the accent. See § 26, with N. 3 (1); and § 22, N. 1.

**Perfect and Pluperfect Middle and Passive of Verbs with
Consonant Stems.**

§ 97. 1. In the perfect and pluperfect middle and passive, many euphonic changes (§ 16) occur when a final consonant of the stem comes before an initial μ , τ , σ , or $\sigma\theta$ of the ending (§ 118).

2. When the stem ends in a consonant, the third person plural of these tenses is formed by the perfect participle and εἰσί, *are*, and ἦσαν, *were*, the present and imperfect of εἰμί, *be* (§ 127).

3. These tenses of τρίβω (stem τριβ-), *rub*, πλέκω (πλεκ-), *weave*, πείθω (πειθ-), *persuade*, and στέλλω (στελλ-, στέλ-, σταλ-), *send*, are thus inflected: —

Perfect Indicative.

S.	{	1. τέτριμμαί	πέπλεγμαι	πέπεισμαι	ἔσταλμαι
		2. τέτριψαι	πέπλεξαι	πέπεισαι	ἔσταλσαι
		3. τέτριπται	πέπλεκται	πέπεισται	ἔσταλται
D.	{	2. τέτριφθον	πέπλεχθον	πέπεισθον	ἔσταλθον
		3. τέτριφθον	πέπλεχθον	πέπεισθον	ἔσταλθον
P.	{	1. τετρίμμεθα	πεπλέγμεθα	πεπείσμεθα	ἔστάλμεθα
		2. τέτριφθε	πέπλεχθε	πέπεισθε	ἔσταλθε
		3. τετριμμένοι	πεπλεγμένοι	πεπεισμένοι	ἔσταλμένοι
		εἰσί	εἰσί	εἰσί	εἰσί

Perfect Subjunctive and Optative.

<i>Subj.</i>	τετριμμένος ᾧ	πεπλεγμένος ᾧ	πεπεισμένος ᾧ	ἔσταλμένος ᾧ
<i>Opt.</i>	,, εἶην	,, εἶην	,, εἶην	,, εἶην

Perfect Imperative.

S.	{	2. τέτριψο	πέπλεξο	πέπεισο	ἔσταλσο
		3. τετρίφθω	πεπλέχθω	πεπείσθω	ἔστάλθω
D.	{	2. τέτριφθον	πέπλεχθον	πέπεισθον	ἔσταλθον
		3. τετρίφθων	πεπλέχθων	πεπείσθων	ἔστάλθων
P.	{	2. τέτριφθε	πέπλεχθε	πέπεισθε	ἔσταλθε
		3. τετρίφθωσαν	πεπλέχθωσαν	πεπείσθωσαν	ἔστάλθωσαν
		οἱ τετρίφθων	οἱ πεπλέχθων	οἱ πεπείσθων	οἱ ἔστάλθων

Perfect Infinitive and Participle.

<i>Infinitive</i>	τετρίφθαι	πεπλέχθαι	πεπείσθαι	ἑστάλθαι
<i>Participle</i>	τετριμμένος	πεπλεγμένος	πεπεισμένος	ἑσταλμένος

Pluperfect Indicative.

S.	{	1. ἐτετρίμην	ἐπεπλέγην	ἐπεπείσμην	ἑστάλμην
		2. ἐτέτριψο	ἐπέπλεξο	ἐπέπεισο	ἑσταλο
		3. ἐτέτριπτο	ἐπέπλακτο	ἐπέπειστο	ἑσταλτο
D.	{	2. ἐτέτριφθον	ἐπέπλεχθον	ἐπέπεισθον	ἑσταλθον
		3. ἐτετρίφθην	ἐπεπλέχθην	ἐπεπείσθην	ἑστάλθην
P.	{	1. ἐτετρίμμεθα	ἐπεπλέγμεθα	ἐπεπείσμεθα	ἑστάλμεθα
		2. ἐτέτριφθε	ἐπέπλεχθε	ἐπέπεισθε	ἑσταλθε
		3. τετριμμένοι ἦσαν	πεπλεγμένοι ἦσαν	πεπεισμένοι ἦσαν	ἑσταλμένοι ἦσαν

4. The same tenses of (τελέω) τελέω, (stem τελε-, § 109, 2), *finish*, φαίνω (φᾶν-), *show*, ἀλλάσσω (ἀλλᾶγ-), *exchange*, and ἐλέγχω (ἐλεγχ-), *convict*, are thus inflected: —

Perfect Indicative.

S.	{	1. τετέλεσμαι	πέφασμαι	ἤλλαγμαί	ἐλήλεγμαι
		2. τετέλεσαι	πέφανσαι	ἤλλαξαι	ἐλήλεγξαι
		3. τετέλεσται	πέφανται	ἤλλακται	ἐλήλεγκται
D.	{	2. τετέλεσθον	πέφανθον	ἤλλαχθον	ἐλήλεγχθον
		3. τετέλεσθον	πέφανθον	ἤλλαχθον	ἐλήλεγχθον
P.	{	1. τετέλεσμεθα	πεφάσμεθα	ἠλλάγμεθα	ἐληλέγμεθα
		2. τετέλεσθε	πέφανθε	ἤλλαχθε	ἐλήλεγχθε
		3. τετέλεσμένοι εἰσὶ	πεφασμένοι εἰσὶ	ἠλλαγμένοι εἰσὶ	ἐληλεγμένοι εἰσὶ

Perfect Subjunctive and Optative.

<i>Subj.</i>	τετελεσμένος ᾧ	πεφασμένος ᾧ	ἠλλαγμένος ᾧ	ἐληλεγμένος ᾧ
<i>Opt.</i>	,,	εἶην	,,	εἶην

Perfect Imperative.

S.	{	2. τετέλεσο	πέφανσο	ἠλλαξο	ἐλήλεγξο
		3. τετέλεσθω	πεφάνθω	ἠλλάχθω	ἐληλέγχθω
D.	{	2. τετέλεσθον	πέφανθον	ἠλλαχθον	ἐλήλεγχθον
		3. τετέλεσθων	πεφάνθων	ἠλλάχθων	ἐληλέγχθων
P.	{	2. τετέλεσθε	πέφανθε	ἠλλαχθε	ἐλήλεγχθε
		3. τετέλεσθωσαν οἱ τετέλεσθων	πεφάνθωσαν οἱ πεφάνθων	ἠλλάχθωσαν οἱ ἠλλάχθων	ἐληλέγχθωσαν οἱ ἐληλέγχθων

Perfect Infinitive and Participle.

<i>Inf.</i>	τετελέσθαι	πεφάνθαι	ἠλλάχθαι	ἐηλέγχθαι
<i>Part.</i>	τετελεσμένος	πεφασμένος	ἠλλαγμένος	ἐηλεγμένος

Pluperfect Indicative.

S.	{ 1.	ἐτετελέσμην	ἐπεφάσμην	ἠλλάγμην	ἐηλέγμην
	{ 2.	ἐτετέλεσο	ἐπέφανσο	ἠλλαξο	ἐηλέγξο
	{ 3.	ἐτετέλεστο	ἐπέφαντο	ἠλλακτο	ἐηλέγκτο
D.	{ 2.	ἐτετέλεσθον	ἐπέφανθον	ἠλλαχθον	ἐηλέγχθον
	{ 3.	ἐτετελέσθην	ἐπεφάνθην	ἠλλάχθην	ἐηλέγχθην
	P.	{ 1.	ἐτετελέσμεθα	ἐπεφάσμεθα	ἠλλάγμεθα
{ 2.		ἐτετέλεσθε	ἐπέφανθε	ἠλλαχθε	ἐηλέγχθε
{ 3.		τετελεσμένοι ἦσαν	πεφασμένοι ἦσαν	ἠλλαγμένοι ἦσαν	ἐηλεγμένοι ἦσαν

NOTE 1. The regular third person plural in these tenses (τετριβ-νται, ἐπεπλεκ-ντο, &c. formed like λένυ-νται, ἐλέλυ-ντο) could not be pronounced. The periphrastic form is necessary also when σ is added to a vowel stem in these tenses (§ 109, 2), as in τετέλεσ-μαι. On the other hand, when final ν of a stem is dropped in these tenses (§ 109, 6), the regular forms in νται and ντο are used; as κλίνω, κέκλι-μαι, κέκλινται (not κεκλιμένοι εἰσί).

NOTE 2. The euphonic changes in these tenses follow the principles stated in § 16, 1-4. Thus τέτριμ-μαι is for τετριβ-μαι (§ 16, 3); τέτριψαι for τετριβ-σαι* (§ 16, 2); τέτριπ-ται for τετριβ-ται (§ 16, 1); τέτριψ-θον for τετριβ-σθον, τετριβ-θον (§ 16, 4 and 1). So πέπλεγ-μαι is for πεπλεκ-μαι (§ 16, 3); πέπλεχ-θον for πεπλεκ-σθον (§ 16, 4 and 1). Πέπεισ-μαι is for πεπειθ-μαι (§ 16, 3); πέπει-σαι for πεπειθ-σαι (§ 16, 2); πέπεισ-ται for πεπειθ-ται (§ 16, 1); πέπεισ-θον for πεπειθ-σθον (§ 16, 4 and 1). Ἔσταλ-θον is for ἔσταλ-σθον (§ 16, 4); ἔσταλ-θε for ἔσταλ-σθε.

In τετέλε-σ-μαι, σ is added to the stem before μ and τ (§ 109, 2), the stem remaining pure before σ; lingual stems change the lingual (τ, δ, θ) to σ before μ and τ (§ 16, 1 and 3) and before θ (for σθ, § 16, 4); these two classes of verbs therefore inflect these tenses alike, though on different principles. On the other hand, the σ before μ in πέφασμαι and ἐπεφάσμην is a substitute for ν of the stem (§ 16, 6, N. 4); which ν reappears before all other letters, causing the σ of σθ to be dropped in σθον, σθε, &c. (§ 16, 4). In the following comparison the distinction is shown by the hyphens:—

τετέλε-σ-μαι	πέπεισ-μαι	πέφασ-μαι
τετέλε-σαι	πέπει-σαι	πέφαν-σαι
τετέλε-σ-ται	πέπεισ-ται	πέφαν-ται
τετέλε-σθε	πέπεισ-θε	πέφαν-θε

In ἡλλαγ-μαι no change was required (§ 16, 3); ἡλλα-ξαι is for ἡλλαγ-σαι (§ 16, 2); ἡλλακ-ται for ἡλλαγ-ται (§ 16, 1); ἡλλαχ-θον for ἡλλαγ-σθον (§ 16, 4 and 1); cf. πέπλεχ-θον (above). In ἐλλεγ-μαι, γγμ (for γχμ, § 16, 3) drops one γ (§ 16, 3, Note); ἐλλεγξαι and ἐλλεγκ-ται are for ἐλλεγξ-σαι and ἐλλεγκ-ται (§ 16, 1, 2); ἐλλεγχ-θε is for ἐλλεγκ-σθε (§ 16, 4); see also § 102.

NOTE 3. (a) All perfect-middle stems ending in a labial inflect these tenses like τέτριμ-μαι, &c.; as λείπω, λέλειμ-μαι; γράφω (γραφ-), write, γέγραμ-μαι (§ 16, 3); ρίπτω (ρίφ-), throw, ἔρριμ-μαι. But when final μπ of the stem is reduced to μ before μ (§ 16, 3, Note), the original π recurs before other consonants; as κάμπτω (καμπ-), bend, κέκαμ-μαι, κέκαμψαι, κέκαμπ-ται, κέκαμφ-θε; πέμπω (πεμπ-), send, πέπεμ-μαι, πέπεμψαι, πέπεμπ-ται, πέπεμφ-θε: compare with the latter πέπεμ-μαι from πέσσω (πεπ-), cook, inflected πέπεψαι, πέπεπ-ται, πέπεφ-θε, &c.

(b) All ending in a palatal inflect these tenses like πέπλεγ-μαι and ἡλλαγ-μαι; as πράσσω (πρᾶγ-), do, πέπραγ-μαι; ταράσσω (ταραχ-), confuse, τετάραγ-μαι; φυλάσσω (φυλάκ-), πεφύλαγ-μαι. But when γ before μ represents γγ, as in ἐλλέγ-μαι from ἐλέγγω (end of N. 2), the second palatal of the stem recurs before other consonants.

(c) All ending in a lingual mute inflect these tenses like πέπεισ-μαι, &c.; as φράζω (φρᾶδ-), tell, πέφρασ-μαι, πέφρασ-σαι, πέφρασ-ται; ἐθίζω (ἐθιδ-), accustom, εἶθισ-μαι, εἶθισ-σαι, εἶθισ-ται, εἶθισ-θε, εἶθισ-θαι; pluf. εἰθίσ-μην, εἶθισ-σο, εἶθισ-το; σπένδω (σπενδ-), pour, ἔσπεισ-μαι (§ 16, 6), for ἔσπενδ-μαι, ἔσπενσ-μαι (§ 16, 3), ἔσπεισ-σαι, ἔσπεισ-ται, ἔσπεισ-θε.

(d) Most ending in ν (those in ἄν- and ὕν- of verbs in αἰνω or ἴνω) are inflected like πέφασ-μαι, changing ν to σ before μ (§ 16, 6, N. 4), and retaining ν elsewhere; as ὑφαίνω (ὑφᾶν-), weave, ὕφασ-μαι, ὕφασ-σαι, ὕφασ-ται, ὕφασ-θε, ὕφάν-θαι; σημαίνω (σημᾶν-), show, σεσήμασ-μαι; μαιίνω (μιαῖν-), pollute, μεμίασ-μαι. Rarely such a ν becomes μ, as in ὀξύνω, sharpen, ὠξύμ-μι (later ὠξύσ-μαι); and even then the ν recurs before other consonants, as ὠξύν-σαι, ὠξύν-ται.

When final ν of a stem is dropped (§ 109, 6), as in κλίνω, bend, κέκλι-μαι, the stem becomes a vowel-stem, and is inflected like λέλυ-μαι.

(e) Those ending in λ or ρ are inflected like ἔσταλ-μαι; as ἀγγέλλω (ἀγγελ-), announce, ἠγγελ-μαι; αἶρω (ἀρ-), raise, ἤρ-μαι; ἐγείρω (ἐγερ-), rouse, ἐγήγερ-μαι; πείρω (περ-), pierce, πέπαρ-μαι (§ 109, 4); no change being made except the dropping of σ in σθ after λ or ρ (§ 16, 4), as in ἠγγελ-θε and ἐγγέρ-θαι.

Contract Verbs.

§ 98. Verbs in *aw*, *ew*, and *ow* are contracted in the present and imperfect. These tenses of τιμάω (τιμα-), honor, φιλέω (φιλε-), love, and δηλόω (δηλο-), manifest, are thus inflected:—

ACTIVE.

Present Indicative.

S.	{ 1. (τιμάω)	τιμῶ	(φιλέω)	φιλῶ	(δηλόω)	δηλῶ
	{ 2. (τιμάεις)	τιμᾶς	(φιλέεις)	φιλείς	(δηλόεις)	δηλοῖς
	{ 3. (τιμάει)	τιμᾶ	(φιλέει)	φιλεῖ	(δηλόει)	δηλοῖ
D.	{ 2. (τιμάετον)	τιμᾶτον	(φιλέετον)	φιλείτον	(δηλόετον)	δηλοῦτον
	{ 3. (τιμάετον)	τιμᾶτον	(φιλέετον)	φιλείτον	(δηλόετον)	δηλοῦτον
P.	{ 1. (τιμάωμεν)	τιμῶμεν	(φιλέωμεν)	φιλοῦμεν	(δηλόωμεν)	δηλοῦμεν
	{ 2. (τιμάετε)	τιμᾶτε	(φιλέετε)	φιλείτε	(δηλόετε)	δηλοῦτε
	{ 3. (τιμάουσι)	τιμῶσι	(φιλέουσι)	φιλοῦσι	(δηλόουσι)	δηλοῦσι

Present Subjunctive.

S.	{ 1. (τιμάω)	τιμῶ	(φιλέω)	φιλῶ	(δηλόω)	δηλῶ
	{ 2. (τιμάῃς)	τιμᾶς	(φιλέῃς)	φιλῆς	(δηλόῃς)	δηλοῖς
	{ 3. (τιμάῃ)	τιμᾶ	(φιλέῃ)	φιλῆ	(δηλόῃ)	δηλοῖ
D.	{ 2. (τιμάῃτον)	τιμᾶτον	(φιλέῃτον)	φιλῆτον	(δηλόῃτον)	δηλῶτον
	{ 3. (τιμάῃτον)	τιμᾶτον	(φιλέῃτον)	φιλῆτον	(δηλόῃτον)	δηλῶτον
P.	{ 1. (τιμάωμεν)	τιμῶμεν	(φιλέωμεν)	φιλῶμεν	(δηλόωμεν)	δηλῶμεν
	{ 2. (τιμάῃτε)	τιμᾶτε	(φιλέῃτε)	φιλῆτε	(δηλόῃτε)	δηλῶτε
	{ 3. (τιμάωσι)	τιμῶσι	(φιλέωσι)	φιλῶσι	(δηλόωσι)	δηλῶσι

Present Optative.

S.	{ 1. (τιμάοιμι)	τιμῶμι	(φιλέοιμι)	φιλοῖμι	(δηλόοιμι)	δηλοῖμι
	{ 2. (τιμάοις)	τιμῶς	(φιλέοις)	φιλοῖς	(δηλόοις)	δηλοῖς
	{ 3. (τιμάοι)	τιμῶ	(φιλέοι)	φιλοῖ	(δηλόοι)	δηλοῖ
D.	{ 2. (τιμάοιτον)	τιμῶτον	(φιλέοιτον)	φιλοῖτον	(δηλόοιτον)	δηλοῖτον
	{ 3. (τιμαοίτην)	τιμῶτην	(φιλεοίτην)	φιλοίτην	(δηλοοίτην)	δηλοίτην
P.	{ 1. (τιμάοιμεν)	τιμῶμεν	(φιλέοιμεν)	φιλοῖμεν	(δηλόοιμεν)	δηλοῖμεν
	{ 2. (τιμάοιτε)	τιμῶτε	(φιλέοιτε)	φιλοῖτε	(δηλόοιτε)	δηλοῖτε
	{ 3. (τιμάοιεν)	τιμῶεν	(φιλέοιεν)	φιλοῖεν	(δηλόοιεν)	δηλοῖεν

	οἱ	οἱ	οἱ	οἱ	οἱ	
S.	1. (τιμασίην)	τιμῶν	(φιλοσίην)	φιλοῖν	(δηλοσίην)	δηλοῖν
	2. (τιμασίης)	τιμῶς	(φιλοσίης)	φιλοῖς	(δηλοσίης)	δηλοῖς
	3. (τιμασίη)	τιμῶ	(φιλοσίη)	φιλοῖ	(δηλοσίη)	δηλοῖ
D.	2. (τιμασίητον)	τιμῶντον	(φιλοσίητον)	φιλοῖτον	(δηλοσίητον)	δηλοῖτον
	3. (τιμασιήτην)	τιμῶήτην	(φιλοσιήτην)	φιλοῖήτην	(δηλοσιήτην)	δηλοῖήτην
P.	1. (τιμασίημεν)	τιμῶμεν	(φιλοσίημεν)	φιλοῖμεν	(δηλοσίημεν)	δηλοῖμεν
	2. (τιμασίητε)	τιμῶτε	(φιλοσίητε)	φιλοῖτε	(δηλοσίητε)	δηλοῖτε
	3. [τιμασίησαν	τιμῶσαν]	(φιλοσίησαν)	φιλοῖσαν	[δηλοσίησαν	δηλοῖσαν]

Present Imperative.

S.	2. (τίμαε)	τίμα	(φίλεε)	φίλει	(δήλοε)	δήλου
	3. (τιμαέτω)	τιμάτω	(φιλεέτω)	φιλείτω	(δηλοέτω)	δηλούτω
D.	2. (τιμάετον)	τιμάτον	(φιλέετον)	φιλείτον	(δηλόετον)	δηλούτον
	3. (τιμαέτων)	τιμάτων	(φιλεέτων)	φιλείτων	(δηλοέτων)	δηλούτων
P.	2. (τιμάετε)	τιμάτε	(φιλέετε)	φιλείτε	(δηλόετε)	δηλούτε
	3. (τιμαέτωσαν)	τιμάτωσαν	(φιλεέτωσαν)	φιλείτωσαν	(δηλοέτωσαν)	δηλούτωσαν
	(οἱ τιμαόντων)	οἱ τιμώντων	(οἱ φιλεόντων)	οἱ φιλούντων	(οἱ δηλούντων)	οἱ δηλούντων

Present Infinitive.

(τιμάειν)	τιμᾶν	(φιλέειν)	φιλεῖν	(δηλόειν)	δηλοῦν
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Present Participle (see § 69).

(τιμάων)	τιμών	(φιλέων)	φιλών	(δηλών)	δηλών
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Imperfect.

S.	1. (ἐτίμαον)	ἐτίμων	(ἐφίλειον)	ἐφίλου	(ἐδήλοον)	ἐδήλου
	2. (ἐτίμαες)	ἐτίμας	(ἐφίλεες)	ἐφίλεις	(ἐδήλοες)	ἐδήλους
	3. (ἐτίμαε)	ἐτίμα	(ἐφίλεε)	ἐφίλει	(ἐδήλοε)	ἐδήλου
D.	2. (ἐτιμάετον)	ἐτιμάτον	(ἐφιλέετον)	ἐφιλείτον	(ἐδηλόετον)	ἐδηλούτον
	3. (ἐτιμαέτην)	ἐτιμάτην	(ἐφιλεέτην)	ἐφιλείτην	(ἐδηλοέτην)	ἐδηλούτην
P.	1. (ἐτιμάομεν)	ἐτιμῶμεν	(ἐφιλέομεν)	ἐφιλοῦμεν	(ἐδηλόομεν)	ἐδηλοῦμεν
	2. (ἐτιμάετε)	ἐτιμάτε	(ἐφιλέετε)	ἐφιλείτε	(ἐδηλόετε)	ἐδηλούτε
	3. (ἐτίμαον)	ἐτίμων	(ἐφίλειον)	ἐφίλου	(ἐδήλοον)	ἐδήλου

PASSIVE AND MIDDLE.

Present Indicative.

S.	{	1. (τιμάομαι)	τιμῶμαι	(φιλέομαι)	φιλοῦμαι	(δηλόομαι)	δηλοῦμαι
		2. (τιμάη, τιμάει)	τιμᾶ	(φιλέη, φιλέει)	φιλή, φιλεῖ	(δηλόη, δηλόει)	δηλοῖ
		3. (τιμάεται)	τιμᾶται	(φιλέεται)	φιλεῖται	(δηλόεται)	δηλοῦται
D.	{	2. (τιμάεσθον)	τιμᾶσθον	(φιλέεσθον)	φιλείσθον	(δηλέεσθον)	δηλοῦσθον
		3. (τιμάεσθον)	τιμᾶσθον	(φιλέεσθον)	φιλείσθον	(δηλέεσθον)	δηλοῦσθον
P.	{	1. (τιμαόμεθα)	τιμῶμεθα	(φιλεόμεθα)	φιλούμεθα	(δηλοόμεθα)	δηλούμεθα
		2. (τιμάεσθε)	τιμᾶσθε	(φιλέεσθε)	φιλείσθε	(δηλέεσθε)	δηλοῦσθε
		3. (τιμᾶνται)	τιμῶνται	(φιλέονται)	φιλοῦνται	(δηλούνται)	δηλοῦνται

Present Subjunctive.

S.	{	1. (τιμάωμαι)	τιμῶμαι	(φιλέωμαι)	φιλώμαι	(δηλόωμαι)	δηλώμαι
		2. (τιμάη)	τιμᾶ	(φιλέη)	φιλή	(δηλόη)	δηλοῖ
		3. (τιμάηται)	τιμᾶται	(φιλέηται)	φιλήται	(δηλόηται)	δηλώται
D.	{	2. (τιμάησθον)	τιμᾶσθον	(φιλέησθον)	φιλήσθον	(δηλόησθον)	δηλώσθον
		3. (τιμάησθον)	τιμᾶσθον	(φιλέησθον)	φιλήσθον	(δηλόησθον)	δηλώσθον
P.	{	1. (τιμαώμεθα)	τιμῶμεθα	(φιλεώμεθα)	φιλώμεθα	(δηλωώμεθα)	δηλώμεθα
		2. (τιμάησθε)	τιμᾶσθε	(φιλέησθε)	φιλήσθε	(δηλόησθε)	δηλώσθε
		3. (τιμᾶνται)	τιμῶνται	(φιλέονται)	φιλώνται	(δηλώνται)	δηλώνται

Present Optative.

S.	{	1. (τιμαοίμην)	τιμῶμην	(φιλεοίμην)	φιλοίμην	(δηλοοίμην)	δηλοίμην
		2. (τιμάοιο)	τιμῶοιο	(φιλέοιο)	φιλοῖοιο	(δηλόοιο)	δηλοῖοιο
		3. (τιμάοιτο)	τιμῶοιτο	(φιλέοιτο)	φιλοῖοιτο	(δηλόοιτο)	δηλοῖοιτο
D.	{	2. (τιμάοισθον)	τιμῶσθον	(φιλεοισθον)	φιλοῖσθον	(δηλόοισθον)	δηλοῖσθον
		3. (τιμαοίσθην)	τιμῶσθην	(φιλεοίσθην)	φιλοῖσθην	(δηλοοίσθην)	δηλοῖσθην
P.	{	1. (τιμαοίμεθα)	τιμῶμεθα	(φιλεοίμεθα)	φιλοίμεθα	(δηλοοίμεθα)	δηλοίμεθα
		2. (τιμάοισθε)	τιμῶσθε	(φιλεοισθε)	φιλοῖσθε	(δηλόοισθε)	δηλοῖσθε
		3. (τιμᾶοιντο)	τιμῶοιντο	(φιλεοοιντο)	φιλοοιντο	(δηλόοοιντο)	δηλοοοιντο

Present Imperative.

S.	{	2. (τιμάου)	τιμῶ	(φιλέου)	φιλοῦ	(δηλόου)	δηλοῦ
		3. (τιμαέσθω)	τιμᾶσθω	(φιλεέσθω)	φιλείσθω	(δηλοέσθω)	δηλοῦσθω
D.	{	2. (τιμάεσθον)	τιμᾶσθον	(φιλέεσθον)	φιλείσθον	(δηλέεσθον)	δηλοῦσθον
		3. (τιμαέσθων)	τιμᾶσθων	(φιλεέσθων)	φιλείσθων	(δηλοέσθων)	δηλοῦσθων
P.	{	2. (τιμάεσθε)	τιμᾶσθε	(φιλέεσθε)	φιλείσθε	(δηλέεσθε)	δηλοῦσθε
		3. (τιμαέσθωσαν οἱ τιμαέσθων)	τιμᾶσθωσαν οἱ τιμᾶσθων	(φιλεέσθωσαν οἱ φιλεέσθων)	φιλείσθωσαν οἱ φιλείσθων	(δηλοέσθωσαν οἱ δηλοέσθων)	δηλοῦσθωσαν οἱ δηλοῦσθων

Present Infinitive.

(τιμάεσθαι) τιμᾶσθαι (φιλέεσθαι) φιλείσθαι (δηλόεσθαι) δηλοῦσθαι

Present Participle.

(τιμαόμενος) τιμώμενος (φιλεόμενος) φιλούμενος (δηλοόμενος) δηλούμενος

Imperfect.

S.	{	1. (ἐτιμάομην) ἐτιμῶμην (ἐφιλέομην) ἐφιλούμην (ἐδηλοόμην) ἐδηλούμην
		2. (ἐτιμάου) ἐτιμῶ (ἐφιλέου) ἐφιλοῦ (ἐδηλόου) ἐδηλοῦ
		3. (ἐτιμάετο) ἐτιμάτο (ἐφιλέετο) ἐφιλείτο (ἐδηλέετο) ἐδηλοῦτο
D.	{	2. (ἐτιμάεσθον) ἐτιμᾶσθον (ἐφιλέεσθον) ἐφιλείσθον (ἐδηλέεσθον) ἐδηλοῦσθον
		3. (ἐτιμάεσθην) ἐτιμάσθην (ἐφιλέεσθην) ἐφιλείσθην (ἐδηλέεσθην) ἐδηλοῦσθην
P.	{	1. (ἐτιμαόμεθα) ἐτιμώμεθα (ἐφιλεόμεθα) ἐφιλούμεθα (ἐδηλοόμεθα) ἐδηλούμεθα
		2. (ἐτιμάεσθε) ἐτιμᾶσθε (ἐφιλέεσθε) ἐφιλείσθε (ἐδηλέεσθε) ἐδηλοῦσθε
		3. (ἐτιμάοντο) ἐτιμῶντο (ἐφιλέοντο) ἐφιλοῦντο (ἐδηλόοντο) ἐδηλοῦντο

REMARK. The uncontracted forms of these tenses are never used in Attic Greek. Those of verbs in *aw* sometimes occur in Homer; those of verbs in *ew* are common in Homer and Herodotus; but those of verbs in *ow* are never used. For dialectic forms of these verbs, see § 120.

NOTE 1. Dissyllabic verbs in *ew* contract only *ee* and *eei*. Thus πλέω, *sail*, has pres. πλέω, πλείς, πλεῖ, πλείτον, πλέομεν, πλείτε, πλέουσι; imperf. ἔπλεον, ἔπλεις, ἔπλει, &c.; infin. πλεῖν; partic. πλέων.

Δέω, *bind*, is the only exception, and is contracted in most forms; as δοῦσι, δοῦμαι, δοῦνται, ἔδουν, partic. δῶν, δοῦν. Δέω, *to want*, is contracted like πλέω.

NOTE 2. A few verbs in *aw* have *η* for *a* in the contracted forms; as διψᾶω, διψῶ, *thirst*, διψῆς, διψῆ, διψῆτε; imperf. ἐδίψων, ἐδίψης, ἐδίψη; infin. διψῆν. So ζᾶω, *live*, κνάω, *scrape*, πεινάω, *hunger*, σμάω, *smear*, χράω, *give oracles*, with χράομαι, and ψάω, *rub*.

NOTE 3. ῥιγῶω, *shiver*, has infinitive ῥιγῶν (with ῥιγοῦν), and other similar forms in *ω*. ἰδρώω, *sweat*, has ἰδρώσι, ἰδρώη, ἰδρώντι, &c.

NOTE 4. The third person singular of the imperfect active does not take *ν* movable in the contracted form; thus ἐφίλειε or ἐφίλειεν gives ἐφίλει (never ἐφίλειεν). Except ἐχρήν or χρήν (for ἔχραεν, see Note 2), and a very few poetic forms.

NOTE 5. The present infinitive active of verbs in *aw* and *ow* (in *ân* and *oûn*, not *âv* and *oîv*) is probably contracted from forms in *aev* and *oev*. The infinitive in *ev* is Doric (§ 119, 14, c). See § 9, 4, N. 2.

NOTE 6. The optative active in *οιησαν* is very rare, and perhaps was never used except (contracted) in verbs in *ew*. (See § 115, 4.)

AUGMENT.

§ 99. 1. In the secondary tenses of the indicative, and in the perfect and future perfect of all the moods and the participle, the stem of the verb receives an *augment* (i.e. *increase*) at the beginning.

2. There are three kinds of augment, *syllabic* augment, *temporal* augment, and *reduplication*.

(a) The syllabic augment prefixes ϵ to verbs beginning with a consonant; as $\lambda\acute{\upsilon}\omega$, $\epsilon\lambda\upsilon\omicron\nu$.

(b) The temporal augment lengthens the first syllable of verbs beginning with a vowel or a diphthong; as $\acute{\alpha}\gamma\omega$, *lead*, $\eta\gamma\omicron\nu$; $\omicron\acute{\iota}\acute{\kappa}\acute{\epsilon}\omega$, $\omicron\acute{\iota}\acute{\kappa}\acute{\omega}$, *dwell*, $\phi\acute{\omicron}\kappa\eta\sigma\alpha$.

(c) The reduplication prefixes the initial consonant followed by ϵ in forming the perfect stem of verbs beginning with a consonant; as $\lambda\acute{\upsilon}\omega$, $\lambda\acute{\epsilon}\text{-}\lambda\upsilon\kappa\alpha$; $\gamma\rho\acute{\alpha}\phi\omega$, *write*, $\gamma\acute{\epsilon}\text{-}\gamma\rho\alpha\phi\alpha$. For *Attic* reduplication, see § 102.

REMARK. There is an important distinction between the augment of the imperfect and aorist, which does not belong to the tense stem and never appears except in the indicative, and the reduplication or other augment of the perfect and future perfect, which belongs to the perfect stem, and is therefore retained in all the moods and the participle.

Imperfect and Aorist Indicative.

§ 100. 1. The imperfect and aorist indicative of verbs beginning with a consonant have the syllabic augment ϵ . *E.g.*

$\lambda\acute{\upsilon}\omega$, $\epsilon\lambda\upsilon\omicron\nu$, $\epsilon\lambda\upsilon\sigma\alpha$, $\epsilon\lambda\upsilon\acute{\omicron}\mu\eta\nu$, $\epsilon\lambda\upsilon\sigma\acute{\alpha}\mu\eta\nu$ $\lambda\acute{\upsilon}\theta\eta\nu$; $\gamma\rho\acute{\alpha}\phi\omega$, *write*, $\epsilon\gamma\rho\alpha\phi\omicron\nu$, $\epsilon\gamma\rho\alpha\psi\alpha$, $\epsilon\gamma\rho\alpha\phi\eta\nu$; $\rho\acute{\iota}\pi\tau\omega$, *throw*, $\epsilon\rho\rho\iota\pi\tau\omicron\nu$, $\rho\acute{\omicron}\acute{\iota}\phi\eta\nu$ (for $\rho\rho$ see § 15, 2).

For the pluperfect of these verbs, see § 101, 4.

2. The imperfect and aorist indicative of verbs beginning with a short vowel have the temporal augment, which lengthens the initial vowel; $\acute{\alpha}$ and ϵ become η , and $\acute{\iota}$, \omicron , υ become $\bar{\iota}$, ω , $\bar{\upsilon}$. *E.g.*

**Αγω*, *lead*, ἦγον, ἦχθην; *ελαύνω*, *drive*, ἤλαυνον; *ικετεύω* (ῑ), *implore*, *ικέτευον* (ῑ), *ικέτευσα* (ῑ); *ονειδίζω*, *reproach*, *ωνειδίζον*; *ύβρίζω* (ϋ), *insult*, *ύβρισθην*(ϋ); *ακολουθέω*, *accompany*, *ήκολούθησα*; *όρθόω*, *erect*, *όρθωσα*.

For the augment of verbs beginning with a diphthong, see § 103.

NOTE 1. If the initial vowel is already long, no change takes place in it, except that *ā* generally becomes *η* by augment; as *ἀθλέω* (*āθ-* contr. from *ἀεθ-*), *struggle*, *ἤθλησα*. Both *ā* and *η* are found in *ἀναλίσκω* and *ἀναλώω*; see also *αῖω* (poetic), *hear*.

NOTE 2. *Βούλομαι*, *wish*, *δύναμαι*, *be able*, and *μέλλω*, *intend*, often add the temporal augment to the syllabic; as *έβουλόμην* or *ήβουλόμην*, *έβουλήθην* or *ήβουλήθην*; *έδυνάμην* or *ήδυνάμην*, *έδυνήθην* or *ήδυνήθην*; *έμελλον* or *ήμελλον*.

NOTE 3. The second aorist active and middle in all the moods and the participle sometimes has a reduplication in Homer; as *πέφραδον* from *φράζω*, *tell*; *πέπιθον* from *πείθω* (*πίθ-*), *persuade*; *τεταρπόμην* (§ 109, 4, N. 1) from *τέρπω*, *delight*; *κεκλόμην* and *κεκλόμενος* (§ 109, 7, *b*) from *κέλομαι*, *command*; *ήραρον* from *αράρισκω* (*άρ-*), *join*; *ώρορον* from *όρνωμι* (*όρ-*), *rouse*; *πεπαλών* (partic.) from *πάλλω* (*πᾶλ-*), *shake*; *κεκάμω* (subj.) from *κάμνω* (*κάμ-*), so *λελάχω* from *λαγχάνω*; *πεφιδέσθαι*, inf. from *φείδομαι* (*φιδ-*), *spare*, so *λε-λαθέσθαι*, *λε-λαβέσθαι*. In the indicative a syllabic augment may be prefixed to the reduplication; as *έκεκλόμην*, *έπεφνον* (from *φεν-*), *έπέφραδον*.

NOTE 4. **Αγω*, *lead*, has a second aorist with Attic reduplication (§ 102), *ήγαγον* (*άγ-αγ-*), which adds the temporal augment in the indicative, subj. *άγάγωμι*, inf. *άγαγείν*, part. *άγαγών*; mid. *ήγαγόμην*, *άγάγωμαι*, &c., — all in Attic prose. See also the aorists *ήνεγκα* and *ήνεγκον* (from stem *ένεκ-*, *έν-ενεκ-*, *ένεγκ-*) of *φέρω*; *άλακον* (for *άλ-αλεκ-ον*) of *αλέξω*, *ward off*; and *ένένιπον* of *ένιπτω* (*ένιπ-*), *chide*.

NOTE 5. In Homer a liquid (especially *λ*) may be doubled like *ρ* (§ 15, 2), after the augment *ε*; as *έλλαχον* for *ελαχον*. So sometimes *σ*; as *έσσείοντο* from *σειώ*.

Perfect, Pluperfect, and Future Perfect.

§ 101. 1. Most verbs beginning with a consonant augment the perfect and future perfect in all their forms by prefixing that consonant followed by *ε*. This is called *reduplication*. *E.g.*

λύω, *λέ-λυκα*, *λέ-λυμαι*, *λε-λυκέναι*, *λε-λυκώς*, *λε-λυμένος*; *γράφω*, *γέ-γραφα*, *γε-γράφθαι*. So *θύω*, *sacrifice*, *τέ-θυκα* (§ 17, 2); *φαίνω* (*φᾶν*), *show*, *πέ-φασμαι*, *πε-φάνθαι*; *χαίνω*, *γαρε*, *κέ-χηνα*.

NOTE. Five verbs have *ει* as augment in the perfect instead of the reduplication: λαγχάνω (λαχ-), *obtain by lot*, εἴληχα, εἴληγμαι; λαμβάνω (λαβ-), *take*, εἴληφα, εἴλημμαι (poet. λέλημμαι); λέγω, *collect*, in compos., -εἴλοχα, -εἴλεγμαι with -λέλεγμαι (δια-λέγομαι, *discuss*, has δι-είλεγμαι); μείρομαι (μερ-), *obtain part*, εἴμαρται, *it is fated*; stem (ρε-), εἴρηκα, *have said*, εἴρημαι, fut. pf. εἰρήσομαι (see εἶπον). See also ἔθω.

An irregular reduplication appears in Homeric δείδουκα and δεΐδια, from δείδω, *fear*.

2. Verbs beginning with *two* consonants (except a mute and a liquid), with a double consonant (ζ, ξ, ψ), or with ρ have the simple syllabic augment ε in all forms of the perfect and future perfect. *E.g.*

Στέλλω, *send*, ἔσταλκα; ζητέω, *seek*, ἐζήτηκα; ψεύδω, *lie*, ἔψευσα, ἔψευσμένος; ρίπτω, *throw*, ἔρριμμαι, ἔρριφθαι (for ρρ see § 15, 2).

NOTE 1. Verbs beginning with γν, and some others beginning with a mute and a liquid, take ε instead of the reduplication; as γνωρίζω, *recognize*, ἐγνώρικα; γινώσκω (γνο-), *know*, ἔγνωκα; but κλείω, *shut*, κέκλεικα (regularly).

NOTE 2. Μιμνήσκω (μνᾶ-), *remind*, has μέμνημαι (memini), *remember*, and κτάομαι, *acquire*, has both κέκτημαι and ἔκτημαι, *possess*. See also Homer. pf. pass. of ρίπτω and ῥύπω.

3. Verbs beginning with a short vowel have the temporal augment in all forms of the perfect and future perfect. *E.g.*

*Αγω, *lead*, ἦχα, ἦγμαι, ἦγμένος; ἀκολουθέω, *follow*, ἠκολούθηκα, ἠκολούθηκαί; ὀρθύω, *erect*, ὤρθωμαι; ὀρίζω, *bound*, ὤρικα, ὤρισμαι; ἀτιμόω, *dishonor*, ἠτίμωκα, ἠτίμωμαι, fut. pf. ἠτιμώσομαι; the fut. pf. is very rare in verbs which have the temporal augment.

4. When the perfect has the reduplication, the pluperfect generally prefixes to this the syllabic augment ε. But when the perfect has the syllabic augment ε (or ει) or the temporal augment, the pluperfect and the perfect are augmented alike. *E.g.*

Λύω, λέλυκα ἐλελύκειν, λέλυμαι, ἐλελύμην; στέλλω, ἔσταλκα, ἐστάλκειν, ἔσταλμαι, ἐστάλμην; λαμβάνω, εἴληφα, εἰλήφειν; ἀγγέλλω, ἀγγέλκα, ἠγγέλκειν, ἠγγελμαι, ἠγγέλμην.

NOTE. The reduplicated pluperfect sometimes omits the additional syllabic augment; as πεπόνθεσαν, πεπτώκεσαν.

Attic Reduplication.

§ 102. Some verbs beginning with *a*, *e*, or *o* augment the perfect and pluperfect by prefixing their first two letters to the common temporal augment. This is called the *Attic reduplication*. *E.g.*

Ἄρῳ, *plough*, ἀρ-ήρομαι; ἐμέω, *vomit*, ἐμήμεκα; ἐλέγχω, *prove*, ἐλήλεγμαι, ἐληλέγμην; ἐλαύνω (ἐλα-), *drive*, ἐλήλακα, ἐλήλαμαι; ἀκούω, *hear*, ἀκήκοα (§ 110, IV. *ι*, N. 1).

Other verbs which have the Attic reduplication are ἀγείρω, ἀλείφω, ἀλέω, ἐγείρω, ἐρείδω, ἔρχομαι, ἐσθίω, ὄλλυμι, ὄμνυμι, ὀρύττω, φέρω. See also, for Ionic or poetic forms, αἰρέω, ἀλάομαι ἀλυκτέω ἀραρίσκω ἐρείπω, ἔχω, ἡμύω, (ὀδν-) ὀδώδυσμαι, ὄζω, ὀράω (ὄραπα), ὀρέγω, ὄρνυμι. The *Attic* reduplication (so called by the Greek grammarians) is not peculiarly Attic, and is found in Homer.

NOTE 1. Ἐγείρω (ἐγερ-), *rouse*, has 2 perf. ἐγρ-ήγορα (for ἐγ-ηγορ-α, cf. § 109, 3), but ἐγ-ήγερμαι. For the Attic reduplication in ἤγαγον, 2 aor. of ἄγω, in ἤνεγκα and ἤνεγκον of φέρω, and in Homeric ἀλαλκον of ἀλέξω, see § 100, 2, N. 4.

NOTE 2. The pluperfect rarely takes an augment in addition to the Attic reduplication. But ἀκούω, *hear*, ἀκήκοα, generally has ἠκηκόειν in Attic; and ἀπ-ωλώλει (of ἀπ-όλλυμι, ἀπ-όλωλα), ὤμωμόκει (of ὄμνυμι, ὀμώμοκα), and δι-ωρώρυκτο (of δι-ορύσσω, δι-ορώρηνυμι) occur in Attic prose. See Homeric pluperfects of ἐλαύνω and ἐρείδω.

Augment of Diphthongs.

§ 103. Verbs beginning with a diphthong take the temporal augment on the first vowel of the diphthong, *αι* or *α* becoming *η*, *οι* becoming *ω*. *E.g.*

Αἰτέω, *ask*, ἤτησα; οἰκέω, *dwell*, ὤκησα ὤκημένος; αὐξάνω, *increase*, ἠύξησα, ἠύξηναι, ἠύξήθην; ᾄδω, *sing*, ᾄδων.

NOTE. *Ου* is never augmented. *Ει* and *ευ* are generally without augment; but MSS. and editors differ in regard to many forms, as εἰκασα or ἤκασα (εἰκάζω, *liken*), εὐδον or ἠδον (εὐδω, *sleep*), εὐρηκα and εὐρέθην or ἠρήκα and ἠρέθην (εὐρίσκω, *find*), εὐξάμην or ἠξάμην (εὐχομαι, *pray*). Editions vary also in the augment of ἀναίνω, *dry*, and of some verbs beginning with *οι*, as οἰακοστροφέω, *steer*.

Syllabic Augment before a Vowel.

§ 104. Some verbs beginning with a vowel take the syllabic augment, as if they began with a consonant. When ε follows the augment, εε is contracted into ει. *E.g.*

ῥῥῶ (ῶθ-), *push*, ἔωσα, ἔωσμαι, ἑώσθην; ἀλίσκομαι, *be captured*, ἐάλωκα, 2 aor. ἐάλων (or ἤλων); ἄγνυμι (ἀγ-), *break*, ἔαξα, 2 pf. ἔαγα; ἔρδω, *do*, Ionic, 2 pf. ἔοργα; ὠνέομαι, *buy*, ἑωνούμην, &c.; ἐθίζω, *accustom*, εἶθισα, εἶθίκα (from ἐεθ-); εἰώω, *permit*, εἶασα, εἶακα.

These verbs are, further, ἐλίσσω, ἔλκω, ἔπω, ἐργάζομαι, ἔρπα or ἐρπύζω, ἐστίαώ. ἔχω, ἴημι (ἐ-), with the aorists εἶδον and εἶλον (αἰρέω), the perfects εἴωθα (Fεθ-, ὠθ- for Fωθ-) and εἴοκα (ικ-), and plpf. εἰστήκειν (for ἐεστ-) of ἴστημι. See also Ionic and poetic forms under ἀνδάνω, ἄπτω, εἶδομαι, εἶλω, εἶπον, εἶρω, ἔλπω, ἔννυμι, ἴζω, and ἔζομαι.

NOTE 1. Ὀράω, *see*, and ἀν-οίγω, *open*, generally take the temporal augment after the syllabic; as ἐώρων, ἐώρᾱκα (or ἐόρᾱκα), ἐώρᾱμαι; ἀν-έωρον, ἀν-έωξα (rarely ἥνοιγον, ἥνοιξα, § 105, N. 3). Homer has ἠνδάνων from ἀνδάνω, *please*: ἐφνοχόει imp. of οἰνοχόέω, *pour wine*; and 2 plpf. ἐώλπει and ἐώργει from ἔλπω and ἔρδω. Ἑορτάζω, *keep holiday* (Hdt. ὀρτάζω) has Attic imp. ἐώρταζον.

NOTE 2. This form of augment is explained on the supposition that these verbs originally began with the consonant F or some other consonant, which was afterwards dropped: thus εἶδον, *saw*, is for εFιδον (cf. Latin *vid-i*); ἔοργα is for FεFοργα, from stem Fεργ- (§ 110, IV. d), cf. Eng. *work* (German *Werk*); and ἔρπω, *creep*, is for σ-ερπω (cf. Latin *serpo*).

Augment of Compound Verbs. -

§ 105. 1. In compound verbs, the augment follows the preposition. Prepositions (except περί and πρό) drop a final vowel before the augment ε. *E.g.*

Προσ-γράφω, προσ-έγραφον, προσ-γέγραφα; εἰσ-άγω, εἰσ-ἤγον (§ 26, N. 1); ἐκ βάλλω, ἐξ-έβαλλον (§ 13, 2); συλ-λέγω, συν-έλεγον; συμπλέκω, συν-έπλεκον (§ 16, 5); συγ-χέω, συν-έχεον, συγ-κέχυκα; συσκευάζω, συν-εσκεύαζον (§ 16, 6, N. 3); ἀπο-βάλλω, ἀπ-έβαλλον; — but περι-έβαλλον and προ-έλεγον. See § 131, 7.

NOTE 1. Πρό may be contracted with the augment; as προῦλεγον and προῦβαινον, for προέλεγον and προέβαινον.

NOTE 2. Some verbs not themselves compounds, but derived from nouns or adjectives compounded with prepositions (called *indirect*

compounds), are augmented after the preposition; as *ὑποπτεύω* (from *ὑποπτος*), *suspect*, *ὑπώπτειον*, as if the verb were from *ὑπό* and *όπτεύω*; *ἀπολογέομαι*, *defend one's self*, *ἀπ-ελογησάμην*; see also *ἐκκλησιάζω*. *Παρανομέω*, *transgress law*, *παρηνόμουν*, &c. is very irregular. *Κατηγορέω* (from *κατήγορος*), *accuse*, has *κατηγόρου* (not *ἐκατηγόρου*). See *δαιτώ* and *διᾶκονέω* in the Catalogue of Verbs.

NOTE 3. A few verbs take the augment before the preposition, and others have both augments; as *καθίζομαι*. *sit*, *ἐκαθίζετο*; *καθίζω*, *ἐκάθιζον*; *καθεύδω*, *sleep*, *ἐκάθευδον* and *καθηῦδον* (Ep. *καθεῦδον*); *ἀνέχω*, *ἠνεσχόμην*, *ἠνεσχόμην* (or *ἠνεσχόμην*). See *ἀφίημι*, *ἀμφιέννυμι*, *ἀμφιγνοέω*, *ἀμπίσχομαι*, *ἐνοχλέω*, and *ἀμφισβητέω*, *dispute*, *ἠμφισβήτουν* and *ἠμφεσβήτουν* (as if the last part were *-σβητέω*).

2. Indirect compounds of *δυσ-*, *ill*, and occasionally those of *εὖ*, *well*, are augmented after the adverb, if the following part begins with a vowel. *E.g.*

Δυσαρεστέω, *be displeased*, *δυσηρέστουν*; *εὐεργετέω*, *do good*, *εὐηργέτηκα* (or *εὐεργ-*).

NOTE. In other cases, compounds of *δυσ-* are augmented at the beginning, and those of *εὖ* generally omit the augment.

3. Other indirect compounds are augmented at the beginning. See, however, *ὀδοποιέω*.

Omission of Augment.

§ 106. 1. In the imperfect and aorist, the temporal augment is often omitted by Herodotus; as in *ἀμείβετο* and *ἀμείψατο* (for *ἠμείβετο* and *ἠμείψατο*); and both temporal and syllabic augment by the Epic and Lyric poets, as in *ὀμίλεον*, *ἔχον*, *δῶκε* (for *ὠμίλεον*, *εἶχον*, *ἔδωκε*).

NOTE. The reduplication or augment of the perfect stem is very rarely omitted. But Homer has *δέχεται* for *δεδέχεται*, from *δέχομαι*, *receive*; and Herodotus occasionally omits the temporal augment, as in *καταρρώδηκας* (for *κατ-ηρρ-*), and he makes *ἐπαλλόγητο* as plpf. of *παλλογέω*, *repeat*.

2. The Attic poets sometimes omit the augment in (lyric) choral passages, seldom in the dialogue of the drama. In Attic prose we have *χρῆν* for *έχρῆν* (impf. of *χρή*), *must*.

VERBAL STEMS.

Formation of the Present Stem from the Simple Stem.

§ 107. That we may know to what present any verbal form is to be referred, we must understand the relations which exist in different classes of verbs between the present stem and the simple stem (§ 92, 2). When these are not identical (as they are in *λύω*), the present stem is generally an enlarged form of the simple stem; as in *κόπτω* (*κοπ-*), *strike*, *μανθάνω* (*μαθ-*), *learn*, *δοκέω* (*δοκ-*), *believe*. In a few very irregular verbs, however, there is no connection to be seen between the present stem and the stem or stems which are in use in other tenses; as in *φέρω* (*φερ-*), *bear*, fut. *οἶσω* (*οἶ-*), aor. *ἤνεγκα* (*ἐνεγκ-*).

§ 108. Verbs in *ω* are divided into eight classes with reference to the formation of the present stem from the simple stem.

I. FIRST CLASS. (*Stem unchanged.*) Here the present is formed directly from the single stem of the verb; as in *λύω*, *loose*, *λέγω*, *say*, *πλέκω*, *weave*, *ἄγω*, *lead*, *γράφω*, *write*.

NOTE. The pure verbs of this class which irregularly retain a short vowel in certain tenses are given in § 109, 1, N. 2; those which insert *σ* in certain tenses, in § 109, 2; and the verbs which add *ε* to the stem in some or all tenses not of the present system (as *βούλομαι*), in § 109, 8. These and other verbs of this class which are peculiar in their inflection will be found in the Catalogue of Verbs.

II. SECOND CLASS. (*Lengthened Stems.*) 1. This includes all verbs with *mute* simple stems which form the present stem by lengthening a short vowel, *α* to *η*, *ι* to *ει* (sometimes to *ῑ*), *υ* to *ευ* (sometimes to *ῡ*); as *τήκω* (*τᾰκ-*), *melt*, *λείπω* (*λῖπ-*), *leave*, *φεύγω* (*φῦγ-*), *flee*, *τρίβω* (*τριβ-*), *rub*, *ψύχω* (*ψῦχ-*), *cool*.

Here belong, further, *κήδω* (*κᾰδ-*), *λήθω* (*λᾰθ-*), *σῆπω* (*σᾰπ-*), *ἀλείφω* (*ἀλῖφ-*), *ἐρείπω* (*εῖρῖπ-*), *πείθω* (*πιθ-*), *στείβω* (*στιβ-*), *στείχω* (*στιχ-*), *φείδομαι* (*φῖδ-*), *θλίβω* (*θλιβ-*), *πνίγω* (*πνῖγ-*), *πεύθομαι* (*πῦθ-*), *τεύχω*

(τύχ-), τύφω (τύφ-), φρύγω (φρύγ-); with Ionic or poetic έρείκω (έρίκ-), έρείνομαι (έρύγ-), κεύθω (κϑθ-), τμήγω (τμάγ-), and (θάπ- or τάφ-) stem of τέθηπα and έτάφον; see also είκω (ίκ-). Τρώγω (τράγ-) irregularly lengthens *ä* to *ω*. See also § 108, V. Note 1 (*b*).

2. Six verbs in *εω* with stems in *υ* belong by formation to this class. These originally lengthened *υ* to *ευ*, which became *εF* (§ 1, N. 2) before a vowel, and finally dropped *F* and left *ε*; as πλϑ-, πλεν-, πλεF-ω, πλέ-ω, *sail*.

These verbs are θέω (θϑ-), *run*, νέω (νϑ-), *swim*, πλέω (πλϑ-), *sail*, πνέω (πνϑ-), *breathe*, ρέω (ρϑ-), *flow*, χέω (χϑ-), *pour*. The poetic σεύω (σϑ-), *urge*, has this formation, with *ευ* retained.

NOTE. Verbs of the second class have the lengthened stem, as τῆκ- in τήκω, νεν- in (νεFω) νέω, in all tenses except in the second perfect, second aorist, and second passive tense systems; as φεύγω, φεύξομαι, έφύγον; τήκω, τήξω, τέτηκα, έτάκην; ρέω (for ρεFω), ρεύσομαι, έρρύην. Exceptions are the perfect middle of αλείφω, έρείκω, έρείπω, στείβω, τεύχω, the perfect active of ρέω and τρίβω, and most tenses of χέω and σεω. The lengthened stem of the second perfect (as in τέτηκα, λέλοιπα, &c.) is explained on the general principle, § 109, 3.

III. THIRD CLASS. (*Verbs in πτω, or T Class.*) Simple labial (*π, β, φ*) stems generally add *τ*, and thus form the present in *πτω* (§ 16, 1); as κόπτ-ω (κοπ-), *cut*, βλάπτ-ω (βλαβ-), *hurt*, ρίπτ-ω (ρίφ-), *throw*.

Here the exact form of the simple stem cannot be determined from the present. Thus, in the examples above given, the stem is to be found in the second aorists έκόπην, έβλάβην, and έρρίφην; and in καλύπτω (καλϑβ-), *cover*, it is seen in καλύβ-η, *hut*.

The verbs of this class are άπτ-ω (άφ-), βάπτ-ω (βάφ-), βλάπτ-ω (βλαβ-), θάπτ-ω (τάφ-), θρύπτ-ω (τρϑφ-), καλύπτ-ω (καλϑβ-), κάμπτ-ω (καμπ-), κλέπτ-ω (κλεπ-), κόπτ-ω (κοπ-), κρίπτ-ω (κρϑβ- or κρϑφ-), κύπτ-ω (κϑφ-), ράπτ-ω (ράφ-), ρίπτ-ω (ρίφ-), σκάπτ-ω (σκαφ-), σκέπτομαι (σκεπ-), σκήπτω (σκηπ-), σκώπτω (σκωπ-), τύπτω (τύπ-), with Homeric and poetic γνάπτω (γναμπ-), ένίπτω (ένίπ-), and μάπτω (μαρπ-). Τίκτω (τεκ-), probably for τεκτ-ω, belongs here.

IV. FOURTH CLASS. (*Iota Class.*) This includes all verbs in which occur any of the euphonic changes arising from the addition of *ι* to the simple stem in forming the present stem (§ 16, 7). There are three divisions:—

1. (*Verbs in σσω or ττω and ζω.*) (*a*) Presents in *σσω* (*ττω*) generally come from palatal stems, *κ, γ, or χ* with *ι* becoming

σσ (ττ). These have futures in ξω; as πράσσω (πρᾶγ-), *do*, fut. πράξω; μαλάσσω (μαλᾶκ-, seen in μαλακός), *soften*, fut. μαλάξω; ταράσσω (ταρᾶχ-, seen in ταρᾶχή), *confuse*, fut. ταράξω. See § 16, 7 (a).

See also κηρύσσω (κηρῦκ-), φυλάσσω (φυλᾶκ-), πτήσσω (πτηκ-), φρίσσω (φρικ-), ἀλλάσσω (ἀλλᾶγ-), μάσσω (μᾶγ-), τάσσω (τᾶγ-), πλήσσω (πληγ-), ὀρύσσω (ὀρῦχ-), in the Catalogue, and many other verbs in σσω.¹

NOTE. A few presents in σσω (ττω) come from lingual stems, and have futures in σω; as ἐρέσσω, *row* (from stem ἐρετ-, seen in ἐρέτης, *rower*), aor. ἤρεσα (§ 16, 2). So also ἀρμόττω (fut. ἀρμόσω), βλίττω (μελιτ-, § 14, N. 1), λίσσομαι (λιτ-), πάσσω, πλάσσω, πίσσω, with ἀφάσσω (Hdt.), and poetic ἰμάσσω, κορύσσω (κορῦθ-), νίσσομαι.

One has a labial stem, πέσσω (πεπ-), *cook*, fut. πέψω.

(b) Presents in ζω may come from stems in δ and have futures in σω, or from stems in γ (or γγ) and have futures in ξω; as φράζω (φρᾶδ-), *say*, fut. φράσω, 2 aor. (Epic) πέφραδον; κομίζω (κομῖδ-, seen in κομιδή), *carry*, fut. κομίσω; ῥέζω (ῥεγ-), *do*, poetic, fut. ῥέξω; κλάζω (κλαγγ-, compare *clang*), *scream*, fut. κλάγξω. See § 16, 7 (b).

See also ἀρπάζω (ἀρπᾶδ-), θανμάζω (θανμᾶδ-), ἐρίζω (ἐρῖδ-), ἴζω (ιδ-), νομίζω (νομιδ-), ὄζω (όδ-), πελάζω (πελᾶδ-), σῶζω (σωδ-), χάζω (χᾶδ-); κράζω (κρᾶγ-), σφάζω (σφᾶγ-), μύζω (μυγ-), ἤρμυζω (ἤρμυγ-); with Ionic or poetic βαστάζω (βαστᾶδ-), κρίζω (κρῖγ-), τρίζω (τριγ-), πλάζω (πλαγγ-); &c.

NOTE 1. Some verbs in ζω have stems both in δ and γ; as παίζω (παιδ-, παιγ-), *play*, fut. παιξοῦμαι (§ 110, II. N. 2), aor. ἐπαισα. See also poetic forms of ἀρπάζω and νάσσω.

NOTE 2. Νίζω (νῖβ-), *wash*, has a labial stem.

2. (*Verbs with lengthened Liquid Stems.*) (c) Presents in λλω are formed from simple stems in λ with added ι, λι becoming λλ; as στέλλω, *send*, for στελ-ι-ω; ἀγγέλλω, *announce*, for ἀγγελ-ι-ω; σφάλλω, *trip up*, for σφαλ-ι-ω. See § 16, 7 (c).

See also βάλλω (βᾶλ-), θάλλω (θᾶλ-), ὀκέλλω (ὀκελ-), πάλλω (πᾶλ-), σκέλλω (σκελ-), τέλλω (τελ-), ἄλλομαι (ἄλ-), &c.

(d) Presents in αινω, εινω, αιρω, and ειρω are formed from simple stems in ᾶν, εν, ᾶρ, and ερ, with added ι, which, after

¹ The lists of verbs of the fourth class are not complete, while those of the other classes which are given contain all the verbs in common use.

metathesis, is contracted with the preceding vowel; as φαίνω, *show*, for φαν-ι-ω, fut. φᾶνῶ; κτείνω, *kill*, for κτεν-ι-ω; αἶρω, *raise*, for ἄρ-ι-ω; σπείρω, *sow*, for σπερ-ι-ω. See § 16, 7 (d).

Those in ἴνω, ὕνω, and ὕρω may be formed in the same way from simple stems in ἴν, ὕν, and ὕρ, ὕ becoming ἴ, and ὕ becoming ὕ; as κρίνω, *judge*, for κρίν-ι-ω, fut. κρίνῶ; ἀμύνω, *ward off*, for ἀμύν-ι-ω, fut. ἀμύνῶ; σύρω, *draw*, for σύρ-ι-ω.

See also εὐφραίνω (εὐφρᾶν-), κερδαίνω (κερδᾶν-), μαίνω (μαῖν-), ξηραίνω (ξηρᾶν-), σημαίνω (σημᾶν-), ὑφαίνω (ὑφᾶν-), τείνω (τεν-), poetic θείνω (θεν-), γείνομαι (γεν-), σαίρω (σᾶρ-), χαίρω (χᾶρ-), ἐγείρω (ἐγερ-), κείρω (κερ-), φθείρω (φθερ-), κλίνω (κλῖν-), πλύνω (πλύν-), ὀξύνω (ὀξύν-), αἰσχύνω (αἰσχύν-), ὀλοφύρομαι (ὀλοφύρ-), &c.

NOTE 1. Ὀφείλω (ὀφελ-), *be obliged, owe*, follows the analogy of stems in εν, to avoid confusion with ὀφέλλω (ὀφελ-), *increase*; but in Homer it has a regular form ὀφέλλω. Homer has εἴλομαι (ἐλ-) *press*.

NOTE 2. Verbs of this division (2) regularly have futures and aorists active and middle of the *liquid* form (§ 110, II. 2). For exceptions (in poetry), see § 110, II. N. 4.

NOTE 3. Many verbs with liquid stems do not belong to this class; as δέμω and δέρω in Class 1. For βαίνω, &c., see V. Note 1.

3. (*Lengthened Vowel Stems.*) (e) Here belong two verbs in αιω with stems in αυ, καίω, *burn*, and κλαίω, *weep* (Attic also κᾶω and κλαῶ). These stems καυ- and κλαυ- (seen in καύσω and κλαύσομαι) became καϜι- and κλαϜι-, whence και- and κλαι- (see II. 2).

NOTE. The Epic forms other present stems in this way; so δαίω (δα-), *burn*, μαίομαι (μα-), *seek*, ναίω (να-), *inhabit*, ὀπνίω (ὀπν-), *marry*, and perhaps δαίομαι, *divide*.

V. FIFTH CLASS. (N Class.) 1. Some simple stems are strengthened in the present by adding ν; as φθάνω (φθᾶ-), *anticipate*; τίνω (τι-), *pay*; φθίνω (φθι-), *waste*; δάκνω (δᾶκ-), *bite*; κάμνω (κᾶμ-), *be weary*; τέμνω (τεμ-), *cut*.

So βαίνω (βᾶ-, βᾶν-, Note 1), πίνω (πι-, see also VIII.), δύνω (with δύν-), Hom. θύνω (with θύν-), *rush*; for ἐλαύνω (ἐλᾶ-), see N. 2.

2. Some consonant stems add ᾶν; ἀμαρτάνω (ἀμαρτ-), *err*; αἰσθάνομαι (αἰσθ-), *perceive*; βλαστάνω (βλαστ-), *sprout*.

If the last vowel of the simple stem is short, ν (μ or γ before a labial or a palatal, § 16, δ) is inserted after the vowel;

as λανθάν-ω (λάθ-, λανθ-), *escape notice*; λαμβάν-ω (λάβ-, λαμβ-), *take*; θιγγάνω (θίγ-, θιγγ-), *touch*.

So αἰξάν-ω (with αἶξ-ω), δαρθάν-ω (δαρθ-), ἀπ-εχθάνομαι (ἐχθ-), ἰξάν-ω (with ἰξ-ω), poetic κίχάν-ω (κίχ-), οἰδάν-ω (with οἰδ-έω, Class 7), ὀλισθάν-ω (ὀλισθ-), ὄσφραίν-ομαι (ὄσφρ-, N. 1), ὄφλισκάν-ω (ὄφλ-, ὄφλισκ-, VI.), with poetic ἀλιταίν-ομαι (ἀλίτ-, N. 1), ἀλφάν-ω (ἀλφ-), ἐριδαίνω (ἐρίδ-). With inserted ν, γ, or μ, ἀνδάν-ω (ἀδ-), λαγχάνω (λάχ-), μανθάν-ω (μάθ-), πυνθάν-ομαι (πῦθ-), τυγχάν-ω (τύχ-), with poetic χανδάνω (χᾶδ-), ἐρυγγάνω (ἐρῦγ-).

3. A few stems add νε: βυνέ-ω (with βύ-ω), *stop up*, ἰκνέ-ομαι (with ἰκ-ω), *come*, κυνέ-ω (κυ-), *kiss*; also ἀμπ-ισχνέ-ομαι, *have on*, and ὑπ-ισχνέ-ομαι, *promise*, from ἰσχ-ω (VIII.).

4. Some stems add νυ (after a vowel, ννυ): these form the second class (in νῦμι) of verbs in μι, as δείκνυ-μι (δεικ-), *show*, κεράννυ-μι (κερα-), *mix*, and are enumerated in § 125, 5. Some of these have also the present in νω (§ 122, N. 5).

NOTE 1. (a) Βαίνω (βά-, βᾶν-), *go*, and ὄσφραίνομαι (ὄσφρ-, ὄσφρᾶν-), *smell*, not only add ν or αν, but lengthen αν to αυ on the principle of Class 4. They belong here, however, as they do not have the inflection of liquid verbs (IV. 2, Note 2). See also κερδαίνω, ραίνω, τετραίνω, with Hom. ἀλιταίνομαι (ἀλίτ-, ἀλίτᾶν-) and ἐριδαίνω.

(b) Some simple stems of this class lengthen a short vowel (on the principle of Class 2) in other tenses than the present; as λαμβάνω (λάβ-), fut. λήψομαι (ληψ-): so δάκνω, λαγχάνω, λανθάνω, τυγχάνω. See also ἐρυγγάνω, ἔρχομαι, ζεύγνυμι, and πυνθάνομαι.

NOTE 2. Ἐλαύνω (ἐλα-), *drive*, is irregular in the present stem (probably for ἐλα-νυ-ω). Ὀλο-λνυ-μι (ὀλ-), *destroy*, adds λν instead of νυ (by assimilation) to the stem ὀλ-. Δαμνάω (δάμ-), *subdue*, adds να.

VI. SIXTH CLASS. (*Verbs in σκω.*) These add σκ or (after a consonant) ισκ to the simple stem to form the stem of the present; as γηρά-σκω (γηρα-), *grow old*, εὔρ-ίσκω (εὔρ-), *find*, ἀρέ-σκω (ἀρε-), *please*, στερ-ίσκω (στερ-), *deprive*.

These verbs are, further, ἀλ-ίσκομαι, ἀμβλ-ίσκω, ἀμπλακ-ίσκω (poetic), ἀναλ-ίσκω, ἀπαφ-ίσκω (poet.), ἀραρ-ίσκω (poet.), βιά-σκω, βι-βρώ-σκω (βρο-), βιώ-σκομαι (βιο-), βλώ-σκω (μολ-, βλο-), γεγων-ίσκω, γι-γνώ-σκω (γνο-), δι-δρά-σκω (δρα-), ἐπαυρ-ίσκω (poet.), ἠβά-σκω, θνή-σκω (θαν-, θνα-), θρώ-σκω (θορ-, θρο-), ἰλά-σκομαι, μεθύ-σκω, μι-μνή-σκω (μνᾶ-), πι-πί-σκω (Ion. and Pind.), πι-πρά-σκω, τι-τρώ-σκω (τρο-), φά-σκω, χά-σκω. See also the verbs in N. 3, and ὄφλισκάνω.

NOTE 1. Many verbs of this class reduplicate the present stem (§ 109, 7, c) by prefixing its initial consonant with ι, as γι-γνώ-σκω (γνο-). Ἄρ-αρ-ίσκω (ἀρ-αρ-) has an Attic reduplication (§ 102, N. 1).

NOTE 2. Stems in *o* lengthen *o* to *ω* before *σκω*, as in *γιγνώσκω*; and some in *ä* lengthen *a* to *η*, as in *μνήσκω* (*μῆ-*) and *θνήσκω* (*θῆ-*, *θῆ-*, § 109, 7, *a*).

NOTE 3. Three verbs, *ἀλύ-σκω* (*ἀλύκ-*), *αὐοῖδ*, *διδά-σκω* (*διδῶχ-*), *teach*, and *λά-σκω* (*λάκ-*), *speak*, omit *κ* or *χ* before *σκω* instead of inserting *ι*. So Homeric *εἶσκω* or *ἴσκω* (*εῖκ-* or *ἴκ-*).

NOTE 4. These verbs, from their ending *σκω*, are often called *inceptive* verbs, although few of them have any inceptive meaning.

VII. SEVENTH CLASS. (*E Class*.) A few simple stems add *ε* to form the present stem; as *δοκέ-ω* (*δοκ-*), *seem*, fut. *δόξω*; *ώθέ-ω* (*ώθ-*), *push*, fut. *ώσω* (§ 16, 2); *γαμέ-ω* (*γαῖ-*), *marry*, fut. (*γαμέω*) *γαμῶ*.

These verbs are, further, *γεγωνέω*, *γηθέω*, *κτυπέω*, *κυρέω*, *μαρτυρέω* (with *μαρτύρομαι*), *ρίπτέω* (with *ρίπτω*), *φιλέω* (*v. Epic forms*); and poetic *δατέομαι*, *δουπέω*, *εἰλέω*, *ἐπαυρέω*, *κεντέω*, *πατέομαι*, *ρίγέω*, *στυγέω*, *τορέω*, and *χραισμέω*. See also *πεκτέω* (*πεκ-*, *πεκτ-*).

Most verbs in *εω* belong to the first class, as *ποιέω* (*ποιε-*).

NOTE. A few chiefly poetic verbs form present stems by adding *a* in the same way to the simple stem: see *βρυχάομαι*, *γοάω*, *δηριάω*, *μηκάομαι*, *μητιάω*, *μυκάομαι*.

VIII. EIGHTH CLASS. (*Mixed Class*.) This includes the few irregular verbs in which any of the tense stems are so essentially different from others, or which are otherwise so peculiar in formation, that they cannot be brought under any of the preceding classes. They are the following:—

αἰρέω (*έλ-*), *take*, fut. *αἰρήσω*, 2 aor. *εἶλον*.

ἀλέξω (*ἀλεκ-*), *ward off*, fut. *ἀλεξήσω* (§ 109, 8), *ἀλεξήσομαι*, and *ἀλέξομαι*; 2 aor. *ἄλαλκον* (Hom.) for *ἀλ-αλεκ-ον* (§ 100, 2, N. 4).

γίγνομαι (*γεν-* or *γν-*, *γενε-*, *γῆ-*), *become*, for *γι-γενομαι*, fut. *γενήσομαι*, 2 aor. *ἐγενόμην*, 2 pf. *γέγονα* (§ 109, 3) with *γεγάασι*, &c. (§ 125, 4).

εἶθω (*Ἔεθ-*, *Ἔωθ-*, *ώθ-*), *be accustomed*, 2 pf. *εἶωθα*, 2 plpf. *εἰώθειν*.

εἶδον (*Ἔιδ-*, *ιδ-*), *saw*, *vidi*, 2 aorist (no present act.); 2 pf. *οἶδα*, *know* (§ 127). Mid. *εἶδομαι* (poetic).

εἶπον (*εἶπ-*, *έρ-*, *ρέ-*), *spoke*, 2 aor. (no pres.); fut. (*ἐρέω*) *ἐρῶ*, pf. *εἶρη-κα*. The stem *εἶπ-* is for *ε̄-επ* (orig. *Ἔε-Ἔεπ-*), and *έρ-* (*ρέ-*) is for *Ἔερ-* (*Ἔερε-*), seen in Lat. *ver-bum* (§ 109, 7, *a*). So *ἐν-έπω*.

ἔρχομαι (*ἐλύθ-* or *ἐλθ-*, *ἐλευθ-*), *go*, fut. *ἐλεύσομαι* (poet.), 2 aor. *ἔλθον*.

ἔρδω (*έργ-*), *work*, poetic, fut. *ἔρξω*; by metathesis *έργ-* becomes *ρέγ-* in *ρέζω* (Class 4). Originally the stem was *Ἔεργ-*, as in *ἔργον*, *work*, German *Werk*.

- ἴσθίω (ἰδ-, φᾶγ-), *eat*, fut. ἔδομαι, 2 aor. ἔφαγον.
 ἔπω (Attic only in comp.), *be about*; mid. ἔπομαι, *follow* (σεπ- or σπ-, ἔπ-), fut. ἔψομαι, 2 aor. ἐσπόμην.
 ἔχω (σεχ- or σχ-, σχε-), *have*, fut. ἔξω or σχήσω, 2 aor. ἔσχον (for ἰ-σεχ-ον). Also ἴσχω (for σι-σεχ-ω).
 ὀράω (ὀπ-), *see*, fut. ὄψομαι, pf. ἑώρακα. See εἶδον.
 πάσχω (πάθ-, πενθ-), *suffer*, fut. πείσομαι, 2 pf. πέπονθα, 2 aor. ἔπαθον.
 πίνω (πι-, πο-), *drink*, fut. πίομαι, pf. πέπωκα, 2 aor. ἔπιον.
 πίπτω (πετ-, πτο-), *fall*, for πι-πετ-ω, fut. πεσοῦμαι, pf. πέπτωκα, 2 aor. ἔπεσον (Dor. ἔπετον).
 τρέχω (δραῖμ-, δραμε-), *run*, fut. δραμοῦμαι, pf. δεδράμηκα, 2 aor. ἔδραμον.
 φέρω (οἰ-, ενεκ-, by redupl. and sync. ἐν-ενεκ, ἐνεγκ-), *bear*, fero; fut. οἴσω, aor. ἤνεγκα (§ 109, 7, b), pf. ἐν-ήνοχα (§ 109, 3, N. 2), ἐν-ήνεγμαι, aor. p. ἤνέχθην.

For full forms of these verbs, see the Catalogue.

NOTE. Occasional Homeric or poetic irregular forms appear even in some verbs of the first seven classes. See ἀκαχίζω and χανδάνω in the Catalogue.

Modification of Verbal Stems.

REMARK. This section includes all those modifications of the stem which follow recognized principles, or which occur in so many verbs that they deserve special notice. For example, the change from τιμᾶ- in τιμάω to τιμη- in τιμήσω, that from στεργ- in στέργω to ἔστοργ- in 2 pf. ἔστοργα, that from στελ- (stem of στέλλω) to στείλ- in ἔστειλα and ἔσταλ- in ἔσταλ-κα, and that from βᾶλ- (stem of βάλλω) to βεβλη- (for βεβλᾶ-) in βέβληκα, all follow definite principles; while that from πι- to πο- in πίνω and that from πάθ- to πενθ- in πάσχω (§ 108, VIII.) are mere irregularities.

§ 109. 1. Most stems ending in a short vowel lengthen this vowel in all tenses formed from these stems, except the present and imperfect. *A* and *ε* become *η*, and *ο* becomes *ω*; but when *ᾶ* follows *ε*, *ι*, or *ρ*, it becomes *ᾷ*. *E.g.*

Τιμάω (τιμᾶ-), *honor*, τιμή-σω, ἐτίμη-σα, τετίμη-κα, τετίμη-μαι, ἐτιμή-θην; φιλέω (φιλε-), *love*, φίλη-σω, ἐφίλη-σα, πεφίλη-κα, πεφίλη-μαι, ἐφιλή-θην; δηλώω (δηλο-), *show*, δηλώ-σω, &c.; so τῶ. τίσω (*ι*); δακρύω, δακρύ-σω (*υ*). But εάω, εᾷ-σω (*ᾶ*); ἰάομαι, ἰᾷ-σομαι (*ᾶ*); δράω, δρά-σω (*ᾶ*), ἔδρασα, δέδρακα.

This applies also to stems which *become* vowel stems by metathesis (§ 109, 7), as βάλλω (βᾶλ-, βλᾶ-), *throw*, pf. βέβλη-κα; κάμνω (κάμ-

κῆ-), *labor*, κέκμη-κα; or by adding ε (§ 109, 8), as βούλομαι (βουλ-, βουλε-), *wish*, βουλή-σομαι, βεβούλη-μαι, ἐβουλή-θην.

NOTE 1. Λύω, *loose*, generally has ū in Attic poetry in the present and imperfect (generally ū in Homer); in other tenses it has ū only in the future and aorist active and middle and in the future perfect. Ἀκροάομαι, *hear*, has ἀκροάσομαι, &c.; χράω, *give oracles*, lengthens ä to η; as χρήσω, &c. So τρήσω and ἔτρησα from stem τρα-; see τετραίνω, *bores*.

NOTE 2. Some vowel stems retain the short vowel, contrary to the general rule (§ 109, 1); as γελᾶω, *laugh*, γελᾶσομαι, ἐγελᾶσα; ἀρκέω, *suffice*, ἀρκέσω, ἤρκεσα; μάχομαι (μαχε-) *fight*, μαχέσομαι (Ion.), ἐμαχεσάμην.

(a) This occurs in the following verbs: (pure verbs) ἄγαμαι, αἰδέομαι, ἀκέομαι, ἀλέω, ἀνύω, ἀρκέω, ἀρώ, ἀρύω, γελάω, ἐλκύνω (v. ἔλκω), ἐμέω, ἐράω, ζέω, θλάω, κλάω, *break*, ξέω, πτύω, σπάω, τελέω, τρέω, φλάω, χαλάω; and Epic ἀκρδέω, κοτέω, λοέω, νεικέω, and the stems (ā-) and (āe-); — (other verbs with vowel stems) ἀρέσκω (ἀρε-), ἄχθομαι (ἀχθε-), ἐλαύνω (ἐλᾶ-), ἰλάσκομαι (ιλᾶ-), μεθύσκω (μεθῦ-); also all verbs in αννυμι and εννυμι, with stems in ä and ε (given in § 125, 5), with ὄλλυμι (ὄλε-) and ὄννυμι (ὄμο-).

(b) The final vowel of the stem is variable in quantity in different tenses in the following verbs: (pure verbs) αἰνέω, αἰρέω, δέω, *bind*, δύω (v. δύνω), ἐρύω (Epic), θύω, *sacrifice*, καλέω, λύω, μύω, ποθέω, πονέω; — (other verbs) βαίνω (βᾶ-), εὔρισκω (εὔρ-, εὔρε-); μάχομαι (μαχε-), πίνω (πῖ-, πο-), φθάνω (φθᾶ-), φθίνω (φθῖ-).

2. Many vowel stems have σ added, before all endings *not beginning with σ*, in the perfect middle and first passive tense systems. *E.g.*

Τελέω, *finish*, τετέλεσ-μαι, ἐτετελέσμεν, ἐτετέλεσθην (§ 97, 4); γελάω, *laugh*, ἐγελᾶσ-θην, γελασθῆναι; χράω, *give oracles*, χρήσω, κέχρησ-μαι, ἐχρήσθην.

This occurs in all the verbs included in 1, N. 2 (a), except ἀρώω, so far as they form these tenses, and in the following: ἀκούω, δράω, θραύω, κελεύω, κλείω (κλήω), κνάω, κναίω, κρούω, κυλίω, λεύω, νέω, *hear*, ξύω, παίω, παλαίω, παύω, πρίω, σείω, τίνω, ὕω, χόρω, χράω, χρίω, and poetic ραίω. Some, however, have forms both with and without σ. See the Catalogue.

3. In the second perfect the simple stem generally changes ε to ο, and lengthens other short vowels, ä to η (after ρ to ā), ο to ω, ἰ to οι, and ῦ to εν. *E.g.*

Στέργω, *love*, ἔστοργα; γίγνομαι (γεν-), *become*, γέγονα, ἐγεγόνειν; τίκτω (τεκ-), *bring forth*, τέτοκα; φαίνω (φᾶν-), πέφηνα; κράζω (κράγ-), *cry*, κέκρᾶγα; τήκω (τᾶκ-), *melt*, τέτηκα, ἐτετήκειν; λείπω (λίπ-), ἔλειπα,

ἐλελοίπειν; φεύγω (φῦγ-), *flee*, πέφευγα, ἐπεφεύγειν. So ἐγείρω (ἐγερ-), *rouse*, ἐγρήγορα (§ 102, N. 1).

NOTE 1. Πράσσω (πρᾶγ-), *do*, has πέπρᾶγα (§ 110, IV. (d), N. 2). Ἔθω (ἐθ-), *am accustomed*, has irregularly εἴωθα (ᾠθ- for Fωθ-, § 104); and ῥήγνυμι (ῥᾶγ-) has ἔρρωγα (ῥωγ-), cf. τρώγω (τρᾶγ-), § 108, II.

NOTE 2. This change of ε to ο occurs even in some first perfects which aspirate the final consonant of the stem (§ 110, IV. b): these are κέκλοφα, from κλέπτω (κλᾶπ-), *steal*; εἴλοχα, from λέγ-ω, *collect*; πέπομφα from πέμπ-ω, *send*; τέτροφα (sometimes τέτραφα) from τρέπ-ω, *turn*; τέτροφα (perhaps second perfect), from τρέφ-ω, *nourish*. So ι becomes οι in δέδοικα (δι-), *fear*. In τίθημι (θε-), *put*, ε becomes ει in τέθεικα and τέθειμαι; compare πίνω (πι-), *drink*, πέπωκα and πέπομαι (πο-).

4. In simple liquid stems of one syllable, ε is generally changed to ᾶ in the perfect active, perfect middle, and second passive systems. *E.g.*

Στέλλω (στελ-), *send*, ἔσταλκα, ἔσταλμαι. ἐστάλην. σταλήσομαι; κείρω (κερ-), *shear*, κέκαρμαι, ἐκάρην (Ion.); σπείρω (σπερ-). σῶω, ἔσπαρμαι, ἐσπάρην. So in δέρω, κτείνω, μείρομαι, τέλλω, and φθείρω.

NOTE 1. The same change of ε to ᾶ (after ρ) occurs in στρέφω. *turn*, ἔστραμμαι, ἐστράφην, στραφήσομαι (but 1 aor. ἐστρίφθην, rare); τρέπω. *turn*, τέτραφα (generally τέτροφα). τέτραμμαι. ἐτράπην (but ἐτρέφθην, Ion. ἐτράφθην); τρέφω, *nourish*, τέτροφα (late τέτραφα), τέτραμμαι, ἐτράφην (but ἐθρέφθην); also in the second aorist passive of κλέπτω, *steal*, πλέκω, *weave*, andτέρπω, *delight*, ἐκλάπην, ἐπλάκην, and (Epic) ἐτάρπην (1 aor. ἐκλέφθην, ἐπλέχθην, ἐτέρφθην, rarely Epic ἐτάρφθην). It occurs, further, in the second aorist (active or middle) of κτείνω, *kill*, τέμνω, *cut*, τρέπω. andτέρπω; viz., in ἔκτανον (poet.), ἔταμον, ἐταμόμην. ἔτραπον, ἐτραπόμην, τεταρπόμην (Hom.); also in several Homeric and poetic forms (see δέρομαι, πέρθω, and πτήσω):

NOTE 2. The first passive system rarely appears in verbs with monosyllabic liquid stems. Τείνω (τεν-), *stretch*, in which τεν- drops ν in this system (§ 109, 6), changes ε to ᾶ in ἐτάθην and ἐκ-ταθήσομαι.

5. Liquid stems lengthen their last vowel in the aorist active and middle; as στέλλω (στελ-), ἔστειλα. See § 110, III. 2, and the examples.

6. Four verbs in νω drop ν of the stem in the perfect and first passive systems, and thus have vowel stems in these forms: — κρίνω (κρῖν-), *separate*, κέκρικα, κέκριμαι, ἐκρίθην; κλίνω (κλῖν-), *inclined*, κέκλικα, κέκλιμαι, ἐκλίθην; πλύνω (πλῦν-), *wash*, πέπλῦμαι, ἐπλύθην; τείνω (τεν-), *stretch*, τέτακα (§ 109, 4), τέτα-

μαι, ἐτάθην, ἐκ-ταθήσομαι. So κτείνω in some poetic forms : see also κερδαίνω.

NOTE. When final *ν* of a stem is not thus dropped, it becomes *γ* before *κα* (§ 16, 5), and generally becomes *σ* before *μαι* (§ 16, 6, N. 4); as φαίνω (φᾶν-), πέφαγκα, πέφασμαι, ἐφάνθην.

7. (a) The stem sometimes suffers *metathesis* (§ 14, 1) : (1) in the present, as θνήσκω (θᾶν-, θνᾶ-), die, (§ 108, VI. N. 2); (2) in other tenses, as βάλλω (βᾶλ-, βλᾶ-), throw, βέβληκα, βέβλημαι, ἐβλήθην; δέρκομαι (δερκ-), see (poetic), 2 aor. ἔδρᾶκον (δρᾶκ-, § 109, 4, N. 1).

(b) Sometimes *syncope* (§ 14, 2) : (1) in the present, as γίγνομαι (γεν-), become, for γι-γεν-ομαι; (2) in the second aorist, as ἐπτόμην for ἐ-πετ-ομην; (3) in the perfect, as πετάννυμι (πετᾶ-), expand, πέπτᾶμαι for πε-πετα-μαι.

(c) Sometimes *reduplication* (besides the regular reduplication of the perfect stem) : (1) in the present, especially in verbs of the sixth class and in verbs in *μι* (§ 121, 3), as γιγνώσκω, know, γί-γνομαι, ἴ-στημι; (2) in the second aorist, as πείθω (πιθ-), persuade, πέ-πιθον (Ep.). Attic redupl. in ἄγω, lead, ἤγαγον (ἀγ-αγ-); see ἀραρίσκω. § 110, V. N. 2; § 100, Notes 3 and 4.

8. E is sometimes added to the present stem, sometimes to the simple stem, making a new stem in *ε*. From this some verbs form special tenses; and others form all their tenses except the present, imperfect, second perfect, and second aorists (§ 90, N. 1). *E.g.*

Βούλομαι (βουλ-), wish, βουλήσομαι (βουλε-, § 109, 1), &c.; αἰσθάνομαι (αἰσθ-), perceive, αἰσθήσομαι (αἰσθε-), ἤσθημαι; μένω (μεν-), remain, μεμένηκα (μενε-); μάχομαι (μαχ-), fight, fut. (μαχέ-ομαι) μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι; χαίρω (χᾶρ-), rejoice, χαίρήσω (χαίρε-), κεχάρηκα (χαρε-).

(a) The following have the stem in *ε*, in all tenses except those mentioned; (1) formed from the present stem: ἀλέξω, ἄλθομαι (Ion.) ἄχθομαι, βούλομαι, βόσσω. δέω. want, ἐθέλω and θέλω, ἔρομαι and εἶρομαι (Ion.), ἔρρω. εὖδω, ἔψω, κέλομαι (poet.), μάχομαι, μέδομαι (poet.), μέλλω, μέλω. μύζω, suck, οἶομαι. οἶχομαι ὀφείλω, πέτομαι; (2) formed from the simple stem: αἰσθάνομαι (αἰσθ-), ἀμαρτάνω (ἀμαρτ-), ἀνδάνω (ἀδ-), ἀπ-εχθάνομαι (-εχθ-), αὐξάνω (αὐξ-), βλαστάνω (βλαστ-) εὐρίσκω (εὐρ-), κιχάνω (κιχ-), λάσκω (λακ-), μανθάνω (μαθ-), ὀλισθάνω (ὀλισθ-),

ἄλλυμι (ἀλλ-), ὀφλισκάνω (ὀφλ-); see poetic ἀμπλακίσκω and ἀπαφίσκω, and the stem (δα-).

(b) The following have the stem in ε in special tenses; (1) formed from the present stem: διδάσκω, καθίζω, κλαίω, μένω, νέμω, παίω, πέτομαι, τύπτω; (2) formed from the simple stem: δαρθάνω (δαρθ-), κήδω (κάδ-), ὀσφραίνομαι (ὀσφρ-), πείθω (πῖθ-), ῥέω (ῥύ-), στείβω (στῖβ-), τυγχάνω (τύχ-), χάζω (χάδ-); see also γίγνομαι, ἔχω, τρέχω. Χαίρω (χάρ-) forms both χαιρε- and χαιρε-.

NOTE. In ὀμνυμι, *swear*, the stem ὀμ- is enlarged to ὀμο- in some tenses, as in ὀμο-σα; in ἀλίσκομαι, *be captured*, ἀλ- is enlarged to ἀλο-, as in ἀλώσομαι. So τρύχω, *exhaust*, τρυχώσω. So probably οἴχομαι, *be gone*, has stem οἴχο- for οἴχε- in the perfect οἴχω-κα (cf. Ion. οἴχη-μαι).

Formation of Tense Stems.

REMARK. This section explains the formation of the seven *tense stems* enumerated in § 92, 4. They are generally formed from the simple stem of the verb (when this is distinct from the present stem). But verbs of the *second* class commonly have the lengthened stem (§ 108, II. Note) in all tenses except in the second perfect, second aorist, and second passive tense systems. The verbs enumerated in § 109, 8 form some tenses from stems lengthened by adding ε. The stem may be modified in different tenses as has been explained in § 109.

§ 110. I. (*Present Stem.*) The present stem is the stem of the present and imperfect in all the voices.

The principles on which it is derived from the simple stem, when they are not identical, are explained in § 108.

II. (*Future Stem.*) 1. Vowel and mute stems add σ to form the stem of the future active and middle. These vowel stems lengthen a short vowel (§ 109, 1); π, β, φ with σ become ψ; κ, γ, χ with σ become ξ; τ, δ, θ before σ are dropped (§ 16, 2). *E.g.*

Τιμάω, *honor*, τιμήσω; δράω, *do*, δράσω; κόπτω (κοπ-), *cut*, κόψω; βλάπτω (βλᾶβ-), *hurt*, βλάψω, βλάψομαι; γράφω, *write*, γράψω, γράψομαι; πλέκω, *twist*, πλέξω; πράσσω (πρᾶγ-), *do*, πράξω, πράξομαι; ταραύσω (ταρᾶχ-), *confuse*, ταραύξω, ταραύξομαι; φράζω (φραδ-), *tell*, φράσω (for φραδ-σω); πείθω, *persuade*, πείσω (for πειθ-σω). So σπένδω,

ρουν, σπείσω (for σπενδ̄σω, § 16, 2 and 6, N. 1); τρέφω, *nourish*, θρέψω, θρέψομαι (§ 17, 2, Note).

2. Liquid stems add ε (in place of σ) to form the future stem; this ε is contracted with ω and ομαι to ω̄ and ο̄μαι. *E.g.*

Φαίνω (φᾶν-), *show*, fut. (φανέ-ω) φᾶνῶ, (φανέ-ομαι) φανοῦμαι; στέλλω (στελ-), *send*, (στελέ-ω) στελῶ, (στελέ-ομαι) στελοῦμαι; νέμω, *divide*, (νεμέ-ω) νεμῶ; κρίνω (κρίν-), *judge*, (κρίνέ-ω) κρίνῶ.

NOTE 1. (*Attic Future*.) (a) The futures of καλέω, *call*, and τελέω, *finish*, καλέσω and τελέσω (§ 109, 1, N. 2), drop σ of the future stem, and contract καλε- and τέλε- with ω and ομαι, making καλῶ, καλοῦμαι, τελῶ and (poetic) τελοῦμαι. These futures have the same forms as the presents. So ὄλλυμι (ὄλ-, ὄλε-), *destroy*, has fut. ὀλέσω (Hom.), ὀλέω (Hdt.), ὀλῶ (Attic).

So μαχέσομαι, Homeric future of μάχομαι (μαχε-), *fight*, becomes μαχοῦμαι in Attic. Καθέζομαι (ἔδ-), *sit*, has καθεδοῦμαι.

(b) In like manner, futures in ᾶσω from verbs in αννυμι (stems in ᾶ), some in εσω from verbs in εννυμι (stems in ε), and some in ᾶσω from verbs in αζω (stems in ᾶδ), drop σ and contract αω and εω to ω̄. Thus σκεδάννυμι (σκεδα-), *scatter*, σκεδάσω, (σκεδάω) σκεδῶ; στορέννυμι (στορε-), *spread*, στορέσω, (στορέω) στορῶ; βιβάζω (βιβᾶδ-), *cause to go*, βιβάσω, (βιβάω) βιβῶ. So ελαυνω (ελα-), *drive* (§ 108, V. N. 2), ἐλάσω, (ἐλάω) ἐλῶ. For fut. ἐλόω, κρεμῶω, &c., in Homer, see § 120, 1, (b).

(c) Futures in ῖσω and ῖσομαι from verbs in ῖζω (ῖδ-) of more than two syllables regularly drop σ and insert ε; then ιεω and ιεομαι are contracted to ιῶ and ιοῦμαι: as κομίζω, *carry*, κομίσω, (κομιέω) κομιῶ, κομίσομαι. (κομιέομαι) κομιοῦμαι, inflected like φιλῶ, φιλοῦμαι (§ 98). See § 120, 2, (a).

(d) Though these forms of future are called *Attic*, because the Attic dialect seldom uses any others in these tenses, they are yet found in other dialects and even in Homer, while the Attic occasionally uses the full forms in σω.

NOTE 2. (*Doric Future*.) A few verbs sometimes add ε to σ in the stem of the future middle, and contract σέομαι to σοῦμαι. These are πλέω, *sail*, πλεουσῶμαι (§ 108, II. 2): πνέω, *breathe*, πνεουσῶμαι; νέω, *swim*, νεουσῶμαι; κλαίω, *weep*, κλαουσῶμαι (§ 108, IV. 3); φεύγω, *flee*, φευξοῦμαι; πίπτω, *fall*, πεσοῦμαι. See also παίζω and πυνθάνομαι.

The Doric forms middle futures like these, and also active futures in σέω contracted σῶ (§ 119, 6). These few are used in Attic with the regular futures πλεύσομαι, πνεύσομαι, κλαύσομαι, φεύξομαι (but never πέσομαι).

NOTE 3. A few irregular futures drop σ of the stem, which thus has the appearance of a present stem. Such are χέω and χέομαι,

fut. of *χέω*, *pour*; *ἔδομαι*, from *ἐσθίω* (ἐδ-), *eat*; *πίομαι*, from *πίνω* (πί-), *drink*.

NOTE 4. A few liquid stems add *σ* like mute stems; *κέλλω* (κελ-), *land*, *κέλλω*; *κύρω*, *meet*, *κύρω*; *θέρωμαι*, *be warmed*, *θέρωμαι*; all poetic: so *φθείρω* (φθερ-), *destroy*, Ep. fut. *φθέρσω*.

III. (*First Aorist Stem.*) 1. Vowel and mute stems add *σ* to form the stem of the first aorist active and middle. The lengthening of a final vowel of the stem and the euphonic changes of mutes before *σ* are the same as in the future stem. *E.g.*

Τιμάω, *έτιμήσα*, *έτιμήσάμην*; *δράω*, *ἔδρασα*; *κόπτω*, *ἔκοψα*, *έκοψάμην*; *βλάπτω*, *ἔβλαψα*; *γράφω*, *ἔγραψα*, *έγραψάμην*; *πλέκω*, *ἔπλεξα*, *έπλεξάμην*; *πράσσω*, *έπραξα*, *έπραξάμην*; *ταράσσω*, *έτάραξα*; *φράζω*, *έφρασα* (for *έφραδ-σα*); *πείθω*, *έπεισα* (§ 108, II. Note); *σπείδω*, *έσπεισα* (for *έσπενδ-σα*); *τρέφω*, *ἔθρεψα*, *έθρεψάμην* (§ 17, 2, Note); *τήκω*, *μelt*, *έτηξα* (§ 108, II. Note); *πλέω*, *sail*, *έπλευσα* (§ 108, II. 2).

NOTE 1. Three verbs in *μι*, *δίδωμι* (δο-), *give*, *ἵμι* (έ-), *send*, and *τίθημι* (θε-), *put*, form the aorist stem by adding *κ* instead of *σ*, giving *ἔδωκα*, *ἤκα*, *ἔθηκα*. These forms are seldom used except in the indicative active, and are most common in the singular, where the second aorists *ἔδων*, *ἦν*, *ἔθην*, are not in use. (See § 122, N. 1.) Even *ἠκάμην* and *έθηκάμην* occur, the latter not in Attic Greek.

NOTE 2. *Χέω*, *pour*, has aorists *ἔχεα* (Hom. *ἔχενα*) and *έχεάμην*, corresponding to the futures *χέω* and *χέομαι* (II. N. 3). *Εἶπον*, *said*, has also first aorist *εἶπα*; and *φέρω*, *bear*, has *ἦνεγκ-α* (from stem *ένεγκ-*).

For Homeric aorists like *έβήσето*, *εδύσето*, *ἴξον*, &c., see § 119, 8.

2. Liquid stems form the first aorist stem by lengthening their last vowel, *ä* to *η* (after *ι* or *ρ* to *ā*) and *ε* to *ει*. *E.g.*

Φαίνω (φᾶν-), *ἔφην-α*, *έφηνάμην* (rare); *στελλω* (στελ-), *ἔστειλ-α*, *έστειλ-άμην*; *ἀγγέλλω* (ἀγγελ-), *ἀννounce*, *ἠγγεῖλα*, *ἠγγειλάμην*; *περαίνω* (περᾶν-), *finish*, *επέρανα*; *μυαίνω* (μῖαν-), *stain*, *έμίαλα*; *νεμω*, *divide*, *ένειμα*, *ένειμάμην*; *κρίνω*, *judge*, *έκρίνα*; *ἀμύνω*, *keep off*, *ἠμύνα*, *ἠμύνάμην*; *φθείρω* (φθερ-), *destroy*, *έφθειρα*. Compare the futures in II. 2.

NOTE 1. A few liquid stems lengthen *αν* to *αν̄* irregularly; as *κερδαίνω*, *gain*, *έκέρδᾶνα*. A few lengthen *ρᾶν* to *ρην*; as *τετραίνω*, *bore*, *έτέτρηνα*.

NOTE 2. *Αἴρω* (ᾗρ-), *raise*, and *ἄλλομαι* (ᾗλ-), *leap*, have *ἦρα*, *ἠράμην*, *ἠλάμην* (augmented); but *ā* in the other moods, as *ἄρω*, *ἄρας*, *ἄρωμαι*, *ἄραίμην*, *ἀλάμενος* (all with *ā*).

IV. (*Perfect Stem.*) (a) *Perfect Middle Stem.* The stem of the perfect and pluperfect middle and passive consists of

the simple stem (in verbs of the second class, of the present stem) with the required reduplication or augment prefixed; as *λύ-ω*, *λέλυμαι*, *έλελύμην*; *λείπ-ω*, *λελειπ-* (§ 108, II. Note), *λέλειμμαι*, *έλελείμμην*.

The stem may be modified (§ 109) as follows:—

(1) A short final vowel is regularly lengthened; as *φιλέ-ω*, *πεφίλημαι*, *έπεφιλήμην*; *δράω*, *δέδραμαι*. (§ 109, 1.)

(2) Some vowel stems add *σ*; *τελέ-ω*, *τετέλεσμαι*. (§ 109, 2.)

(3) Most monosyllabic liquid stems and some others change *ε* to *α*; as *στέλλω* (*στέλ-*), *ἔσταλμαι*, *έστάλμην*. (§ 109, 4.)

(4) A few stems in *ν* drop *ν*, and others change *ν* to *σ*. (§ 109, 6.)

(5) Metathesis sometimes occurs; as *βάλλω* (*βᾶλ-*), *throw*, *βέβλημαι* (*βλᾶ-*). (§ 109, 7.)

For the euphonic changes made in consonant stems on adding the endings, see § 97, N. 2.

(b) *Perfect Active Stem.* The stem of the first perfect and pluperfect active is formed by adding *κ* to the reduplicated or augmented simple or present stem (§ 108, II. Note), except when this ends in a labial or palatal mute. Stems ending in *π* or *β*, *κ* or *γ*, aspirate these letters, making them *φ* or *χ*, while final *φ* and *χ* remain unchanged. *E.g.*

λύω, *λελυκ-*, *λέλυκα*, *έλελύκειν*; *νέω* (*νν-*, *νεF-*), *swim*, *νένευκα*; *πείθω*, *persuade*, *πέπεικα* (for *πε-πειθ-κα*). *κόπτω* (*κοπ-*), *cut*, *κέκοφα*; *βλάπτω* (*βλᾶβ-*), *hurt*, *βέβλαφα*; *πτήσσω* (*πτηκ-*), *cover*, *ἔπτηχα*; *πράσσω* (*πᾶγ-*), *do*, *πέπᾶρα*, *έπεπᾶρα*; *γράφω*, *write*, *γέγραφα*, *έγεγράφειν*; *ὀρύσσω* (*ὀρῦχ-*), *dig*, *ὀρώρυχα*. So *κομίζω* (*κομῖδ-*), *carry*, *κεκόμικα* (§ 16, 1, N. 2).

This stem may be modified (§ 109) in various ways:—

(1) A short final vowel is regularly lengthened; as *φιλέω*, *πεφίληκα*. (§ 109, 1.)

(2) Most monosyllabic liquid stems and some others change *ε* to *α*; as *στέλλω* (*στέλ-*), *ἔσταλκα*, *έστάλκειν*. (§ 109, 4.)

(3) A few labial and palatal stems change *ε* to *ο*, as in the second perfect. (§ 109, 3, N. 2.)

(4) A few stems in *ν* drop *ν*, and become vowel stems. (§ 109, 6.)

(5) Metathesis sometimes occurs; as *βάλλω* (*βᾶλ-*, *βλᾶ-*), *βέβληκα*. (§ 109, 7, a.)

NOTE. The only form of first perfect found in Homer is that in *κα* of verbs having vowel stems. The perfect in *κα* of liquid and lingual stems, and the aspirated perfects of labial and palatal stems, belong to a later development of the language.

(c) *Future Perfect Stem.* The stem of the future perfect is formed by adding *σ* to the stem of the perfect middle; as *λελυ-*, *λελυσ-*, *λελύσομαι*; *γραφ-*, *γεγραφ-*, *γεγραψ-*, *γεγράφομαι*; *λειπ-*, *λελειπ-*, *λελειψ-*, *λελείψομαι*; *πράσσω* (*πρᾶγ-*), *πεπρᾶγ-*, *πεπραξ-*, *πεπράξομαι*.

NOTE 1. The future perfect is found in only a small number of verbs. Its stem, when a consonant precedes *σ*, is subject to all the euphonic changes noticed in the future stem (§ 110, II. 1).

NOTE 2. Two verbs have a special form in Attic Greek for the future perfect active; *θνήσκω*, *die*, has *τεθνήξω*, *shall be dead*, formed from *τεθνηκ-*, the stem of perf. *τέθνηκα*, *am dead*; and *ἵστημι*, *set*, has *ἑστήξω*, *shall stand*, from *ἑστηκ-*, stem of perf. *ἕστηκα*, *stand*. In Homer, we have also *κεχαρήσω* and *κεχαρήσομαι*, from *χαίρω* (*χαῖρ-*), *rejoice*; and *κεκαδήσω*, (*irreg.*) from *χάζω* (*χᾶδ-*), *yield*.

(d) *Second Perfect Stem.* The stem of the second perfect and pluperfect is always the *simple* stem with the reduplication (or augment) prefixed. The stem is generally modified by changing *ε* to *ο*, or by lengthening other short vowels. See § 109, 3, with the examples.

For second perfects and pluperfects of the *μ*-form, see § 124.

NOTE 1. Vowel stems do not form second perfects; *ἀκού-ω*, *hear*, is only an apparent exception, as *ἀκήκοα* is for *ἀκ-ηκοF-a* with *F* omitted (§ 102).

NOTE 2. Few verbs have both a first and a second perfect. In *πράσσω* (*πρᾶγ-*), *do*, we have *πέπρᾶχα*, *have done*, and *πέπρᾶγα*, *fare* (*well* or *ill*); so *ἀν-οίγω*, *open*, *ἀν-έωχα* (*trans.*), *ἀν-έωγα* (*intrans.*).

NOTE 3. The second perfect stem appears especially in the Homeric dialect, which has many second perfects not found in Attic; as *προ-βέβουλα* from *βούλομαι*, *wish*, *μέμηλα* from *μέλω*, *concern*. Homer has many varieties of the 2 perfect participle of the *μ*-form; in *ἄως*, gen. *αῶτος* (sometimes *αἶτος*), fem. *αῖνᾰ*, as *γεγαῶς*, *βεβαῶς*; in *ἠώς*, gen. *ἠῶτος* or *ἠότος*, fem. *ἠνῖα*, as *τεθνηῶς*, *τεθνηῶτος* or *-ότος*, *τεθνηῖα*. Herodotus has *εῶς*, *εῶσα*, *εῖς*, gen. *εῶτος*, *εῶσης*, as *ἑστεῶς*, &c., some forms of which (*e.g.* *ἑστεῶτα*, *τεθνεῶτι*) occur in Homer. The Attic contracts *αῶς*, *αῶσα*, *αἶς*, to *ῶς*, *ῶσα*, *ὄς* (§ 69, N.), gen. *ῶτος*, *ῶσης*, &c., but leaves *τεθνεῶς* (of *θνήσκω*) uncontracted.

NOTE 4. The stem of the feminine of the second perfect participle in Homer often has a short vowel when the other genders have a long one; as *ἀρρηῶς*, *ἀρᾶρῖα*; *τεθῆλῶς*, *τεθᾶλῖα*.

V. (*Second Aorist Stem.*) The stem of the second aorist active and middle is the simple stem of the verb, to which the second aorist stands in the same relation in which the imperfect stands to the present stem; as *λείπω* (λίπ-), 2 aor. *ἔλιπον*, *ἐλιπόμην* (impf. *ἔλειπον*, *ἐλειπόμην*); *λαμβάνω* (λάβ-), *take*, 2 aor. *ἔλαβον*, *ἐλαβόμην*.

NOTE 1. A few second aorist stems change *ε* to *ᾶ*; as *τέμνω* (*τεμ-*), *cut*, *ἔταμον*, *ἐταμόμην*. See § 109, 4, N. 1.

NOTE 2. A few stems are syncopated (§ 109, 7); as *πέτομαι* (*πετ-*), *fly*, 2 aor. m. *ἐπτόμην* for *ἐπετ-ομην*; *ἐγείρω* (*έγερ-*), *rouse*, *ἠγρόμην* for *ἠγερ-ομην*; *ἦλθον*, *went*, from stem *ἐλύθ-*, for *ἠλυθον* (Hom.); *ἔπομαι* (*σεπ-*), *follow*, *ἐσπόμην*, for *έσεπ-ομην*; *ἔχω* (*σεχ-*), *have*, *ἔσχον* for *έσεχ-ον*. So the Homeric *έκεκλόμην*, for *έ-κε-κελ-ομην*. or *κεκλόμην*, from *κέλομαι*, *command*; *ἄλασκον*, for *άλ-αλεκ-ον*, from *ἀλέξω* (*αλεκ-*), *ward off*: for these and other reduplicated second aorists, see § 100, Notes 3 and 4.

NOTE 3. For second aorists of the *μ*-form, like *ἔβην*, see § 125, 3.

VI. (*First Passive Stem.*) The stem of the first aorist passive is formed by adding *θε* to the stem as it appears (omitting the reduplication or augment) in the perfect middle or passive, with all its modifications (IV. a): in the indicative, imperative, and infinitive, *θε* becomes *θη*. In the future passive *σ* is added to *θη*, making the stem in *θησ*. *E.g.*

λύω. *λέλυ-μαι*, *ἐλύθην* (*λυθη-*), (*λυθέ-ω*) *λυθῶ*, *λυθε-ιην*. *λυθῆ-ναι*, *λυθείς* (*λιθε-ντ-*), *λυθήσ-ομαι*; *πράσσω* (*πρᾶγ-*), *πέπραγ-μαι*. *ἐπράχ-θην* (§ 16, 1), *πραχθήσ-ομαι*; *πείθω*, *persuade*, *πέπεισ-μαι* (§ 16, 3; § 108, II. Note), *ἐπείσθην*, *πεισθήσομαι*; *φιλέω*, *πε-φίλη-μαι* (§ 109, 1), *ἐφιλῆ-θην*; *τιμῶ*. *τε-τίμη-μαι*, *έτιμήθην*, *τιμηθήσομαι*; *τελέω*, *τετέλε-σ-μαι* (§ 109, 2), *έτελέσ-θην*, *τελεσθήσομαι*; *κλίνω*, *κέκλι-μαι* (§ 109, 6), *έκλί-θην*, *κλιθήσομαι*; *τείνω* (*τεν-*), *τέτα-μαι* (§ 109, 4 and 6), *ετάθην*, *έκ-ταθήσομαι*.

NOTE 1. *τρέπω* has *τέτραμμαι*, *έτρέφθην* (Ion. *έτράφθην*); *τρέφω* has *τέθραμμαι*, *έθρέφθην*; and *στρέφω* has *έστραμμαι*, with (rare) *έστρέφθην* (Ion. and Dor. *έστράφθην*). *φαίνω* has *πέφασμαι* (§ 16, 6, N. 4), but *έφάνθην*.

NOTE 2. *N* is added in Homer to some vowel stems before *θ* of the aorist passive; as *ιδρύω*, *erect*, *ιδρύμαι*, *ιδρύν-θην* (Attic *ιδρόθην*). So Hom. *έκλιν-θην* and *έκρίνθην* (§ 109, 6).

NOTE 3. For *έέθην* (for *έθε-θην*), from *τίθημι* (*θε-*), and *έτύθην* (for *έθυ-θην*) from *θύω*, *sacrifice*, see § 17, 2, Note. We have, however, *έθρέφθην* and *τεθράφ-θαι* from *τρέφω*, *nourish*, perhaps to distinguish these forms from *έτρέφθην* and *τετράφθαι* from *τρέπω*, *turn*.

VII. (*Second Passive Stem.*) The stem of the second aorist passive is formed by adding ϵ to the simple stem: in the indicative, imperative, and infinitive, ϵ becomes η . In the second future passive σ is added to this η , making the stem in $\eta\sigma$. The only regular modification of the stem is the change of ϵ to α explained in § 109, 4. *E.g.*

βλάπτω (βλαῖβ-), *hurt*, ἐβλάβην, βλαβήσομαι; γράφω, *write*, ἐγράφην, γράφήσομαι; ρίπτω (ρίφ-), *throw*, ἐρίψην; φαίνω (φᾶν-), *show*, ἐφάνην, φᾶνήσομαι; στρέφω, *turn*, ἐστράφην, στράψομαι; τέρπω, *amuse*, ἐτάρπην (Hom.) with subj., by metathesis, τράπ-είω. See the examples in § 109, 4, and N. 1.

NOTE 1. The simple stem of verbs of the second class, which seldom appears in other tenses (§ 108, II. Note), is seen in the second passive system; as σήπω (σᾶπ-), *corrupt*, ἐσάπην, σᾶπήσομαι; τήκω (τᾶκ-), *melt*, ἐτάκην; ῥέω (ῥῦ-), *flow*, ἐρῥήην, ῥῦήσομαι; ἐρείπω (ἐρίπ-), *throw down*, ἤριπην (poetic), but 1 aor. ἤρείφθην (ἐρείπ-).

NOTE 2. Πλήσσω (πληγ-), *strike*, has 2 aor. pass. ἐπλήγην, but in composition ἐξ-επλάγην and κατ-επλάγην (as if from a stem πλάγ-)

NOTE 3. The only verb which has both the 2 aor. passive and the 2 aor. active is τρέπω, *turn*, which has all the six aorists.

§ 111. The following table shows the seven tense stems (so far as they exist) of λύω, λείπω (λίπ-), πράσσω (πράγ-), φαίνω (φᾶν-), and στέλλω (στελ-).

I. Present (all voices).	λυ-	λειπ-	πρασσ-	φαιν-	στελλ-	
II. Future Act. & Mid.	λυσ-	λειψ-	πραξ-	φᾶνε-	στελε-	
III. Aorist Act. & Mid.	λυσ-		πραξ-	φην-	στειλ-	
IV. Perfect	{ (a.) Mid. (b.) Act. (c.) Fut. P. (d.) 2 Perf.	λελυ-	λελειπ-	πεπράγ-	πεφαν-	ἐσταῖλ-
		λελυκ-		πεπράχ-	πεφαγκ-	ἐσταλκ-
		λελυσ-	λελειψ-	πεπραξ-		
			λελοιπ-	πεπράγ-	πέφην-	
V. 2d Aor. Act. & Mid.		λίπ-				
VI. { First } (a.) 1 Aor.	{ Pass. } (b.) 1 Fut.	λυθε(η)-	λειφθε(η)-	πραχθε(η)-	φανθε(η)-	
		λυθησ-	λειφθησ-	πραχθησ-		
VII. { 2d } (a.) 2 Aor.	{ Pass. } (b.) 2 Fut.				φᾶνε(η)-	σταῖλε(η)-
					φᾶνησ-	σταλησ-

PERSONAL ENDINGS.

§ 112. 1. The endings which are peculiar to the different *persons* of the verb are called *personal endings*. These have one form for the active voice, and another for the passive and middle; but the aorist passive has the endings of the active voice.

2. The personal endings, which are most distinctly preserved in verbs in μ and other primitive forms, are as follows:—

ACTIVE.			PASSIVE AND MIDDLE.	
	Primary Tenses.	Secondary Tenses.	Primary Tenses.	Secondary Tenses.
Sing.	1. μ or —	ν or —	μ αι	μ ην
	2. ς (σ ι)	ς	σ αι	σ ο
	3. σ ι (τ ι) or —	—	τ αι	τ ο
Dual	2. τ ον	τ ον	σ θον	σ θον
	3. τ ον	τ ην	σ θον	σ θην
Plur.	1. μ εν (μ ες)	μ εν (μ ες)	μ εθα	μ εθα
	2. τ ε	τ ε	σ θε	σ θε
	3. ν σι (ν τι)	ν or σ αν	ν ται	ν το

NOTE. The active endings μ and σ ι in the first and third person singular are not used in the indicative except in verbs in μ , verbs in ω having no endings in these persons. The original ending σ ι of the second person singular is found only in the Epic ϵ σ- σ ι, *thou art*, in all other verbs being reduced to σ . In the third person singular τ ι is Doric, as τ ίθη- τ ι for τ ίθησι; and it is preserved in Attic in ϵ σ- τ ι, *he is*. In the first person plural μ ες is Doric. In the third person plural ν σι always drops ν and lengthens the preceding vowel, as in λ ύουσι for λ υο- ν σι (§ 16, 6); the original form ν τι is Doric, as ϕ έροντι for ϕ έρουσι (Lat. *ferunt*). The perfect indicative active of all verbs, and the present indicative active of verbs in μ (§ 121, 2, *d*), have α σι (for α νσι) in the third person plural.¹

¹ Among the original active endings, inherited from the parent language of the Greek, Latin, Sanskrit, German, &c., were μ , σ ι, τ ι, in the singular, and ν τι in the third person plural. In the past tenses, these were first shortened by dropping ι , and became μ , ς , τ , and ν τ, in which form they appear in Latin, as in *era-m, era-s, era-t, era-nt*. In μ ι, σ ι, and τ ι, and in the original μ ες in the first person plural (compare Latin *mus*), we see

3. In the perfect and pluperfect passive and middle, and in both aorists passive (except in the subjunctive and optative), the endings are added directly to the tense stem; as λέλυ-μαι, λέλυ-σαι, λέλυ-ται, λέλυ-νται, ἐ-λελύ-μην; ἐ-λύθη-ν, ἐ-λύθη-ς, ἐ-λύθη, ἐ-λύθη-σαν (§ 111).

So also in verbs in *μι*, in most of the forms which are peculiar to that conjugation (§ 121, 1); as φα-μέν, φα-τέ, from φημί (φᾶ-), *say*; ἴστα-μαι, ἴστα-σαι, ἴστα-ται, ἴστα-νται, from ἴστημι, *set* (§ 123).

4. In other parts of the verb the tense stem appears in a prolonged form, consisting of the fixed portion and a variable vowel (sometimes a diphthong), to which the endings are affixed. This formation will be seen by a comparison of the present indicative middle of τίθημι (τιθε-) with that of φιλέω (φιλε-) in its uncontracted (Ionic) form:—

τιθε-μαι	φιλέ-ο-μαι	τιθέ-μεθα	φιλε-ό-μεθα
τιθε-σαι	φιλέ-ε-(σ)αι	τιθε-σθε	φιλέ-ε-σθε
τιθε-ται	φιλέ-ε-ται	τιθε-νται	φιλέ-ο-νται
τιθε-σθον	φιλέ-ε-σθον	(For τίθημι see § 123.)	

Compare also the perfect λέ-λυ-μαι, λέ-λυ-ται, λέ-λυ-σθε, λέ-λυ-νται (§ 112, 3), with the present λύ-ο-μαι, λύ-ε-ται, λύ-ε-

the roots of the personal pronouns, *I, thou, he, and we* (compare μέ, σέ, τόν, and the Epic ἄμ-μες), which were originally appended to the verbal root, instead of being prefixed as in English. These forms therefore really include the pronoun, which is commonly said to be omitted.

A comparison of the various forms of the present indicative of the primitive verb *be* (whose original stem is *as-*, in Greek and Latin *es-*), as it appears in Sanskrit, the older Greek, Latin, Old Slavic, and Lithuanian (the most primitive modern language, *still spoken* on the Baltic), will illustrate the Greek verbal endings.

Singular.

<i>Sanskrit.</i>	<i>Greek.</i>	<i>Latin.</i>	<i>Old Slavic.</i>	<i>Lithuanian.</i>
1. as-mi	ἐμ-μί (for ἐσ-μι)	[e]s-um	yes-m'	es-mi
2. asi	ἐσ-σί	es	yesi	esi
3. as-ti	ἐσ-τί	es-t	yes-t'	es-ti

Plural.

1. s-mas	ἐσ-μέν (Dor. εἰμές)	[e]s-u-mus	yes-mi	es-me
2. s-tha	ἐσ-τέ	es-tis	yes-te	es-te
3. s-a-nti	ἐ-ντί (Doric)	[e]s-u-nt	s-u-t'	es-ti

σθε, λυ-ο-νται. The vowel which thus completes the stem is called a *connecting vowel*;¹ and it appears (sometimes with ο and ε lengthened to ω and ει) even when the ending is dropped (§ 113, 1), as in λέγω (for λεγο-μι) and λέγει (for λεγε-τι).

Indicative.

§ 113. 1. The original connecting vowel in the indicative of verbs in ω (except in the aorist active and middle, and the perfect and pluperfect active) was ο before μ or ν, and elsewhere ε. In the singular of the present and future active, when μ and τι were dropped and σι became σ (§ 112, 2, Note), the primitive ο and ε were lengthened into ω and ει.²

The connecting vowel is α in *all persons* of the first aorist middle; also in the perfect and first aorist active, except

¹ The name "connecting vowel" belongs to the doctrine formerly held, by which this vowel was made a third element in the formation of the verb, distinct from both the stem and the ending. The more correct view considers it a part of the tense stem, which thus consists of the fixed portion (e.g. λεγ-, λυ-, λειπ-, in the present) and a vowel sound which varies according to the following letter (e.g. λεγο- or λεγε-). In the original language it was uniformly α, as it appears in the Sanskrit *bhara-mi* (below). In an elementary work, it is more convenient to treat this variable formative suffix separately, so that the tense stems are given (as in § 95) in their shorter forms (λυ-, λειπ-, &c.).

² The supposed original forms of the present indicative of λέγω and the Latin *lego* are thus given by G. Curtius (*Griechisches Verbum*, I. p. 200). The actual forms of the Sanskrit present *bharami*, *I bear* (= φέρω, *fero*), are given on the right, and the Attic forms of λέγω on the left.

<i>Attic Greek.</i>	<i>Primitive Greek.</i>	<i>Primitive Latin.</i>	<i>Sanskrit.</i>
λέγω	λεγο-μι	lego-m(i)	bharā-mi
λέγεις	λεγε-σι	lege-s(i)	bharā-si
λέγει	λεγε-τι	lege-t(i)	bharā-ti
λέγο-μεν	λεγο-μες	lego-mas	bharā-mas
λέγε-τε	λεγε-τε	lege-tes	bharā-tha
λέγουσι	λεγο-ντι	lego-nt(i)	bhara-nti

for λεγο-νσι (§ 16, 6)

From λεγο-μι comes λέγω, from λεγε-σι comes λέγεις, and from λεγε-τι comes λέγει for λεγειτ (§ 7).

in the third person singular where it is ϵ . In the plu-perfect active it is $\epsilon\iota$; but in the third person plural it is ϵ (rarely $\epsilon\iota$).

2. The personal endings of the indicative, as they appear in verbs in ω united with the connecting vowels, are as follows:—

I. ACTIVE.

	<i>Pres. & Fut.</i>	<i>Perf. Aor.</i>	<i>Impf. & 2 Aor.</i>	<i>Plur.</i>
S.	{ 1. ω	α	$\omicron\nu$	$\epsilon\iota\nu$
	{ 2. $\epsilon\iota\varsigma$	$\alpha\varsigma$	$\epsilon\varsigma$	$\epsilon\iota\varsigma$
	{ 3. $\epsilon\iota$	ϵ	ϵ	$\epsilon\iota$
D.	{ 2. $\epsilon\tau\omicron\nu$	$\alpha\tau\omicron\nu$	$\epsilon\tau\omicron\nu$	$\epsilon\iota\tau\omicron\nu$
	{ 3. $\epsilon\tau\omicron\nu$	$\alpha\tau\omicron\nu$ $\alpha\tau\eta\nu$	$\epsilon\tau\eta\nu$	$\epsilon\iota\tau\eta\nu$
P.	{ 1. $\omicron\mu\epsilon\nu$	$\alpha\mu\epsilon\nu$	$\omicron\mu\epsilon\nu$	$\epsilon\iota\mu\epsilon\nu$
	{ 2. $\epsilon\tau\epsilon$	$\alpha\tau\epsilon$	$\epsilon\tau\epsilon$	$\epsilon\iota\tau\epsilon$
	{ 3. $\omicron\upsilon\sigma\iota$	$\alpha\sigma\iota$ $\alpha\upsilon$	$\omicron\nu$	$\epsilon\sigma\alpha\nu$
	(for $\omicron\nu\sigma\iota$)	(for $\alpha\nu\sigma\iota$)		or $\epsilon\iota\sigma\alpha\nu$

II. PASSIVE AND MIDDLE.

	<i>Pres., Fut., and Fut. Perf.</i>	<i>Impf. Pass. & Mid., & 2 Aor. Middle.</i>	<i>Aor. Middle.</i>
S.	{ 1. $\omicron\mu\alpha\iota$	$\omicron\mu\eta\nu$	$\alpha\mu\eta\nu$
	{ 2. η or $\epsilon\iota$ (for $\epsilon\sigma\alpha\iota$, $\epsilon\alpha\iota$)	$\omicron\nu$ (for $\epsilon\sigma\omicron$, $\epsilon\omicron$)	ω (for $\alpha\sigma\omicron$, $\alpha\omicron$)
	{ 3. $\epsilon\tau\alpha\iota$	$\epsilon\tau\omicron$	$\alpha\tau\omicron$
D.	{ 2. $\epsilon\sigma\theta\omicron\nu$	$\epsilon\sigma\theta\omicron\nu$	$\alpha\sigma\theta\omicron\nu$
	{ 3. $\epsilon\sigma\theta\omicron\nu$	$\epsilon\sigma\theta\eta\nu$	$\alpha\sigma\theta\eta\nu$
P.	{ 1. $\omicron\mu\epsilon\theta\alpha$	$\omicron\mu\epsilon\theta\alpha$	$\alpha\mu\epsilon\theta\alpha$
	{ 2. $\epsilon\sigma\theta\epsilon$	$\epsilon\sigma\theta\epsilon$	$\alpha\sigma\theta\epsilon$
	{ 3. $\omicron\nu\tau\alpha\iota$	$\omicron\nu\tau\omicron$	$\alpha\nu\tau\omicron$

By adding these terminations to the unprolonged tense stems as they are given in § 111, all the tenses of the indicative, except those included in § 112, 3, may be formed. The latter may be formed by adding the personal endings given in § 112, 2 directly to the tense stems.

NOTE 1. The endings $\sigma\alpha\iota$ and $\sigma\omicron$ in the second person singular of the passive and middle drop σ after a connecting vowel (§ 16, 4, N)

and are then contracted with the connecting vowel (§ 9, 4, N. 1). Thus, λύη or λύει is for λυεσαι, λύειαι; ἐλύου is for ἐλυεσο, ἐλύεο; ἐλύσω (aorist middle) is for ἐλυσασο, ἐλύσαο. The uncontracted forms (without σ) are common in Ionic Greek (§ 119, 2).

NOTE 2. The second persons βούλει (of βούλομαι, *wish*), οἶει (of οἶομαι, *think*), and ὄψει (of ὄψομαι, fut. of ὁράω, *see*) have no forms in η.

NOTE 3. A first person dual in μεθον is found very rarely in poetry; as λελείμμεθον (pf. pass. of λείπω).

NOTE 4. The Attic writers sometimes have η (contracted from the Ionic εα, § 119, 4) for ειν in the first person singular of the pluperfect active, as ἐμεμαθήκη.

NOTE 5. In Homer τον and σθον are sometimes used for την and σθην in the dual. This occurs rarely in the Attic poets, who sometimes have την for τον in the second person. The latter is found occasionally even in prose.

Subjunctive.

§ 114. The Subjunctive has the primary endings with long connecting vowels, ω, η, and η, for ω (or ο), ε, and ει of the indicative, as follows:—

ACTIVE.			PASSIVE AND MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1. ω		ωμεν	ωμαι		ωμεθα
2. ης	ητον	ητε	η (for ησαι, ηαι)	ησθον	ησθε
3. η	ητον	ωσι (for ωνσι)	ηται	ησθον	ωνται

For the perfect subjunctive passive and middle see § 118, 1.

NOTE 1. The aorist passive subjunctive (both first and second), which does not omit the connecting vowel (§ 112, 3), has the active terminations (§ 114) contracted with final ε of the stem; as λυθέ-ω, λυθῶ; φανέ-ης, φανῆς; σταλέ-η, σταλῆ.

NOTE 2. The subjunctive of verbs in ημι and ωμι has the above terminations contracted with preceding ε or ο of the stem; as τιθῶ (for τιθε-ω), διδῶμαι (for διδο-ωμαι), θῶμεν and θῶνται (Ion. θέωμεν, θέωνται). See § 122, N. 4; § 126, 7 (a).

Optative.

§ 115. The optative has the secondary personal endings (§ 112, 2), preceded by a modal sign ι or ιη (ιε before final ν of the third person plural).

1. Verbs in ω have a connecting vowel o (in the first aorist active and middle, a) in the optative. This is contracted with i (or ie), making oi or ai (oie or $aiε$). The first person singular active has the ending μ for ν (§ 112, 2), except in some contract forms (see 4). Adding the endings we have

ACTIVE.			PASSIVE AND MIDDLE.		
<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. οιμι		οιμεν	οιμην		οιμεθα
2. οις	οιτον	οιτε	οιο (for οισο)	οισθον	οισθε
3. οι	οιτην	οιεν	οιτο	οισθην	οιντο

AORIST ACTIVE.			AORIST MIDDLE.		
<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. αιμι		αιμεν	αιμην		αιμεθα
2. αις	αιτον	αιτε	αιο (for αισο)	αισθον	αισθε
3. αι	αιτην	αιεν	αιτο	αισθην	αιντο

For periphrastic forms of the perfect optative see § 118, 1. For the aorist passive see below, 3.

2. In the present and second aorist middle of verbs in $\eta\mu$ and $\omega\mu$, the final vowel of the tense stem (a , ϵ , or o) is contracted with i into ai , ei , or oi , to which the simple endings $\mu\eta\nu$, &c. are added; as $\acute{\iota}\sigma\tau\alpha\text{-}i\text{-}\mu\eta\nu$, $\acute{\iota}\sigma\tau\alpha\acute{\iota}\mu\eta\nu$; $\theta\epsilon\text{-}i\text{-}\mu\eta\nu$, $\theta\acute{\epsilon}\acute{\iota}\mu\eta\nu$; $\delta\omicron\text{-}i\text{-}\mu\eta\nu$, $\delta\acute{\omicron}\acute{\iota}\mu\eta\nu$. (See § 122, N. 4.) See also the cases of perfect optative middle in $\eta\mu\eta\nu$ in § 118, 1, Note.

3. The present and second aorist active of the μ -form (§ 121, 1), and both aorists passive in all verbs, have the ending ν in the first person singular and $\sigma\alpha\nu$ in the third person plural. Here the modal sign is η , with which a , ϵ , or o of the stem is contracted to $αι\eta$, $ει\eta$, or $οι\eta$; as $\acute{\iota}\sigma\tau\alpha\text{-}\eta\text{-}\nu$, $\acute{\iota}\sigma\tau\alpha\acute{\iota}\eta\nu$; $\sigma\tau\alpha\text{-}\eta\text{-}\mu\epsilon\nu$, $\sigma\tau\alpha\acute{\iota}\eta\mu\epsilon\nu$; $\lambda\upsilon\theta\epsilon\text{-}\eta\text{-}\nu$, $\lambda\upsilon\theta\acute{\epsilon}\eta\nu$; $\delta\omicron\text{-}\eta\text{-}\nu$, $\delta\acute{\omicron}\acute{\iota}\eta\nu$.

In the dual and plural, forms with i for η , and $\epsilon\nu$ for $\eta\sigma\alpha\nu$ in the third person plural, are much more common than the longer forms; as $\sigma\tau\alpha\acute{\iota}\mu\epsilon\nu$, $\sigma\tau\alpha\acute{\iota}\epsilon\nu$, for $\sigma\tau\alpha\acute{\iota}\eta\mu\epsilon\nu$, $\sigma\tau\alpha\acute{\iota}\eta\sigma\alpha\nu$. (See § 123, 2.)

4. In the present active of contract verbs, forms in $οι\eta\nu$, $οι\eta\sigma$, $οι\eta$ (for $ο\text{-}\eta\text{-}\nu$, &c.) are more common in the *singular* than the regular forms in $οι\mu$, $οι\sigma$, $οι$ (see 1), but less common in

the dual and plural: the third person plural in *οιησαν* is very rare.

Both the forms in *οιην* and those in *οιμι* are contracted with *α* of the tense stem to *ωην* and *ωμι*, and with *ε* or *ο* to *οιην* and *οιμι*; as *τιμα-ο-ιη-ν*, *τιμαοίην*, *τιμῶην*; *φιλε-ο-ιη-ν*, *φιλεοίην*, *φιλοίην*; *δηλο-ο-ιη-ν*, *δηλοοίην*, *δηλοίην*; *τιμα-ο-ι-μι*, *τιμάοιμι*, *τιμῶμι*; *φιλε-ο-ι-μι*, *φιλέοιμι*, *φιλοῖμι*; *δηλο-ο-ι-μι*, *δηλόοιμι*, *δηλοῖμι*. (See § 98.)

NOTE 1. A few verbs have *οιην* in the second perfect optative; as *ἐκπέφευγα*, *ἐκπεφευγοίην*. The second aorist optative of *ἔχω*, *have*, is *σχοίην* (*σχοῖμι* in composition).

NOTE 2. The Attic generally uses the Aeolic terminations *ειας*, *ειε*, and *ειαν*, for *αις*, *αι*, *αιεν*, in the aorist optative active. See *λύω* and *φαίνω* in § 96.

Imperative.

§ 116. 1. The personal endings of the imperative are as follows:—

ACTIVE.			PASSIVE AND MIDDLE.		
<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
2. <i>θι</i> or —	<i>τον</i>	<i>τε</i>	<i>σο</i>	<i>σθον</i>	<i>σθε</i>
3. <i>τω</i>	<i>των</i>	<i>τωσαν</i> or <i>ντων</i>	<i>σθω</i>	<i>σθων</i>	<i>σθωσαν</i> or <i>σθων</i>

θι is always dropped after a connecting vowel.

2. The regular connecting vowel of the imperative is *ε*; but before *ν* it is *ο*. In the aorist active and middle it is *α*. But the second person singular in the aorist active ends in *ον*, and in the aorist middle in *αι*. The endings united with the connecting vowels are as follows:—

ACTIVE.			PASSIVE AND MIDDLE.		
<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
2. <i>ε</i>	<i>ετον</i>	<i>ετε</i>	<i>ου</i> (for <i>εσο</i> , <i>εο</i>)	<i>εσθον</i>	<i>εσθε</i>
3. <i>ετω</i>	<i>ετων</i>	<i>ετωσαν</i> or <i>οντων</i>	<i>εσθω</i>	<i>εσθων</i>	<i>εσθωσαν</i> or <i>εσθων</i>
AORIST ACTIVE.			AORIST MIDDLE.		
2. <i>ον</i>	<i>ατον</i>	<i>ατε</i>	<i>αι</i>	<i>ασθον</i>	<i>ασθε</i>
3. <i>ατω</i>	<i>ατων</i>	<i>ατωσαν</i> or <i>αντων</i>	<i>ασθω</i>	<i>ασθων</i>	<i>ασθωσαν</i> or <i>ασθων</i>

3. The first aorist passive adds the ordinary active terminations (*θι, τω, &c.*) directly to *θη* of the tense stem, after which *θι* becomes *τι* (§ 17, 3); as *λύθη-τι, λυθή-τω, &c.*

The second aorist passive adds the same terminations to *η* of the tense stem (*θι* being retained); as *φάνη-θι, φανή-τω; στάλη-θι, σταλή-τω, &c.*

Both aorists have *εντων* in the third person plural.

NOTE. For the form of the imperative in verbs in *μι*, see § 121, 2, (b) and (c).

The Infinitive, Participle, and Verbal Adjectives.

§ 117. 1. The terminations of the infinitive of verbs in *ω* (including connecting vowels) are as follows:—

Present and Future Active	<i>ει-ν</i>
Second Aorist Active	<i>έει-ν</i> (cont. <i>ει-ν</i>)
Perfect Active	<i>έ-ναι</i>
Aorist Active	<i>αι</i>
Aor. Pass. (no connecting vowel)	<i>ναι</i>
Perf. Pass. and Mid. ,,	<i>σθαι</i>
Aorist Middle	<i>α-σθαι</i>
Other tenses, Pass. and Mid.	<i>ε-σθαι.</i>

All *μι*-forms add *ναι* (act.) or *σθαι* (pass. and mid.) directly to the tense stem.

2. The stem of the active participle ends in *ντ* (*τ* in the perfect), which is joined to the tense stem by *ο* (*α* in the aorist); except in the aorist passive (§ 112, 1) and in *μι*-forms, which add *ντ* directly to the stem.

The passive and middle participle ends in *μενος* (stem *μενο-*), which is preceded by *ο* (*α* in the aorist middle); except in the perfect and in *μι*-forms, which add *μενος* directly to the tense stem.

NOTE. Participial stems in *ντ* add *σα* to form the stem of the feminine; as *λυντ-σα, λύουσα; ισταντ-σα, ιστάσα; λυθεντ-σα, λυθείσα.* (§ 16, 6, N. 1.) Perfects in *ώς, ότος* (stem in *τ*) have an irregular feminine in *ύια*. Participles in *μενος* form the feminine in *μένη*.

For the declension of participles, see §§ 62, 68, 69.

3. The stem of the verbal adjectives in *τος* and *τεος* is formed by adding *το-* or *τεο-* to the stem of the verb, which has the same form here as in the aorist passive (with the necessary change of *φ* and *χ* to *π* and *κ*, § 16, 1); as *λυτός*, *λυτέος* (stems *λυ-το-*, *λυ-τεο-*); *τριπτός*, *πειστέος* (stems *τριπ-το-*, *πεισ-τεο-*); *τακτός*, *τακτέος*, from *τάσσω* (stem *ταγ-*), aor. pass. *ἔαχ-θην*.

NOTE 1. The verbal in *τος* is sometimes equivalent to a perfect passive participle, as *κριτός*, *decided*, *τακτός*, *ordered*; and sometimes expresses *capability*, as *λυτός*, *capable of being loosed*, *ἀκουστός*, *audible*.

NOTE 2. The verbal in *τεος* is equivalent to a future passive participle (the Latin participle in *dus*); as *λυτέος*, *that must be loosed*, *solvendus*; *τιμητέος*, *to be honored*, *honorandus*.

For the impersonal use of the neuter in *τεον* in an active sense, see Syntax, § 281, 2.

PERIPHRASTIC FORMS.

§ 118. 1. The perfect subjunctive and optative middle and passive is generally formed by the perfect participle with *ῶ* and *ῆην*, the subjunctive and optative of *εἰμί*, *be*; as *λελυμένος* (*-η, -ον*) *ῶ*, *λελυμένος* (*-η, -ον*) *ῆην*. See the paradigms.

NOTE. A few verbs with vowel stems form these tenses directly from the stem: *κτά-ομαι*, *κτώμαι*, *acquire*, pf. *κέκτημαι*, *possess*; subj. *κεκτώμαι* (for *κε-κτα-ωμαι*), *κεκτῆ*, *κεκτῆται*; opt. *κεκτόμην* (for *κε-κτα-οιμην*), *κεκτῶ*, *κεκτῶτο*, and *κεκτῆμην* (for *κεκτη-ι-μην*, § 115, 2), *κεκτῆο*, *κεκτῆτο*, *κεκτῆμεθα*; — *μιμνήσκω* (*μνα-*), *remind*, pf. *μέμνημαι*, *remember*: subj. *μεμνώμαι*, *μεμνώμεθα* (Hdt. *μεμνεώμεθα*); opt. *μεμνώμην* (Hom. *μεμνέωτο*), or *μεμνήμην*. So poetic *κεκλήμην* (for *κεκλη-ι-μην*) of *καλέω*, and Homeric *λελύτο* (for *λελυ-ι-το*) or *λελύτο* of *λύω*. See also pr. opt. *δανῦτο* of *δαίνυμι*.

2. The perfect subjunctive and optative active is more frequently expressed by the perfect active participle with *ῶ* and *ῆην* than by the special forms given in the paradigms; as *λελυκώς* *ῶ* and *λελυκώς* *ῆην* for *λελύκω* and *λελύκοιμι*.

NOTE. The perfect imperative can be expressed by the perfect participle and *ἴσθι*, *ἔστω*, &c.; as *εἰρηκώς ἔστω*, *let him have spoken* (before a given time); *εἰρημένον ἔστω* (§ 202, 2, N. 1). The forms like *λέλυκε*, *λέλοιπε*, &c. were probably used only when the perfect had the meaning of the present; as *χάσκω* (*χαν-*), *gape*, pf. *κέχηνα*, imper. *κεχῆνατε*, *gape*. (See § 95, 1, Note.)

3. The future perfect active, for which very few verbs have a special form (§ 110, IV. c, N. 2), is generally expressed by the perfect participle with ἔσομαι (future of εἰμί, *be*); as ἐγνωκό-τες ἐσόμεθα, *we shall have learnt*.

4. Even the perfect and pluperfect indicative are occasionally expressed by the perfect participle and εἰμί; as γεγονώς ἐστί for γέγονε, πεποιηκώς ἦν for ἐπεποιήκει.

5. The periphrastic third person plural of the perfect and pluperfect indicative middle and passive, formed by the participle and εἰσί and ἦσαν, is necessary when the stem ends in a consonant (§ 97, 2). The participle may be used in all genders; as οὔτοι λελειμμένοι εἰσί, *these (men) have been left*; αὐται λελειμμέναι εἰσί; τὰτα λελειμμένα ἐστί (§ 135, 2).

NOTE. Here, however, the Ionic endings *αται* and *ατο* for *νται* and *ντο* (§ 119, 3) are occasionally used even in Attic prose; as τε-τάχ-αται and ἐτετάχ-ατο (Thucyd.) for τεταχμένοι εἰσί and ἦσαν.

6. A periphrastic future is sometimes formed by μέλλω, *intend, be about* (to do), and the present or future (seldom the aorist) infinitive; as μέλλομεν τοῦτο ποιεῖν (or ποιήσειν), *we are about to do this*. (See § 202, 3, Note.)

DIALECTIC AND POETIC FORMS OF VERBS IN Ω.

§ 119. 1. The Doric has the personal endings *μες* for *μεν*, *τᾶν* for *την*, *μᾶν* for *μην*. *οντι* for *ουσι*, *ωντι* for *ωσι*, *αντι* for *ᾱσι*. The poets have *μεσθα* for *μεθα*.

2. When *σ* is dropped in *σαι* and *σο* of the second person (§ 113, 2, N. 1), Homer often keeps the uncontracted forms *εαι*, *ηαι*, *αο*, *εο* Herodotus always has *εαι* and *αο*, but generally *η* for *ηαι*. In both Homer and Hdt. *εο* may become *ευ*. In Homer *σαι* and *σο* sometimes drop *σ* even in the perf. and pluperf.; as μέμνηαι for μέμνησαι, ἔσσο for ἔσσοσο; sometimes *σ* is doubled, as in κέκασσαι (κέκασμαι).

3. The Ionic has *αται* and *ατο* for *νται* and *ντο* in the third person plural of the perfect and pluperfect, and *ατο* for *ντο* in the optative. Before these endings *π*, *β*, *κ*, and *γ* are aspirated (*φ*, *χ*); as κρύπτω (κρυβ-), κεκρύφ-αται; λέγω, λελέχ-αται, λελέχ-ατο. Hdt. shortens *η* to *ε* before *αται* and *ατο*; as οἰκέ-αται (pf. of οἰκέω), Att. ᾤκη-νται; ἐτετιμέ-ατο (plpf. of τιμάω), Att. ἐτετίμη-ντο. Hom. rarely inserts *δ* between the vowel of a stem and *αται* or *ατο* (see ελαύνω and ραίνω).

These forms sometimes occur in Attic (§ 118, 5, Note). Hdt. has *αται* and *ατο* also in the present and imperfect of verbs in *μι*.

4. Homer and Herodotus have *εα, εας, εε(ν)*, for Attic *ειν, εις, ει*, in the pluperfect active, as *ἔτεθήπεα*; whence comes the (especially older) Attic 1st pers. in *η*, as *ἔμεμαθήκη* (§ 113, 2, N. 4).

5. Homer and Herodotus generally have the uncontracted forms of the future (in *εω* and *εομαι*) of liquid stems; as *μενέω*, Attic *μενῶ*. When they are contracted, they follow the analogy of verbs in *εω* (§ 120, 2, a).

6. The Doric has *σέω, σέομαι* (contracted *σῶ, σοῦμαι* or *σεῦμαι*) for *σω, σομαι* in the future. The Attic has *σοῦμαι* in the future middle of a few verbs (§ 110, II., N. 2).

7. In Homer *σ* is sometimes doubled after a short vowel in the future and aorist, as *τελέω, τελέσσω; καλέω, ἐκάλεσσα; κομίζω, fut. κομίσω* (§ 110, II., N. 1, c), Hom. *ἐκόμισσα, ἐκομισσάμην*.

8. In Homer aorists with *σ* sometimes have the inflection of second aorists; as *ἴξον, ἴξεσ*, from *ἰκνέομαι, come*; *ἐβήσето* (more common than *ἐβήσατο*) from *βαίνω, go*.

9. In Homer *ησαν* of the aor. pass. indic. often becomes *εν*; as *ᾠρηθεν* for *ᾠρηθήσαν*, from *ᾠράω, urge*. So in the 2nd aor. act. of verbs in *μι* (§ 126, 4).

10. Homer and Herodotus have *iterative* endings *σκον* and *σκομην* in the imperfect, and in the second aorist active and middle. Hom. has them also in the first aorist. These are added to the tense stem, with *ε* (*a* in first aorist) inserted after a preceding consonant; as *ἔχω, imp. ἔχ-εσκον; ἐρύω, 1 aor. ἐρύσ-ασκε; φεύγω (φύγ-), 2 aor. φύγεσκον*. Verbs in *εω* have *ε-εσκον* or *εσκον* in the imperfect; as *καλέεσκον, πωλέσκετο*; verbs in *αω* have *α-ασκον* or *ασκον*; as *γοάσκει, νικάσκομεν*. Rarely other verbs have *ασκον* in the imperfect; as *κρίπτασκον* from *κρίπτω*.

These forms are confined to the indicative, and they generally (in Hdt. always) omit the augment. They denote *repetition*; as *πωλέσκετο, he went* (regularly).

For *μι*-forms with these endings see § 126, 5.

11. Some verbs have poetic stems, made by adding *θ* preceded by a vowel (generally *a* or *ε*) to the present or the second aorist tense stem; as *ἀμναθ-, διωκαθ-, φλεγεθ-*, from *ἀμύνω, ward off, διώκω, pursue, φλέγω, burn*. From these special stems are formed — sometimes presents, as *φλεγέθω*; sometimes imperfects, as *ἐδιώκαθον*; sometimes second aorists, as *ἔσχεθον (σχ-)*; and also subjunctives and optatives, as *εικάθω, εικάθοιμι, ἀμνᾷθοιτο*; imperatives, as *ἀμνᾷθατε, ἀμνᾷθου*; infinitives, as *ἀμνᾷθειν, διωκάθειν, σχεθέειν, σχέθειν* or *σχεθῆν*; and participles, as *εικάθων, σχέθων* or *σχεθῶν*. As few of these stems form a present indicative, many scholars consider *ἐδιώκιθον, ἔργαθον*,

&c., with the subjunctives, &c. second aorists, and accent the infinitives and participles διωκαθεῖν, ἀμυναθεῖν, εἰκαθεῖν, εἰκαθῶν, &c., although the traditional accent is on the penult.

See in the Lexicon ἀλκάθειν, ἀμυνάθω, διωκάθω, εἰκάθειν, ἐργάθειν, ἠερέθομαι, ἡγερέθομαι, μετακιάθω, σχέθω, φθινύθω, φλεγέθω.

12. (*Subjunctive.*) (a) In Homer the subjunctive (especially in the 1st aor. act. and mid.) often has the short connecting vowels ε and ο (Attic η and ω), yet never in the singular of the active voice nor in the third person plural; as ἐρύσσομεν, ἀλγήσετε, μυθήσομαι, εὔξαι, δηλήσεται, ἀμείψεται, ἐγείρομεν, ἰμείρεται.

(b) In both aor. pass. subjunctives Herodotus generally has the uncontracted forms in εω, εωμεν, εωσι, but contracts εη (or εη) to η (or η); as ἀφαιρεθέω (Att. -θῶ), φανέωσι (Att. -ῶσι), but φανῆ.

(c) In the 2nd aor. pass. subj. of some verbs, Homer lengthens εω, εης, εη, to ειω, ειης (or ηης), εη (or ηη), and has ειομεν, ειετε, for εωμεν, εητε; as δαμείω (from ἐδάμην, 2nd aor. p. of δαμνάω, *subdue*), δαμείης or δαμήης, δαμείῃ or δαμήῃ, δαμείετε; τραπέιομεν (from ἐτάρπην of τέρω, *amuse*). This is more fully developed in the 2nd aor. act. of the μ-form (§ 126, 7, b).

(d) In the subj. active Homer often has ωμι, ησθα (or ησθα), ησι; as ἐθέλωμι, ἐθέλησθα, ἐθέλησι.

13. (*Optative.*) The Aeolic forms of the aor. opt. act., ειας, ειε, ειαν (given in the paradigms of λύω and φαίνω), are the common forms in all dialects; the Aeolic has also first persons in εια and ειμεν.

Homer sometimes has οισθα in the 2nd person for οις; as κλαίοισθα. For ατο (for ντο) see above, 3.

14. (*Infinitive.*) (a) Homer often has ε-μεναι and ε-μεν for ει-ν in the infinitive active; as ἀμυνέμεναι, ἀμυνέμεν (Attic ἀμύνειν); ἐλθέμεναι, ἐλθέμεν (ἐλθεῖν); ἀξέμεναι, ἀξέμεν (ἄξειν). For the perfect (only of the μ-form, § 125, 4) see § 126, 9: the inf. in εῖναι does not occur in Homer. So Hom. μεναι, Dor. μεν, in the aor. pass.; as ὁμοιωθήμεναι, δαίη-μεναι (also δαῆναι), Hom.; αἰσχυνθήμεν, Pind.

(b) Homer often has the uncontracted 2nd aor. inf. act. in εειν; as ἰδέειν.

(c) The Doric has εν (§ 98, N. 5) and the Aeolic ην for ειν in the infin.; Doric also ἦν for εῖν or εῖν; thus αἰεῖδεν and γάρυεν (Dor.) for αἰεῖδειν and γηρύειν; φέρην and ἔχην (Aeol.) for φέρειν and ἔχειν; εἰπῆν (Dor.), εἴπην (Aeol.), for εἰπέειν.

15. (*Participle.*) The Doric and Aeolic have οισα for ουσα, and αις, αισα for ασ, ᾶσα, in the participle; as ἔχοισα, θρέψαις, θρέψαισα.

Special Forms of Contract Verbs.

§ 120. The present and imperfect of verbs in *aw*, *ew*, and *ow* have the following dialectic peculiarities:—

1. (*Verbs in aw*.) (a) In Homer verbs in *aw* are often contracted as in Attic. In a few cases they remain uncontracted; sometimes without change, as *βαιετάουσι*, *βαιετάων*, from *βαιετάω*, *dwell*; sometimes with *ā*, as in *πεινάω*, *hunger*, *διψάω*, *thirst*; sometimes with *εov* for *ᾶov* in the imperfect, as *μενοίνεov* from *μενοινάω*, *long for*.

(b) Commonly, when they are not contracted in Homer, the two vowels (or the vowel and diphthong) which elsewhere are contracted are *assimilated*, so as to give a double A or a double O sound. The second syllable, if it is short by nature or has a diphthong with a short initial vowel, is generally prolonged; sometimes the former syllable; rarely both. We thus have *āā* (sometimes *āa*) for *ᾶε* or *ᾶη* (*aā* for *ᾶει* or *ᾶη*), and *ow* (sometimes *ωo* or *ωω*) for *ᾶo* or *ᾶω* (*oω* for *ᾶoi*):

ὄρᾶας	for ὄράεις
ὄρᾶα	„ ὄράει or ὄράη
ὄρᾶασθε	„ ὄράεσθε
ὄρᾶασθαι	„ ὄράεσθαι
μνάασθαι	„ μνᾶεσθαι
ὄρᾶᾶν	„ ὄράειν (Dor. ὄράεν)
ὄρόω	„ ὄράω
ὄρόωσι	„ ὄράουσι (<i>i.e.</i> ὄραονσι)
ὄρόωσα	„ ὄράουσα (<i>i.e.</i> ὄραοντ-σα, § 117, 2, N.)
ὄρόωφεν	„ ὄράοιεν
ὄρόωνται	„ ὄράονται
αἰτιόωφο	„ αἰτιάοιο

The lengthening of the *former* vowel occurs only when the word could not otherwise stand in the Homeric verse; as in *ἦβᾶοντες* for *ἦβᾶοντες*, *ἦβᾶοιμι* for *ἦβᾶοιμι*, *μνάασθαι* for *μνᾶεσθαι*, *μνώοντο* for *(ἐ)μνᾶοντο*. In this case the second vowel or diphthong is not lengthened (see the examples above); except in a final syllable, as in *μενοινᾶα* (for *-ᾶει*), or when *ωσα* or *ωσι* comes from *οντσα* or *ονσι*, as in *ἦβᾶωσα*, *δρᾶωσι*, for *ἦβᾶ-οντσα*, *δρᾶ-ονσι*.

This assimilation never occurs unless the second vowel is long either by nature or by position; thus *ὄράομεν*, *ὄράετε*, *ὄράετω* cannot become *ὄρωμεν*, *ὄραατε*, *ὄραατο*. It extends also to the so-called Attic futures in *ᾶσω*, *ᾶω*, *ᾶ* (§ 110, II. Note 1, *b*); as *ἐλόω*, *ἐλόωσι*, *κρεμᾶω*, *δαμάα*, *δαμᾶωσι*, for *ἐλάσω* (*ἐλάω*), &c.

(c) The Doric contracts *ae* and *ah* to *η*; this occurs in the dual of a few imperfects in Homer, as *προσαυδητην* (from *προσαυδάω*), *φοι-*

τήτην (φοιτάω), συλήτην (συλλάω). So Hom. ὄρηαι (or ὄρηαι) for ὀράεαι (Attic ὀράῃ) in the pres. ind. middle of ὀράω. See 2 (*d*).

(*d*) Herodotus sometimes changes *αω*, *αο*, and *αου* to *εω*, *εο*, and *εου*, especially in ὀράω, εἰρωτάω, and φοιτάω; as ὀρέω, ὀρέοντες, ὀρέουσι, εἰρώτεον, ἐφοίτεον. These forms are generally uncontracted; but *εο* and *εου* sometimes become *ευ* (2, *a*), as εἰρώτευν.

In other cases Herodotus contracts verbs in *αω* regularly.

(*e*) In Homer, *ε-μεναι* (§ 119, 14, *a*) in the pres. infin. act. of verbs in *αω* and *εω* becomes *ημεναι* by contracting *ε* with *α* or *ε* of the stem (1, *c*); as γοήμεναι (γοάω) for γοε-μεναι, πεινήμεναι (πεινάω). See 2 (*d*).

2. (*Verbs in εω.*) (*a*) Verbs in *εω* generally remain uncontracted in both Homer and Herodotus. But Homer sometimes contracts *εε* or *εει* to *ει*, as τάρβει (τάρβεε); and both Homer and Herodotus sometimes contract *εο* or *εου* to *ευ* (Hdt. especially in ἀγνοέω, διανοόμαι, θηέομαι, νοέω, ποιέω); as ποιεύσι, ἀγνοεῦντες, διανοεῦντο. So in the Attic futures in ἴσω, ἴσομαι (§ 110, II. Note 1, *c*), as κομειέμεθα (Hdt.). Hdt. has generally *δεῖ*, *must*, but impf. *ἔδεε*.

(*b*) Homer sometimes drops *ε* in *εαι* and *εο* (for *εσαι*, *εσο*, § 119, 2) after *ε*, thus changing *έεαι* and *έεο* to *έαι* and *έο*, as μυθέαι for μυθέεαι (from μυθέομαι), ἀποαιρέο (for ἀποαιρέεο); but he oftener contracts *έεαι* and *έεο* to *είαι* and *είο*, as μυθείαι, αἰδέίο (for αἰδέεο). Herodotus sometimes drops the second *ε* in *έεο*; as φοβέο (also φοβεῦ), αἰτέο, ἐξηγέο.

(*c*) In Homer, final *ε* of the stem is often lengthened into *ει*; as νεικέϊω, πνείω, for νεικέω, πνέω. So in ἐτελείε-το from τελέω, τελείω. A similar change takes place in *εω* of the 2nd aor. passive subjunctive (§ 119, 12, *c*).

(*d*) Homer has a present infinitive in *ημεναι* for *ε-μεναι* (1, *e*), as φιλήμεναι (φιλέω) for φιλε-μεναι, καλήμεναι (καλέω). So φορήναι (φορέ-ειν) from φορέω. Homer has Doric contraction in the duals ὀμαρτήτην (ὀμαρτέω) and ἀπειλήτην (ἀπειλέω). See 1 (*c*).

3. (*Verbs in οω.*) (*a*) Verbs in *οω* are always contracted in Herodotus, but he sometimes has *ευ* (for *ου*) from *οο* or *οου*, especially in δικαιοῦ, *think just*; as ἐδικαίειν, δικαιοῦντος, δικαιοῦσι.

(*b*) They are always contracted in Homer, except in the few cases in which forms in *οω* or *ωο* occur resembling those made by assimilation in verbs in *αω* (1, *b*); as ἀρώσι (from ἀρώω, *plough*); δηόφειν and (impf.) δηόωντο (from δηώω); ιδρώουσα and ιδρώοντα (from ιδρώω).

CONJUGATION OF VERBS IN MI.

REMARK. The peculiar inflection of verbs in μ affects only the tenses formed from the present and second aorist stems, and in a few verbs those formed from the second perfect stem. Most of the second aorists and perfects here included do not belong to presents in μ , but are irregular forms of verbs in ω ; as $\epsilon\beta\eta\nu$ ($\beta\alpha\acute{\iota}\omega$), $\epsilon\gamma\omega\nu$ ($\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega$), $\epsilon\pi\tau\acute{\alpha}\mu\eta\nu$ ($\pi\acute{\epsilon}\tau\omicron\mu\alpha\iota$), and $\tau\acute{\epsilon}\theta\nu\alpha\mu\epsilon\nu$, $\tau\epsilon\theta\nu\alpha\acute{\iota}\eta\nu$, $\tau\epsilon\theta\nu\acute{\alpha}\nu\alpha\iota$ (2nd perfect of $\theta\nu\acute{\eta}\sigma\kappa\omega$). See § 125, 3 and 4.

Tenses thus inflected are called μ -forms. In other tenses verbs in μ are inflected like verbs in ω (§ 123, 3). No single verb exhibits all the μ -forms.

§ 121. 1. In the present and imperfect of verbs in μ , and in all other tenses which have the μ -form of inflection, the endings (§ 112, 2) are added directly to the tense stem, except in the subjunctive and optative. The tense stem almost always ends in a vowel, which, if short, is lengthened (Note 1) in the *singular* of the present and imperfect indicative active, and generally in all forms of the second aorist indicative, imperative, and infinitive active. Thus $\phi\eta\text{-}\mu\acute{\iota}$, $\phi\eta\text{-}\sigma\acute{\iota}$, $\phi\acute{\alpha}\text{-}\mu\acute{\epsilon}\nu$, $\phi\acute{\alpha}\text{-}\tau\acute{\epsilon}$, from stem $\phi\acute{\alpha}\text{-}$; cf. $\lambda\acute{\upsilon}\text{-}\omicron\text{-}\mu\epsilon\nu$, $\lambda\acute{\upsilon}\text{-}\epsilon\text{-}\tau\epsilon$, from stem $\lambda\upsilon\text{-}$. See § 112, 4.

NOTE 1. Here a and ϵ are lengthened to η , o to ω , and υ to $\bar{\upsilon}$. But in the second aorist, \acute{a} after ρ becomes \bar{a} in $\epsilon\delta\rho\bar{\alpha}\nu$, ϵ becomes $\epsilon\iota$ in the infinitives $\theta\acute{\epsilon}\iota\nu\alpha\iota$ and $\epsilon\acute{\iota}\nu\alpha\iota$, and o becomes ou in $\delta\omicron\upsilon\nu\alpha\iota$. (See § 125, 3, Notes 1 and 2.)

NOTE 2. The only verbs in μ with consonant present stems are the irregular $\epsilon\acute{\iota}\mu\acute{\iota}$, *be*, and $\eta\mu\alpha\iota$. *sit* (§ 127). See also $\omicron\acute{\iota}\delta\alpha$ (§ 127, vii.), and a few poetic second aorists and perfects (§ 125, 3 and 4).

2. The following peculiarities in the endings are to be noticed in these forms:—

(a) The endings $\mu\iota$ and $\sigma\iota$ (§ 112, 2, N.) are retained in the first and third persons singular of the present indicative active; as $\phi\eta\text{-}\mu\acute{\iota}$, $\phi\eta\text{-}\sigma\acute{\iota}$.

(b) $\theta\iota$ is retained in the second aorist imperative active (§ 116, 1) after a long vowel, as in $\sigma\tau\acute{\eta}\theta\iota$, $\beta\acute{\eta}\theta\iota$; but it is changed to s in $\theta\acute{\epsilon}s$, $\delta\acute{o}s$, $\acute{\epsilon}s$, and $\sigma\chi\acute{\epsilon}s$. It is rare in the present, as $\phi\alpha\theta\acute{\iota}$, $\acute{\iota}\theta\iota$. The present commonly omits $\theta\iota$, and lengthens the preceding vowel (\acute{a} , ϵ , o , or υ) to η , $\epsilon\iota$, ou , or $\bar{\upsilon}$; as $\acute{\iota}\sigma\tau\eta$ (for $\acute{\iota}\sigma\tau\alpha\text{-}\theta\iota$), $\tau\acute{\iota}\theta\epsilon\iota$, $\delta\acute{\iota}\delta\omicron\nu$, $\delta\epsilon\acute{\iota}\kappa\nu\bar{\upsilon}$. (See § 123.)

(c) In the second person singular passive and middle, *σαι* and *σο* are retained (see, however, § 122, N. 3); except in the second aorist middle and in the subjunctive and optative, which drop *σ* and are contracted (§ 114, N. 2; § 115, 2, 3). In the present imperative both forms in *σο* and contracted forms in *ω* or *ου* (for *ἄσο, εσο, οσο*) occur, *ῥσο* being always retained.

(d) In the third person plural of the present indicative active, *α* is prefixed to the ending *νσι*, making *ᾱσι* (§ 16, 6), which is contracted with *α* (but not with *ε, ο, υ*) of the stem; as *ιστᾱσι* (for *ιστα-ανσι*), but *τιθέ-ᾱσι, διδῶ-ᾱσι, δεικνύ-ᾱσι*. Contracted forms in *ἔισι, οῦσι, ῥσι*, from stems in *ε, ο, υ*, are regular in Ionic, but rare in Attic. In the third person plural, the imperfect and second aorist active have *σαν*, and the optative active has *ιη-σαν* or *ιε-ν*.

(e) The infinitive active adds *ναι* to the tense stem; as *ιστά-ναι, τιθέ-ναι, δοῦ-ναι, θεῖ-ναι*.

(f) The participle active (with stem in *αντ, εντ, οντ, υντ*) forms the nominative in *ᾱς, ες, ος, ῥς*.

3. Some verbs in *ημι* and *ωμι* reduplicate the stem in the present and imperfect by prefixing its initial consonant with *ι*; as *δί-δω-μι* (*δο-*), *give*, *τί-θη-μι* (*θε-*), *put*, for *θι-θη-μι* (§ 17, 2). From stem *στυ-* we have *ῖ-στη-μι, set*, for *σι-στη-μι*; and from *ῑ-* we have *ῖ-η-μι* (*ι-ῆ-μι*). See § 125, 2.

§ 122. There are two classes of verbs which have this inflection: —

1. First, verbs in *μι* which have the simple stem or the reduplicated simple stem (§ 121, 3) in the present; and all the second aorists and second perfects and pluperfects of the *μι*-form. This includes all verbs in *ημι* and *ωμι* (from stems in *α, ε, and ο*).

2. Secondly, verbs in *νμι*, which (with one exception) have the *μι*-form only in the present and imperfect. These add *νῦ* (after a vowel, *ννῦ*) to the simple stem to form the present stem; as *δεικ-, δεικνῦ-, δεικνῦ-μι, δεικνῦ-ς, δεικνῦ-σι*, but *δείκνῦμεν, δεικνῦτε* (§ 121, 1).

They thus belong, by the formation of the present stem, to the fifth class of verbs in *ω* (§ 108, V. 4), and some of them (as *δείκνυμι*) use the present in *νύω* (see Note 5).

NOTE 1. Some verbs in *ημι* and *ωμι* have forms which follow the inflection of verbs in *ω*. Especially, in the imperfect of *τίθημι* and

δίδωμι, ἐτίθεις and ἐτίθει (as if from τιθέω), and ἐδίδουν, ἐδίδους, ἐδίδου (as if from διδώω), are much more common than the regular forms in ην and ων. So in the second aorist, the forms [ἔθην, ἔθης, ἔθη] and [ἔδων, ἔδως, ἔδω] never occur; and in their place the first aorists in κα, ἔθηκα and ἔδωκα (§ 110, III. 1, N. 1) are used in the singular, while the second aorist forms ἔθετον, &c., ἔδοτον, &c., are generally used in the dual and plural. See also ἴημι (§ 127), where ἦκα is used in the same way.

Further, in the optative middle, τιθοίμην, τιθοῖο, τιθοῖτο, &c. (also accented τίθοιο, τίθοιτο, &c.) and (in composition) θοίμην, θοῖο, θοῖτο, &c. (also accented σύν-θοιτο, πρόσ-θοισθε, &c.) occur with the regular τιθείμην, θείμην, &c. See also πρόοιτο, &c., under ἴημι (§ 127).

NOTE 2. A few deponent verbs accent the subjunctive and optative as if there were no contraction. Such are δύναμαι, ἐπίσταμαι, κρέμαμαι, ἐπριάμην (§ 123); as δύνωμαι, δύναιτο (not δυνῶμαι, δυναίτο); and sometimes other verbs in μι. The infinitive πριάσθαι is accented like a first aorist.

NOTE 3. Δύναμαι and ἐπίσταμαι generally have ἐδύνω (or ἠδύνω) and ἠπίστω, for ἐδύνασο and ἠπίστασο, in the second person singular of the imperfect.

NOTE 4. For the formation of the subjunctive and optative of verbs in ημι and ωμι, see § 114, N. 2, and § 115, 2 and 3. But the contracted subjunctive from stems in α has ᾶ, ἦς, ἦ, &c. (act.), and ᾶμαι, ἦ, ἦται, &c. (mid.), as if from stems in ε; which stems are found in Ionic, as in στέ-ω-μεν, στέ-ω-σι (Attic στῶμεν, στῶσι). See § 126, 7 (a).

NOTE 5. Verbs in νμι form the subjunctive and optative like verbs in ω; as δεικνύ-ω, δεικνύ-οιμι, δεικνύ-ωμαι, δεικνυ-οίμην. In other moods forms of verbs in νω often occur; as δεικνύουσι, ὀμνύουσι.

NOTE 6. Only one verb in νμι, σβέννυμι (σβε-), *quench*, has a second aorist active; and this, ἔσβην, *was quenched*, with infin. σβῆναι and (Ion.) part. σβείς, is formed from the simple stem in ε (§ 125, 3).

§ 123. 1. The following is a synopsis of ἵστημι, *set*, (stem στα-), τίθημι, *put* (stem θε-), δίδωμι, *give* (stem δο-), and δείκνυμι, *show* (stem δεικ-, present stem δεικνυ-), in the present and second aorist systems.

As ἵστημι wants the second aorist middle, ἐπριάμην, *I bought* (from a stem πρια- which has no present), is added. As δείκνυμι wants the second aorist (§ 122, N. 6), ἔδυν, *I entered* (from δύνω, formed as if from δυ-μι), is added in the active voice. No second aorist middle in νμην occurs, except in scattered poetic forms (see λύω, πνέω. σεύω, and χέω). Ἐδυν has no aorist optative in Attic; but two forms of an old optative δύνην (for δυ-ιη-ν) occur in Homer, viz. δύνη and ἐκδῦμεν.

ACTIVE.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
Pres.	ἴσθημι	ἴσῳ	ἴσταίην	ἴσθη	ἴσταναι	ἴστας
	τίθημι	τιθῶ	τιθείην	τίθει	τιθέναι	τιθείς
	δίδωμι	διδῶ	διδοίην	δίδου	διδόναι	διδούς
	δείκνυμι	δεικνύω	δεικνύοιμι	δείκνυ	δεικνύναι	δεικνύς
Imp.	ἴσθη					
	ἐτίθη					
	ἔδιδου					
	ἔδεικνυ					
2 Aor.	ἴσθη	σῳ	σταίην	σθήθι	σθῆναι	στάς
	(ἔθη)	θῳ	θείην	θείς	θῆναι	θείς
	(ἔδω)	δῳ	δοίην	δός	δοῦναι	δούς
	ἔδυν	δύω	————	δύθι	δύναι	δύς

PASSIVE AND MIDDLE.

Pres.	ἴσασθαι	ἴσῳμαι	ἴσταίμην	ἴσασο	ἴσασθαι	ἴσάμενος
	τίθεσθαι	τιθῳμαι	τιθείμην	τίθεσο	τίθεσθαι	τιθέμενος
	δίδοσθαι	διδῳμαι	διδοίμην	δίδοσο	δίδοσθαι	διδόμενος
	δείκνυσθαι	δεικνύωμαι	δεικνυοίμην	δείκνυσο	δείκνυσθαι	δεικνύμενος
Imp.	ἴσάμην					
	ἐτιθέμην					
	ἔδιδόμην					
	ἔδεικνύμην					
2 Aor. Mid.	ἑπριάμην	πρίωμαι	πριαίμην	πρίω	πρίασθαι	πριάμενος
	ἐθέμην	θῳμαι	θείμην	θοῦ	θέσθαι	θέμενος
	ἔδομην	δῳμαι	δοίμην	δοῦ	δόσθαι	δόμενος
	————	————	————	————	————	————

2. The peculiar forms of these verbs, which are included in the synopsis, are thus inflected:—

ACTIVE VOICE.

Present Indicative.

Sing.	{	1. ἴσθημι	τίθημι	δίδωμι	δείκνυμι
		2. ἴσθης	τίθης	δίδως	δείκνυς
		3. ἴσθησι	τίθησι	δίδωσι	δείκνυσι
Dual	{	2. ἴσᾶτον	τίθετον	δίδοτον	δείκνυτον
		3. ἴστατον	τίθετον	δίδοτον	δείκνυτον
Plur.	{	1. ἴσᾶμεν	τίθεμεν	δίδομεν	δείκνυμεν
		2. ἴστατε	τίθετε	δίδοτε	δείκνυτε
		3. ἴσᾶσι	τιθέασι	διδᾶσι	δείκνυασι

Imperfect.

Sing.	{	1. ἴσθη	ἐτίθην	(ἐδίδων) ἐδίδουν	ἐδείκνυν
		2. ἴσθης	ἐτίθης, ἐτίθεις	(ἐδίδως) ἐδίδους	ἐδείκνυς
		3. ἴσθη	ἐτίθη, ἐτίθει	(ἐδίδω) ἐδίδου	ἐδείκνυ
			(§ 122, N. 1)	(§ 122, N. 1)	
Dual	{	2. ἴσᾶτον	ἐτίθετον	ἐδίδοτον	ἐδείκνυτον
		3. ἴσᾶτην	ἐτιθέτην	ἐδιδότην	ἐδείκνυτην
Plur.	{	1. ἴσᾶμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
		2. ἴστατε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε
		3. ἴστασαν	ἐτίθεσαν	ἐδίδοσαν	ἐδείκνυσαν

Present Subjunctive.

Sing.	{	1. ἴσῶ	τιθῶ	διδῶ	δείκνῶ
		2. ἴσῆς	τιθῆς	διδῶς	δείκνῆς
		3. ἴσῆ	τιθῆ	διδῶ	δείκνῆ
Dual	{	2. ἴσῆτον	τιθῆτον	διδῶτον	δείκνῆτον
		3. ἴσῆτον	τιθῆτον	διδῶτον	δείκνῆτον
Plur.	{	1. ἴσῶμεν	τιθῶμεν	διδῶμεν	δείκνῶμεν
		2. ἴσῆτε	τιθῆτε	διδῶτε	δείκνῆτε
		3. ἴσῶσι	τιθῶσι	διδῶσι	δείκνῶσι

Present Optative.

Sing.	{	1. ἰσταίνην	τιθείην	διδούην	δεικνύοιμι
		2. ἰσταίης	τιθείης	διδούης	δεικνύοις
		3. ἰσταίῃ	τιθείῃ	διδούῃ	δεικνύοι
Dual	{	2. ἰσταίητον	τιθείητον	διδούητον	δεικνύοιτον
		3. ἰσταίῃτην	τιθείῃτην	διδούῃτην	δεικνύοιτην
Plur.	{	1. ἰσταίημεν	τιθείημεν	διδούημεν	δεικνύοιμεν
		2. ἰσταίητε	τιθείητε	διδούητε	δεικνύοιτε
		3. ἰσταίησαν	τιθείησαν	διδούησαν	δεικνύοιεν

Or thus contracted : —

Dual	{	2. ἰσταῖτον	τιθείτον	διδούτον	
		3. ἰσταίτην	τιθείτην	διδούτην	
Plur.	{	1. ἰσταῖμεν	τιθείμεν'	διδούμεν	
		2. ἰσταῖτε	τιθείτε	διδούτε	
		3. ἰσταῖεν	τιθείεν	διδούεν	

Present Imperative.

Sing.	{	2. ἴστη	τίθει	δίδου	δείκνυ
		3. ἰστάτω	τιθέτω	διδότω	δεικνύτω
Dual	{	2. ἰστάτον	τίθετον	δίδοτον	δείκνυτον
		3. ἰστάτων	τιθέτων	διδότων	δεικνύτων
Plur.	{	2. ἴστατε	τίθετε	δίδοτε	δείκνυτε
		3. ἰστάτωσαν	τιθέτωσαν	διδότωσαν	δεικνύτωσαν
		οἱ ἰσάντων	οἱ τιθέντων	οἱ διδόντων	οἱ δεικνύντων

Present Infinitive.

ἰσάναί	τιθέναί	διδόναί	δεικνύναί
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Present Participle.

ἰσάς	τιθείς	διδούς	δεικνύς
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Second Aorist Indicative.

Sing.	{	1. ἔστην	(ἔθην)	(ἔδων)	ἔδῶν
		2. ἔστης	(ἔθης)	(ἔδως)	ἔδῶς
		3. ἔστη	(ἔθη)	(ἔδω)	ἔδῶ
(§ 122, N. 1) (§ 122, N. 1)					
Dual	{	2. ἔστητον	ἔθετον	ἔδοτον	ἔδῶτον
		3. ἔστήτην	ἔθέτην	ἔδότην	ἔδῶτην
Plur.	{	1. ἔστημεν	ἔθεμεν	ἔδομεν	ἔδῶμεν
		2. ἔστητε	ἔθετε	ἔδοτε	ἔδῶτε
		3. ἔστησαν	ἔθεσαν	ἔδοσαν	ἔδῶσαν

Second Aorist Subjunctive.

Sing.	{	1. στῶ	θῶ	δῶ	δύω
		2. στῆς	θῆς	δῶς	δύης
		3. στῆ	θῆ	δῶ	δύη
Dual	{	2. στήτον	θήτον	δῶτον	δύητον
		3. στήτον	θήτον	δῶτον	δύητον
Plur.	{	1. στῶμεν	θῶμεν	δῶμεν	δύωμεν
		2. στήτε	θήτε	δῶτε	δύητε
		3. στῶσι	θῶσι	δῶσι	δύωσι

Second Aorist Optative.

Sing.	{	1. σταίην	θείην	δοίην
		2. σταίης	θείης	δοίης
		3. σταίη	θείη	δοίη
Dual	{	2. σταίητον	θείητον	δοίητον
		3. σταίήτην	θείήτην	δοίήτην
Plur.	{	1. σταίημεν	θείημεν	δοίημεν
		2. σταίητε	θείητε	δοίητε
		3. σταίησαν	θείησαν	δοίησαν

Or thus contracted :—

Dual	{	2. σταῖτον	θεῖτον	δοῖτον
		3. σταῖτην	θεῖτην	δοῖτην
Plur.	{	1. σταῖμεν	θεῖμεν	δοῖμεν
		2. σταῖτε	θεῖτε	δοῖτε
		3. σταῖεν	θεῖεν	δοῖεν

Second Aorist Imperative.

Sing.	{	2. στήθι	θές	δός	δύθι
		3. στήτω	θέτω	δότη	δύτω
Dual	{	2. στήτον	θέτον	δότην	δύτον
		3. στήτων	θέτων	δότην	δύτων
Plur.	{	2. στήτε	θέτε	δότε	δύτε
		3. στήτωσαν	θέτωσαν	δότησαν	δύτωσαν

οἱ στάντων οἱ θέντων οἱ δόντων οἱ δύντων

Second Aorist Infinitive.

στήναι	θεῖναι	δοῦναι	δύναι
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Second Aorist Participle.

στάς	θείς	δούς	δύς
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PASSIVE AND MIDDLE.

Present Indicative.

Sing.	{	1. ἴσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
		2. ἴστασαι	τίθειςαι	δίδοσαι	δείκνυσαι
		3. ἴσταται	τίθεται	δίδοται	δείκνυται
Dual	{	2. ἴστασθον	τίθεισθον	δίδοσθον	δείκνυσθον
		3. ἴστασθον	τίθεισθον	δίδοσθον	δείκνυσθον
Plur.	{	1. ἰστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
		2. ἴστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
		3. ἴστανται	τίθενται	δίδονται	δείκνυνται

Imperfect.

Sing.	{	1. ἰστάμην	ἐπιθέμην	ἐδιδόμην	ἐδεικνύμην
		2. ἴστασο	ἐτίθεισο	ἐδίδοσο	ἐδείκνυσσο
		3. ἴστατο	ἐτίθετο	ἐδίδοτο	ἐδείκνυτο
Dual	{	2. ἴστασθον	ἐτίθεισθον	ἐδίδοσθον	ἐδείκνυσθον
		3. ἰστάσθην	ἐτιθέσθην	ἐδιδόσθην	ἐδεικνύσθην
Plur.	{	1. ἰστάμεθα	ἐπιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
		2. ἴστασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
		3. ἴσταντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυτο

Present Subjunctive.

Sing.	{	1. ἰσῶμαι	τιθῶμαι	διδῶμαι	δεικνύωμαι
		2. ἰσῆ	τιθῆ	διδῶ	δεικνύῃ
		3. ἰσῆται	τιθῆται	διδῶται	δεικνύῃται
Dual	{	2. ἰσῆσθον	τιθῆσθον	διδῶσθον	δεικνύῃσθον
		3. ἰσῆσθον	τιθῆσθον	διδῶσθον	δεικνύῃσθον
Plur.	{	1. ἰσῶμεθα	τιθῶμεθα	διδῶμεθα	δεικνύωμεθα
		2. ἰσῆσθε	τιθῆσθε	διδῶσθε	δεικνύῃσθε
		3. ἰσῶνται	τιθῶνται	διδῶνται	δεικνύωνται

Present Optative.

Sing.	{	1. ἰσταίμην	τιθείμην	διδοίμην	δεικνυοίμην
		2. ἰσταίῃ	τιθείῃ	διδοίῃ	δεικνυοίῃ
		3. ἰσταίῃτο	τιθείῃτο	διδοίῃτο	δεικνυοίῃτο
Dual	{	2. ἰσταίσθον	τιθείσθον	διδοίσθον	δεικνυοίσθον
		3. ἰσταίσθην	τιθείσθην	διδοίσθην	δεικνυοίσθην
Plur.	{	1. ἰσταίμεθα	τιθείμεθα	διδοίμεθα	δεικνυοίμεθα
		2. ἰσταίσθε	τιθείσθε	διδοίσθε	δεικνυοίσθε
		3. ἰσταίῃντο	τιθείῃντο	διδοίῃντο	δεικνυοίῃντο

Present Imperative.

Sing.	{	2. ἴσ᾽ ἄσο	τίθεισο	δίδοσο	δείκνυσο
		or ἴστω	or τίθου	or δίδου	
	{	3. ἰσάσθω	τιθέσθω	διδόσθω	δεικνύσθω
Dual	{	2. ἴστασθον	τίθεισθον	δίδοσθον	δείκνυσθον
		3. ἰσάσθων	τιθέσθων	διδόσθων	δεικνύσθων
Plur.	{	2. ἴστασθε	τίθεισθε	δίδοσθε	δείκνυσθε
		3. ἰσάσθωσαν	τιθέσθωσαν	διδόσθωσαν	δεικνύσθωσαν
		or ἰσάσθων	or τιθέσθων	or διδόσθων	or δεικνύσθων

Present Infinitive.

ἴστασθαι τίθεισθαι δίδοσθαι δείκνυσθαι

Present Participle.

ἰσάμενος τιθέμενος διδόμενος δεικνύμενος

Second Aorist Middle Indicative.

Sing.	{	1. ἐπριάμην	ἔθιμην	ἔδομην
		2. ἐπρίω	ἔθου	ἔδου
		3. ἐπρίατο	ἔθετο	ἔδοτο
Dual	{	2. ἐπρίασθον	ἔθεισθον	ἔδοσθον
		3. ἐπρίασθην	ἔθεισθην	ἔδόσθην
Plur.	{	1. ἐπριάμεθα	ἔθιμεθα	ἔδομεθα
		2. ἐπρίασθε	ἔθεισθε	ἔδοσθε
		3. ἐπρίαντο	ἔθεντο	ἔδοντο

Second Aorist Middle Subjunctive.

Sing.	{	1. πρίωμαι	θῶμαι	δῶμαι
		2. πρίῃ	θῆῃ	δῶῃ
		3. πρίηται	θῆται	δῶται
Dual	{	2. πρίησθον	θῆσθον	δῶσθον
		3. πρίησθον	θῆσθον	δῶσθον
Plur.	{	1. πριώμεθα	θώμεθα	δώμεθα
		2. πρίησθε	θήσθε	δώσθε
		3. πρίωνται	θῶνται	δῶνται

Second Aorist Middle Optative.

Sing.	{	1. πριάμην	θείμην	δοίμην
		2. πρίαιο	θείο	δοίο
		3. πρίατο	θείτο	δοίτο
Dual	{	2. πριασθον	θείσθον	δοισθον
		3. πριασθην	θείσθην	δοισθην
Plur.	{	1. πριάμεθα	θείμεθα	δοίμεθα
		2. πριασθε	θείσθε	δοισθε
		3. πραιντο	θείντο	δοίντο

Second Aorist Middle Imperative.

Sing.	{	2. πρίω	θοῦ	δοῦ
		3. πρίασθω	θείσθω	δόσθω
Dual	{	2. πριασθον	θείσθον	δόσθον
		3. πριασθων	θείσθων	δόσθων
Plur.	{	2. πριασθε	θείσθε	δόσθε
		3. πριασθωσαν	θείσθωσαν	δόσθωσαν
		or πριασθων	or θείσθων	or δόσθων

Second Aorist Middle Infinitive.

πριασθαι θείσθαι δόσθαι

Second Aorist Middle Participle.

πριάμενος θέμενος δοίμενος

3. The following is a full synopsis of the *indicative* of ἵστημι, τίθημι, δίδωμι, and δείκνυμι, in all the voices:—

ACTIVE.

Pres.	ἵστημι, <i>set</i>	τίθημι, <i>place</i>	δίδωμι, <i>give</i>	δείκνυμι, <i>show</i>
Imperf.	ἵστην	τίθην	δίδουν	δείκνυν
Fut.	στήσω	θήσω	δώσω	δείξω
Aor.	{ 1. ἕστησα, <i>set</i> 2. ἕστην, <i>stood</i>	{ 1. ἔθηκα 2. ἔθετον, &c. in dual and plur.	{ 1. ἔδωκα 2. ἔδοτον, &c. in dual and plur.	1. ἕδειξα

Perf.	$\left\{ \begin{array}{l} 1. \xi\sigma\tau\eta\kappa\alpha \\ 2. \xi\sigma\tau\alpha\tau\omicron\nu, \&c. \\ \text{in dual and plur.} \\ \text{stand} \end{array} \right\}$	1. τέθεικα	1. δέδωκα	1. δέδειχα
Plupf.		$\left\{ \begin{array}{l} 1. \acute{\epsilon}\sigma\tau\acute{\eta}\kappa\epsilon\upsilon\nu \\ \text{or} \acute{\epsilon}\iota\sigma\tau\acute{\eta}\kappa\epsilon\upsilon\nu \\ 2. \xi\sigma\tau\alpha\tau\omicron\nu, \&c. \\ \text{in dual and plur.} \\ \text{stood} \end{array} \right\}$	1. ἔτεθείκειν	1. ἔδεδώκειν
Fut. Perf.	ἑστήξω, <i>shall stand</i> § 110, IV. (c) N. 2.			

MIDDLE.

Pres.	ἰσάμαι, <i>stand</i>	τίθεμαι (trans.)	δίδομαι	δεικνύμαι (trans.)
Impf.	ἰσάμην	ἐτιθέμην	ἔδιδόμην	ἔδεικνύμην
Fut.	στήσομαι	θήσομαι	-δώσομαι	-δείξομαι
1 Aor.	ἑστησάμην (trans.)	ἔθηκάμην (not Attic)		ἔδειξάμην
2 Aor.		ἔθίμην	-έδόμην	
Perf.	ἑσάμαι (as pass.)	τέθειμαι	δέδομαι	δέδειγμαι
Plupf.	(?)	(?)	ἔδεδόμην	ἔδεδείγμην

PASSIVE.

Present, Imperfect, Perfect, Pluperfect : *as in Middle.*

Aor.	ἑστάθην	ἑτέθην	ἑδόθην	ἑδέχθην
Fut.	σταθήσομαι	τεθήσομαι	δοθήσομαι	δειχθήσομαι
Fut. Pf.	ἑστήξομαι, <i>shall stand.</i>			(δέδειξομαι, late)

Second Perfect and Pluperfect of the MI-form.

§ 124. 1. A few second perfects and pluperfects are inflected like the present and imperfect of verbs in *μι*. But they are never used in the *singular* of the indicative, the forms (*ἔσται*), (*τέθναα*), (*γέγαα*), &c. being imaginary. The participle is formed in *ως*, *ωσα*, *ος*, which is contracted with a preceding *a* to *ῶς*, *ῶσα*, *ῶς* (irregular for *ῶς*).

2. The principal verbs which have these forms in Attic prose are *βαίνω*, *go*, 2 perf. infin. *βεβάναι*; *θνήσκω*, *die*, *τεθνάναι*; and *ἵστημι*, *set*, *ἑστάναι*, with stems in *a*. All these have ordinary perfects, *βέβηκα*, *τέθνηκα*, *ἕστηκα*, which are always used in the singular of the indicative. The second perfect and pluperfect of *ἵστημι* (*στα-*) are thus inflected:—

SECOND PERFECT.

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1. ———	ἔστῶ	ἔσταίην	
	2. ———	ἔσθῆς	ἔσταίης	ἔσταῖθι
	3. ———	ἔσθῃ	ἔσταίη	ἔστάτω
Dual	2. ἔσταῖτον	ἔσθῆτον	ἔσταίητον or -αῖτον	ἔστατον
	3. ἔστατον	ἔσθῆτον	ἔσταίητην or -αίτην	ἔστάτων
Plur.	1. ἕσταμεν	ἑστῶμεν	ἑσταίημεν or -αῖμεν	
	2. ἕστατε	ἑσθῆτε	ἑσταίητε or -αῖτε	ἕστατε
	3. ἑστᾶσι	ἑστῶσι	ἑσταίησαν or -αῖεν	ἑστάτωσαν or ἑστάντων

Infinitive. *ἑστάναι*. Participle. (Hom. *ἑσταῶς*, *ἑσταῶσα*, *ἑσταός*), Att. contr. *ἑστῶς*, *ἑστῶσα*, *ἑστός* (Ionic also *-εῶς*, *-εῶσα*, *-εός*; Ep. *-ηῶς*). See § 110, IV. (*d*), N. 3. For the inflection, see § 69, Note.

SECOND PLUPERFECT.

Dual. *ἕστατον*, *ἑστάτην*.

Plural. *ἕσταμεν*, *ἕστατε*, *ἕστασαν*.

NOTE. For an enumeration of these forms, see § 125, 4.

Enumeration of the MI-forms.

§ 125. The forms which have this inflection are as follows:—

1. Verbs in *μ* with the simple stem in the present. These are the irregular *εἰμί*, *be*, *εἶμι*, *go*, *φημί*, *say*, *κεῖμαι*, *lie*, and *ἦμαι*, *sit*, all of which are inflected in § 127; with *ἦμι*, *say*, *χρή*, *ought*, and the deponents *ἄγαμαι*, *δύναμαι*, *ἐπίσταμαι*, *ἔραμαι*, *κρέμαμαι*.

See these in the Catalogue, and also Ionic or poetic (chiefly Homeric) forms under *ἄημι*, *δέαμαι*, *δίεμαι*, *δίζημαι*, *ἔδω*, *ἴλημι*, *κιχάνω*, *ᾠνομαι*, *ρύομαι* and *ἐρύομαι*, *στεύμαι*, *φέρω*; also *δάμνημι*, *κίρνημι*, *κρήνημι*, *μάρναμαι*, *πέρνημι*, *πίλναμαι*, *πίτνημι*, *σκιδνημι* and *κιδνημι*.

2. Verbs in *μ* with reduplicated present stems (§ 121, 3). These are *ἴσθημι*, *τίθημι*, and *δίδωμι*, inflected in § 123, *ἴημι*, inflected in § 127, *δίδημι*, rare for *δέω*, *bind*, *κίχρημι* (*χρᾶ-*), *lend*, *ὀνίνημι* (*ὀνᾶ-*), *benefit*, *πίμπλημι* (*πλᾶ-*), *fill*, *πίμπρημι* (*πρᾶ-*), *burn*.

See also *ἵπταμαι* (late), and Hom. *βιβάς*, *striding*, present participle of rare *βίβημι*.

NOTE 1. *Πίμπλημι* and *πίμπρημι* insert *μ* before *π*; but the *μ* generally disappears after *μ* (for *ν*) in *ἐμ-πίπλημι* and *ἐμ-πίπρημι*; but not after *ν* itself, as in *ἐν-επίπλασαν*.

NOTE 2. *Ὀνίνημι* is probably for *ὀν-ονη-μι*, by Attic reduplication from stem *ὀνα-*.

3. *Second Aorists of the μ-Form.* The only second aorists formed from verbs in *μ* are those of *ἴημι* (§ 127), of *ἴσθημι*, *τίθημι*, and *δίδωμι* (§ 123), of *σβέννυμι* (§ 122, N. 6); with *ἐπριάμην* (§ 123, 1), the irregular *ὠνήμην* (rarely *ὠνάμην*), of *ὀνίνημι*, and *ἐπλήμην* (poetic) of *πίμπλημι*.

See the last two in the Catalogue, and also Homeric aorist middle forms of *μίγνυμι*, *ᾄρνυμι*, and *πήγνυμι*.

The second aorists of this form belonging to verbs in *ω* are the following:—

βαίνω (*βα-*), *go*: *ἔβην*, *βῶ*, *βαῖν*, *βῆθι*, *βῆναι*, *βάς*.

Πιέομαι (*πτα-*, *πτε-*), *fly*: act. (poetic) *ἔπτην*, (*πτῶ*, late), *πταιῖν*, (*πτῆθι*, *πτῆναι*, late), *πτάς*. Mid. *ἐπτάμην*, *πτάσθαι*, *πτάμενος*.

[Τλάω] (τλα-), *endure*: ἔτλην, τλώ, τλαίην, τλήθι, τλήηαι, τλάς.

Φθάω (φθα-), *anticipate*: ἐφθην, φθῶ, φθαίην, φθῆναι, φθάς.

Διδράσκω (δρα-), *run*: ἔδρᾶν, ἔδρᾶς, ἔδρᾶ, &c., δρῶ, δρᾶς, δρᾶ, &c., δρᾶίην, δρᾶναι, δρᾶς. Only in composition. (See Note 1.)

Κτείνω (κτα-, κτεν-), *kill*: act. (poetic) ἔκταν, ἔκτας, ἔκτᾶ, ἔκτᾶμεν (3 pl. ἔκταν, subj. κτέωμεν, inf. κτάμεναι, κτάμεν, Hom.), κτάς. Mid. (Hom.) ἐκτάμην, *was killed*, κτάσθαι, κτάμενος.

Ἀλίσκομαι (άλ-), *be taken*: ἔάλων or ἦλων, *was taken*, ἀλώ, ἀλοίην, ἀλώναι, ἀλούς. (See Note 2.)

Βιώω (βιο-), *live*: ἐβίω, βιώ, βιῶναι (not -οίην), βιώναι, βιούς (Hom. imper. βιώτω).

Γινώσκω (γνο-), *know*: ἔγνων, γνῶ, γνοίην, γνώθι, γνώναι, γνούς.

Δύω (δυ-), *enter*: ἔδυν, *entered*, δύω, (opt. § 123, 1,) δύθι, δύναι, δύς (§ 123).

Φύω (φυ-), *produce*: ἐφῦν, *was produced*, ἀμ, φύω, φύναι, φύς (like ἔδυν).

Add to these the single forms, γηράναι (γηράς, Hom.) of γηράσκω, *grow old*; ἀπο-σκληναι, of ἀποσκέλλω, *dry up*; σχές, imperat. of ἔχω, *have*; πίθι, imperat. of πίνω, *drink*.

See also in the Catalogue Homeric μ -forms of the following verbs: ἀπαυράω, ἄω, βάλλω, βιβρώσκω, κλύω, κτίζω, λύω, οὐτάω, πελάζω, πλώω, πνέω, πτήσσω, σεύω, φθίνω, χέω; and of these (with consonant stems), ἄλλομαι, ἀραρίσκω, γέντο (γεν-), δέχομαι, λέγω (λεχ-) ἐλέγμην, πάλλω, πέρθω.

NOTE 1. Second aorists in ην or αμην from stems in α are inflected like ἔστην or ἐπριάμην; but ἔδρᾶν substitutes \bar{a} (after ρ) for η, and ἔκταν is irregular.

NOTE 2. The second aorists of τίθημι, ἴημι, and δίδωμι do not lengthen ε or ο of the stem (§ 121, 1) in the indicative (dual and plural) or imperative (εἶπον, εἶμεν, &c. being augmented): in the infinitive they have θεῖναι, εἶναι, and δοῦναι (§ 126, 9), and in the imperative θές, ἔς, and δός (§ 121, 2, b). The other stems in ε have ἔσβην (-ης, -η) and σβῆναι (§ 122, N. 6), and ἀποσκληναι. The other stems in ο are inflected like ἔγνων, as follows:—

Indic. ἔγνων, ἔγνως, ἔγνω, ἔγνωτον, ἐγνώτην, ἐγνωμεν, ἔγνωτε, ἔγνωσαν. Subj. γνῶ (like δῶ). Opt. γνοίην (like δοίην). Imperat. γνώθι, γνώτω, γνώτου, γνώτων, γνώτε, γνώτωσαν or γνότων. Inf. γνῶναι. Part. γνούς (like δούς). The optative βιῶναι is irregular.

4. *Second Perfects and Pluperfects of the μ -Form.* The following verbs have these forms in Attic Greek, even in prose:—

Ἰστημι (στα-); see § 123, 2 (paradigm).

Βαίνω (βα-), *go*; 2 pf. βεβᾶσι (Hom. βεβᾶσι), subj. βεβῶσι, inf. βεβάναι (Hom. βεβᾶμεν), part. βεβῶς (Hom. -ᾰῶς); 2 plup. (Hom. βέβᾶσαν).

Γίγνομαι (γεν-, γα-), *become*, 2 pf. γέγονα, *am*; (Hom. 2 pf. γεγάασι, inf. γεγάμεν, γεγαώς), Att. γεγώς (poetic).

Θνήσκω (θαν-, θνα-), *die*; 2 pf. τέθνατον, τέθναμεν, τέθνατε, τεθνάσι, opt. τεθναίην, imper. τέθναθι, τεθνάτω, inf. τεθνάσαι (Hom. τεθνάμεναι or -νάμεν), part. τεθνεώς (Hom. τεθνηώς), 2 plur. ἐτέθνασαν.

Δεῖδω (δι-), Epic in pres., *fear*, Attic 2 pf. δέδια (Hom. δεῖδια), 2 plur. ἐδέδιεν, both regular in indic., also 2 pf. δέδιμεν, δέδιτε, 2 plur. ἐδέδισαν; subj. δεδίη, δεδίωσι, opt. δεδιείη, imper. δέδιθι, inf. δεδιέναι, part. δεδιώς. (Hom. 2 pf. δείδιμεν, imper. δείδιθι, δείδιτε, inf. δειδίμεν, part. δειδιώς, plur. ἐδείδιμεν, ἐδείδισαν.)

[Εἶκω] (ικ-, εἰκ-), 2 pf. εἶοικα, *seem*; also 2 pf. εἶοιμεν, εἶξᾶσι (for εἰοῖκᾶσι), part. εἰκώς (Hom. 2 pf. εἶκτον, 2 plur. εἶκτην), used with the regular forms of εἶοικα, εἶοικειν (see Catalogue).

Οἶδα (ιδ-), *know*; see § 127 (paradigm).

See also poetic, chiefly Homeric, forms under the following verbs in the Catalogue: ἀνώγω, βιβρώσκω, ἐγείρω, ἔρχομαι, (καφ-), κράζω, μαίομαι, πάσχω, πείθω, πίπτω, [τλάω], φύω.

5. *Verbs in ννμι*, with *νν* (after a vowel, *ννν*) added to the verb stem in the present. These are all inflected like δεικννμι (§ 123), and, with the exception of σβέννμι, *quench* (§ 122, N. 6), have no *μι*-forms except in the present and imperfect. The following belong to this class:—

(Stems in *α*), κερά-ννμι, κρεμά-ννμι, πετά-ννμι, σκεδά-ννμι; (stems in *ε*), ἔ-ννμι, κορέ-ννμι, σβέ-ννμι, στορέ-ννμι; (stems in *ω*), ζώ-ννμι, ῥό-ννμι, στρώ-ννμι; (consonant stems), ἄγ-ννμι, ἄρ-ννμι, αἶ-ννμι, δεικ-ννμι (§ 123), εἶργ-ννμι, ζεύ-ννμι, ἀπο-κτί-ννμι (*v.* κτείω), μίγ-ννμι, οἶγ-ννμι, ὄλ-λνμι (§ 108, V. 4, N. 2), ὄμ-ννμι, ὀμόργ-ννμι, ὄρ-ννμι, πῆγ-ννμι (παγ-), πτάρ-ννμαι, ῥήγ-ννμι (ῥαγ-), στόρ-ννμι, φράγ-ννμι. See these in the Catalogue, and also Ionic or poetic (chiefly Homeric) forms under αἴννμαι, ἄχννμαι, γάννμαι, δαίννμαι, καίννμαι, κίννμαι, ὀρέγ-ννμαι, τάννμαι (*v.* τείνω), τίννμαι (*v.* τίνω).

Dialectic Forms of Verbs in MI.

§ 126. 1. Homer and Herodotus have many forms (some doubtful) in which verbs in *ημι* (with stems in *ε*) and *ωμι* have the inflection of verbs in *εω* and *ωω*; as τιθεῖ, διδοῖς, διδοῖ. So in compounds of ἦμι, as ἀνίεις (or ἀνιείς), μεθίει (or -ιεῖ) in pres., and προΐειν, προΐεις, ἀνίει, in impf. Hom. has imperat καθ-ίστα (Attic -η). Herod. has ἰσῑᾶ (for ἰσῑσι), ὑπερ-ετίθεια and προ-ετίθει in impf., and προσ-θείοιτο (for -θείτο), &c. in opt. For ἐδίδουν, &c. and ἐτίθεις, ἐτίθει (also Attic), see § 122, 2, N. 1.

2. In the Aeolic dialect most verbs in *αω*, *εω*, and *ωω* take the form in *μι*; as φίλημι (with φιλεισθα, φιλεῖ), in Sappho, for φιλέω, &c.; ὄρημι, κάλημι, αἴνημι.

3. A few verbs in Hom. and Hdt. drop σ in $\sigma\alpha\iota$ and $\sigma\omicron$ of the second person after a vowel; as imperat. παρίσται\omicron (for $-\alpha\sigma\omicron$) and impf. ἐμάρνα\omicron (Hom.); ἐξεπίσται (for $-\alpha\sigma\alpha\iota$) with change of a to ϵ (Hdt.). So θέ\omicron , imperat. for θε\sigma\omicron (Att. θ\omicron\upsilon). and ἐνθε\omicron (Hom.).

4. The Doric has $\tau\iota$, $\nu\tau\iota$ for $\sigma\iota$, $\nu\sigma\iota$. Homer sometimes has $\sigma\theta\alpha$ for σ in 2 pers. sing., as $\text{δίδω\sigma\theta\alpha}$ ($\text{δίδοισ\theta\alpha}$ or $\text{διδοῖ\sigma\theta\alpha}$), $\text{τίθη\sigma\theta\alpha}$; ν for $\sigma\alpha\upsilon$ (with preceding vowel short) in 3 pers. plur., as ἔσταν (for $\text{ἔστη\sigma\alpha\upsilon}$), ἴεν (for $\text{ἴε\sigma\alpha\upsilon}$), πρότιθεν (for $\text{προετίθε\sigma\alpha\upsilon}$); see § 119, 9. He sometimes has $\theta\iota$ in the pres. imperat. act., as δίδω\theta\iota , ῥρνυ\theta\iota (§ 121, 2, *b*).

5. Herod. sometimes has $\acute{\alpha}\tau\alpha\iota$, $\acute{\alpha}\tau\omicron$ for $\nu\tau\alpha\iota$, $\nu\tau\omicron$ in the present and imperfect of verbs in $\mu\iota$, with a preceding a changed to ϵ ; as $\text{προτιθέ\acute{\alpha}\tau\alpha\iota}$ (for $-\epsilon\upsilon\tau\alpha\iota$), $\text{ἐδυνέ\acute{\alpha}\tau\omicron}$ (for $-\alpha\upsilon\tau\omicron$). For the iterative endings $\sigma\kappa\omicron\upsilon$, $\sigma\kappa\omicron\mu\eta\upsilon$, see § 119, 10; these are added directly to the stem of verbs in $\mu\iota$, as $\text{ἴστα-\sigma\kappa\omicron\upsilon}$, $\text{δό-\sigma\kappa\omicron\upsilon}$, $\text{ζωννύ-\sigma\kappa\epsilon\tau\omicron}$, $\text{ἔ-\sigma\kappa\omicron\upsilon}$ ($\epsilon\acute{\iota}\mu\acute{\iota}$, be).

6. Some verbs with consonant stems have a 2 aor. mid. of the $\mu\iota$ -form in Homer; as ἄλ-\tau\omicron , $\text{ἄλ-\mu\epsilon\upsilon\omicron\varsigma}$, from ἄλλομαι , *leap*; ῥρ-\tau\omicron , with imperat. $\text{ῥρ\sigma\epsilon\omicron}$, $\text{ῥρ\sigma\epsilon\upsilon}$, ῥρ\sigma\omicron , from ῥρνυμι , *rouse*. So πῆγγυμι (ἔπηκ\tau\omicron). See § 125, 3.

7. (*a*) Herodotus sometimes leaves $\epsilon\omega$ uncontracted in the subjunctive of verbs in $\eta\mu\iota$; as $\text{θέ\omega\mu\epsilon\upsilon}$ (Att. $\text{θῶ\mu\epsilon\upsilon}$), $\text{διαθέ\omega\upsilon\tau\alpha\iota}$ ($-\thetaῶ\upsilon\tau\alpha\iota$), $\text{ἀπ-ἰέ\omega\sigma\iota}$ (Att. ἀφ-ἰῶ\sigma\iota , from ἀφ-ἰῆ\mu\iota). He forms the subj. with $\epsilon\omega$ in the plural also from stems in a ; as $\text{ἀπο-στέ-\omega\sigma\iota}$ ($-\sigma\tauῶ\sigma\iota$), $\text{ἐπιστέ-\omega\upsilon\tau\alpha\iota}$ (for $\text{ἐπί\sigma\tau\alpha-\omega\upsilon\tau\alpha\iota}$, Att. $\text{ἐπί\sigma\tau\omega\upsilon\tau\alpha\iota}$). Homer sometimes has these forms with $\epsilon\omega$; as $\text{θέ\omega\mu\epsilon\upsilon}$, $\text{στέ\omega\mu\epsilon\upsilon}$.

(*b*) Generally, when the 2 aor. subj. act. is uncontracted in Homer, the final vowel of the stem is lengthened, ϵ (or a) to $\epsilon\iota$ or η , \omicron to ω , while the connecting vowels η and ω are shortened to ϵ and \omicron in the dual and plural, except before $\sigma\iota$ (for $\nu\sigma\iota$). Thus we find in Homer:—

(Stems in a .)	θεί\eta\varsigma , θή\eta\varsigma
βεί\omega (Attic βῶ for βα-\omega)	θεί\eta , θή\eta , ἀν-ἦ\eta
στή\eta\varsigma	$\text{θεί\omicron\mu\epsilon\upsilon}$
στή\eta , βῆ\eta , βέ\eta , φθή\eta	(Stems in \omicron .)
$\text{στή\eta\epsilon\tau\omicron\upsilon}$	γνώ\omega
$\text{στή\omicron\mu\epsilon\upsilon}$, $\text{στέ\omicron\mu\epsilon\upsilon}$, $\text{στέ\omega\mu\epsilon\upsilon}$	γνώ\eta\varsigma
$\text{στή\omega\sigma\iota}$, $\text{στέ\omega\sigma\iota}$, $\text{φθέ\omega\sigma\iota}$	γνώ\eta , δῶ\eta , $\text{δῶ\eta\sigma\iota\upsilon}$
(Stems in ϵ .)	$\text{γνώ\omicron\mu\epsilon\upsilon}$, $\text{δώ\omicron\mu\epsilon\upsilon}$
	$\text{γνώ\omega\sigma\iota}$, $\text{δώ\omega\sigma\iota}$
θεί\omega , ἐφ-εί\omega	See also § 119, 12 (<i>c</i>).

(*c*) A few cases of the middle inflected as in (*b*) occur in Homer; as $\text{βλή-\epsilon\tau\alpha\iota}$ (v . βάλλ\omega), $\text{ἄλ-\epsilon\tau\alpha\iota}$ (ἄλλομαι), $\text{ἀπο-θεί\omicron\mu\alpha\iota}$, $\text{κατα-θεί\omicron\mu\alpha\iota}$; so $\text{κατα-θή\alpha\iota}$ (Hesiod) for $\text{καταθε-\eta\alpha\iota}$ (Att. καταθῆ).

8. For Homeric optatives of *δαίνυμι*, *δύω*, *λύω*, and *φθίνω*, — *διανῦτο*, *δύη*, and *δύμεν*, *λελύτο* or *λελύτο*, *φθίμην* (for *φθι-ιμην*), — see those verbs in the Catalogue, and § 118, 1, Note.

9. Homer has *μεναι* or *μεν* (the latter only after a short vowel) for *ναι* in the infinitive. The final vowel of the stem is rarely lengthened in the present; as *τιθέ-μεναι*, rarely *τιθή-μεναι*. In the 2 aor. act. the vowel is regularly long (§ 121, 1), as *στή-μεναι*, *γνώ-μεναι*; but *τίθημι* and *δίδωμι* (§ 125, 3, N. 2) have *θέ-μεναι* and *δό-μεναι*. For *η-μεναι* in the aor. pass. infin. see § 119, 14. In the perfect of the *μι*-form (§ 125, 4), we have *ἔστα-μεναι*, *ἔστα-μεν*, *τεθνά-μεναι*, *τεθνά-μεν*.

10. Homer rarely has *ημενος* for *εμενος* in the participle. For perf. part. in *ως* (*εως*, *ηως*), see § 110, IV. (d), N. 3.

Irregular Verbs of the MI-Form.

§ 127. The verbs *εἰμί*, *be*, *εἶμι*, *go*, *ἴημι*, *send*, *φημί*, *say*, *ἦμαι*, *sit*, *κείμει*, *lie*, and the second perfect *οἶδα*, *know*, are thus inflected.

I. *Εἰμί* (stem *ἔσ-*, Latin *es-se*), *be*.

PRESENT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Sing.	1. εἰμί	ᾧ	εἴην	
	2. εἶ	ἦς	εἴης	ἔσθι
	3. ἔστί	ἦ	εἴη	ἔστω
Dual	2. ἔστόν	ἦτον	εἴητον, εἴτον	ἔστων
	3. ἔστόν	ἦτον	εἴητην, εἴτην	ἔστων
Plur.	1. ἔσμεν	ᾶμεν	εἴημεν, εἴμεν	
	2. ἔστέ	ἦτε	εἴητε, εἴτε	ἔσθε
	3. εἰσὶ	ᾶσι	εἴησαν, εἴεν	ἔστωσαν, ἔστων, ὄντων

Infinitive. εἶναι.

Partic. ὄν, οὔσα, ὄν,
gen. ὄντος, οὔσης, &c.

	IMPERFECT.	FUTURE INDIC.
Sing.	{ 1. ἦν or ἦ	ἔσομαι
	{ 2. ἦσθα	ἔσῃ, ἔσει
	{ 3. ἦν	ἔσται
Dual	{ 2. ἦστον or ἦτον	ἔσεσθον
	{ 3. ἦστην or ἦτην	ἔσεσθον
Plur.	{ 1. ἦμεν	ἔσόμεθα
	{ 2. ἦτε or ἦστε	ἔσεσθε
	{ 3. ἦσαν	ἔσονται

Fut. Opt. ἐσοίμην, ἔσοιο, ἔσοιτο, &c. regular.

Fut. Infin. ἔσεσθαι.

Fut. Partic. ἐσόμενος.

Verb. Adj. ἐστέον (συν-εστέον).

An imperfect middle ἦμην, *was*, rarely occurs.

NOTE 1. In compounds of εἶμι (as in those of εἶμι) the participle keeps the accent of the simple form; as παρών, παρούσα, παρόν, συνόντες, συνούσι, συνόντων. So in the subjunctive, where δ is contracted from Ionic ἔω; as παρῶ, παρῆς, &c. So παρέσται (for παρέσεται).

NOTE 2. DIALECTS. *Pres. Indic.* Aeolic ἐμί, the most primitive form, nearest to ἐσ-μι (see foot-note on p. 143). Ionic εἶς, Hom. ἐσσί (for εἶ); Ionic εἰμέν (for ἐσμέν); Ionic ἔασι, Doric ἐντί (for εἰσί).

Imperf. Hom. ἦα, ἔα, ἔον (in 1 pers. sing.); ἔησθα (2 pers.); ἦεν, ἔην, ἦην (3 pers.); ἔσαν (for ἦσαν). Hdt. ἔα, ἔας, ἔατε. Later ἦς for ἦσθα. Ionic (iterative) ἔσκον.

Future. Hom. ἔσσομαι, &c., with ἐσσεῖται; Dor. ἐσση, ἐσσουνται; Hom. ἔσεται.

Subj. Ionic ἔω, &c., ἔωσι; Hom. also εἶω.

Opt. Ionic ἔοις, ἔοι.

Imper. Hom. ἔσ-σο (the regular form, § 116, 1).

Infin. Hom. ἔμμεναι, ἔμναι, ἔμεν; Dor. ἦμεν or εἶμεν; Lyric ἔμμεν.

Partic. Ionic ἐών, ἐούσα, ἐόν.

II. *Εἶμι* (stem *ι-*, Latin *i-re*), *go*.

PRESENT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Sing.	1. εἶμι	ἴω	λοιήν (<i>λοιμι</i>)	
	2. εἶ	ἴης	λοῖς	ἴθι
	3. εἶσι	ἴη	λοι	ἴτω
Dual	2. ἴτον	ἴητον	λοῖτον	ἴτον
	3. ἴτον	ἴητον	λοιτήν	ἴτων
Plur.	1. ἴμεν	ἴωμεν	λοιμεν	
	2. ἴτε	ἴητε	λοῖτε	ἴτε
	3. ἴασι	ἴωσι	λοιεν	ἴωσαν or ἴόντων

Infinitive. ἰέναι.*Partic.* ἰών, ἰούσα, ἰόν,
gen. ἰόντος, ἰούσης, &c.

IMPERFECT.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	ἦεν or ἦα		ἦμεν or ἦμεν
2.	ἦες or ἦεσθα	ἦετον or ἦτον	ἦετε or ἦτε
3.	ἦει or ἦειν	ἦέτην or ἦτην	ἦεσαν or ἦσαν

Verb. Adj. ἰτός, ἰτέον, ἰητέον.

Future εἶσομαι and aorist εἰσάμην (or εἰσιάμην) are Homeric.

NOTE 1. In compounds the participle has the accent of the simple form; as *παριών, παριούσα, παριόντος, παριούσι*. (See I. Note 1.)NOTE 2. The present εἶμι generally has a future sense, *shall go*, taking the place of a future of εἶρχομαι, whose future ελεύσομαι is not often used in Attic prose.NOTE 3. DIALECTS. *Pres. Ind.* Hom. εἶσθα for εἶ. *Imperf.* Hom. ἦια, ἦιον (in 1 pers. sing.); ἦιε, ἦε, ἦε (in 3 pers.); ἴτην (in dual); ἦομεν, ἦιον, ἦισαν (ἦσαν), ἴσαν (in plural). Hdt. ἦια, ἦιε, ἦισαν.*Subj.* Hom. ἴησθα, ἴησι. *Opt.* Hom. λείη (for ἴοι). *Infin.* Hom. ἴμεναι, or ἴμεν (for ἰέναι), rarely ἴμμεναι.

III. "Ιημι (stem ἐ-), send.

(Fut. ἤσω, Aor. ἦκα, Perf. εἶκα, Perf. Pass. and Mid. εἶμαι, Aor. Pass. εἶθην).

ACTIVE.

Present.

Indic. ἶημι, inflected like τίθημι; but 3 pers. plur. ἰᾶσι.

Subj. ἰῶ, ἰῆς, ἰῆ, &c. *Opt.* ἰείην, ἰείης, ἰείη, &c. (See N. 1.)

Imper. ἰεῖ, ἰέτω, &c. *Infinitive.* ἰέναι. *Partic.* ἰείς.

Imperfect.

ἴειν, ἴεις, ἴει; ἴετον, ἰέτην; ἴεμεν, ἴετε, ἴεσαν. Also ἴην (in ἠφίην, § 105, 1, N. 3), and ἴη (Hom.). See ἀφίημι.

Future.

ἤσω, ἤσεis, ἤσει, &c., regular.

First Aorist.

ἦκα, ἦκαs, ἦκε, &c., only in indicative.

Perfect (in compos.).

εἶκα, εἶκαs, εἶκε, &c.

Second Aorist (generally in compos.).

Indic. No singular: Dual, εἶτον, εἶτην: Plur. εἶμεν, εἶτε, εἶσαν.

Subj. ὦ, ῆς, ῆ; ῆτον, ῆτον; ὦμεν, ῆτε, ὦσι.

Opt. εἶην, εἶης, εἶη; εἶητον, εἶήτην; εἶημεν or εἶμεν, εἶητε or εἶτε, εἶησαν or εἶεν.

Imper. ἔς, ἔτω; ἔτον, ἔτων; ἔτε, ἔτωσαν or ἔτων.

Infinitive. εἶναι. *Partic.* εἶς, εἶσα, ἔν.

PASSIVE AND MIDDLE.

Present.

Indic. ἰεμαι. *Subj.* ἰῶμαι. *Opt.* ἰείμην. *Imper.* ἴεσο or ἴου. *Infinitive.* ἰεσθαι. *Partic.* ἰέμενος. (All regular like τίθεμαι, &c.)

Imperfect.

ἔμην, inflected regularly like ἐτιθέμην.

Fut. Middle (in compos.). *First Aorist Middle (in compos.)*

ἦσομαι, &c.

ἠκάμην (*only in Indic.*).

Perfect and Pluperfect (in compos.).

Perf. Ind. εἶμαι. *Imperat.* εἶσθω. *Inf.* εἶσθαι. *Partic.* εἰμέ-
vos.

Plur. εἶμην, εἶσο, εἶτο, &c.

Second Aorist Middle (generally in compos.).

Ind. εἶμην, εἶσο, εἶτο; εἶσθον, εἶσθην; εἶμεθα, εἶσθε, εἶντο.

Subj. ὦμαι, ἦ, ἦται; ἦσθον; ὦμεθα, ἦσθε, ὦνται.

Opt. εἶμην, εἶο, εἶτο; εἶσθον, εἶσθην; εἶμεθα, εἶσθε, εἶντο.

(See N. 1.)

Imper. οὐ, ἔσθω; ἔσθον, ἔσθων; ἔσθε, ἔσθωσαν οἱ ἔσθων.

Infjn. ἔσθαι.

Partic. ἔμενος.

Aorist Passive (in compos.).

Ind. εἶθην (*augmented*). *Subj.* ἐθῶ. *Part.* ἐθείς.

Future Passive (in compos.).

Verb. Adj.

ἐθήσομαι, &c.

ἐτός, ἐτέος.

NOTE 1. The optatives ἀφίοιτε and ἀφίοιεν, for ἀφιεῖτε and ἀφιεῖν, and πρόοιτο, πρόοισθε, and πρόοιντο (also accented προοῖτο, &c.), for προεῖτο, προεῖσθε, and προεῖντο, sometimes occur. For similar forms of τίθημι, see § 122, N. 1.

NOTE 2. DIALECTS. Hom. aor. ἔηκα for ἦκα; ἔμεν for εἶναι; ἔσαν, ἔμην, ἔντο, &c., by omission of augment, for εἶσαν, εἶμην, εἶντο, &c., in indicative. In ἀνίημι, Hom. fut. ἀνέσω.

IV. Φημί (stem φᾶ-), say.

Present.

Indic. φημί, φῆς, φησί; φᾶτόν, φατόν; φᾶμέν, φᾶτέ, φᾶσί.

Subj. φῶ, φῆς, φῆ, &c. *Opt.* φαίην, φαίης, φαίη, &c.

Imper. φάθι οἱ φαθί, φάτω; φάτον, φάτων, &c.

Infjn. φάναι. *Partic.* (not Attic) φάς, φᾶσα, φάν; gen. φάντος, φάσης, &c. (§ 25, 3, N. 2).

Imperfect.

ἔφην, ἔφησθα οἱ ἔφης, ἔφη; ἔφατον, ἐφάτην; ἔφαμεν, ἔφατε, ἔφασαν.

*Future.**Aorist.*

φήσω, φήσειν, φήσων. ἔφησα, φήσω, φήσαιμι, φήσαι, φήσας.

Verbal Adj. φατός, φατέος.

A perfect passive imperative *πεφάσθω* occurs, with participle *πεφασμένος*.

NOTE 1. DIALECTS. *Pres. Ind.* Doric φᾶμί, φᾶτί, φαντί; Hom. φῆσθα for φής. *Inf.* poet. φάμεν. *Impf.* Hom. φῆν, φῆς or φῆσθα, φῆ (Doric ἔφα and φᾶ), ἔφην and φάν (for ἔφασαν and φάσαν). *Aor.* Doric φᾶσε for ἔφησε.

NOTE 2. Homer has some middle forms of φημί; *pres. imperat.* φάο, φάσθω, φάσθε; *inj.* φάσθαι; *partic.* φάμενος; *imperfect* ἐφάμεν or φάμεν, ἔφατο or φάτο, ἔφαντο and φάντο. Doric *fut.* φάσομαι. These all have an active sense.

V. Ἡμαι (stem ἦσ-), *sit*.

(Chiefly poetic in simple form: in Attic prose κάθημαι is generally used.)

Present (with form of Perfect).

Ind. ἦμαι, ἦσαι, ἦσται; ἦσθον; ἦμεθα, ἦσθε, ἦνται. *Imperat.* ἦσο, ἦσθω, &c. *Inf.* ἦσθαι. *Partic.* ἦμενος.

Imperfect (with form of Pluperfect).

ἦμην, ἦσο, ἦστο; ἦσθον, ἦσθην; ἦμεθα, ἦσθε, ἦντο.

Κάθημαι is thus inflected: —

Present.

Ind. κάθημαι, κάθησαι, κάθηται (not καθ-ησται); κάθησθον; καθήμεθα, κάθησθε, κάθηνται. *Subj.* καθῶμαι, καθῆ, καθῆται, &c. *Opt.* καθοίμην, καθοίω, καθοίτω, &c. *Imperat.* κάθησο (in comedy, κάθου), καθήσθω, &c. *Inf.* καθήσθαι. *Partic.* καθήμενος.

Imperfect.

ἐκαθήμην, ἐκάθησο, ἐκάθητο, &c., also καθήμην, καθήσο, καθήστο and καθήτο, &c.

NOTE. DIALECTS. Homer has ἔσται and εἶσται (for ἦνται), ἔατο and εἶατο (for ἦντο). Hdt. has κάτησαι, κατήστο, κατέαται, κατέατο, and ἐκατέατο.

VI. Κεῖμαι (stem κει-, κε-), *lie*.

Present (with form of Perfect). Indic. κείμαι, κείσαι, κείται; κείσθον; κείμεθα, κείσθε, κείνται. *Subj. and Opt.* These forms οσσω: κήται, δια-κήσθε, κείτο, προσ-κείντο. *Imper.* κείσὸ, κείσθω, &c. *Infjn.* κείσθαι. *Partic.* κείμενος.

Imperf. ἐκείμην, ἔκεισο, ἔκειτο; ἔκεισθον, ἐκείσθην; ἐκείμεθα, ἔκεισθε, ἔκειντο.

Future. κείσομαι, regular.

NOTE. DIALECTS. Homer has κέαται, κείαται, and κείνται, for κείνται; κέσκετο for ἔκειτο; κέατο and κείατο for ἔκειντο; subj. κήται. Hdt. has κέεται, κέεσθαι, and ἐκέετο, for κείται, &c.; and always κέαται and ἐκέατο for κείνται and ἔκειντο

VII. Οἶδα (stem ἰδ-), *know*.

(Οἶδα is a second perfect of the stem ἰδ-: see εἶδον in Catalogue and § 125, 4).

SECOND PERFECT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Sing.	1. οἶδα	εἰδῶ	εἰδέην	
	2. οἶσθα	εἰδέης	εἰδέηης	ἴσθι
	3. οἶδε	εἰδέῃ	εἰδέη	ἴστω
Dual	2. ἴστων	&c.	&c.	ἴστων
	3. ἴστων	regular.	regular	ἴστων
Plur.	1. ἴσμεν			
	2. ἴστε			ἴστε
	3. ἴσασι			ἴστωσαν

Infinitive. εἰδέειναι.

Participle. εἰδώς, εἰδυῖα, εἰδός, gen. εἰδότης, εἰδυίας (§ 68).

SECOND PLUPERFECT.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	ἦδεν or ἦδη		ἦδμεν or ἦσμεν
2.	ἦδειςθᾶ or ἦδησθᾶ ἦδεις or ἦδης	ἦδειτον or ἦστων	ἦδειτε or ἦστε
3.	ἦδει(ν) or ἦδη	ἦδείτην or ἦστην	ἦδεσαν or ἦσαν

Future. εἶσομαι, &c., regular.

Verbal Adj. ἰστέον.

NOTE. The Ionic occasionally has the regular forms οἶδας, οἶδαμεν, οἶδασι; and very often ἴδμεν for ἴσμεν. Ionic *ful.* εἰδήσω (rare in Attic).

Ionic ἦδεα, ἦδεε, ἦδέατε, Hom. ἠείδης, ἠείδη, ἴσαν, in pluperfect. The Attic poets have ἦδεμεν and ἦδετε (like ἦδεσαν).

Hom. εἶδομεν, &c. for εἰδῶμεν in subj.; ἴδμεναι and ἴδμεν in infin.; ἰδνῖα for εἰδνῖα in the participle.

Aeolic ἴττω for ἴστω in imperative.

Doric ἴσαντι for ἴσασι: see ἴσαμι.

PART III.

FORMATION OF WORDS.

§ 128. 1. (*Simple and Compound Words.*) A *simple* word is formed from a single stem; as λόγος (stem λεγ-), *speech*, γράφω (γραφ-), *write*. A *compound* word is formed by combining two or more stems; as λογο-γράφος (λογο-, γραφ-), *writer of speeches*.

2. (*Verbals and Denominatives.*) (a) When a noun or adjective is formed directly from a root (§ 32, Note), or from a stem which appears as the stem of a verb, it is called a *verbal* or *primitive*; as ἀρχή (stem ἀρχα-), *beginning*, formed from ἀρχ-, stem of ἄρχω; γραφεύς (γραφευ-), *writer*, γραφίς (γραφιδ-), *style* (for writing), γραμμή (γραμμα- for γραφ-μα), *line*, (3, N. 2), γράμμα (γραμματ-), *written document*, γραφικός (γραφικο-), *able to write*, all from γραφ-, stem of γράφω, *write*; ποιη-τής, *poet (maker)*, ποίη-σις, *poesy*, ποίη-μα, *poem*, ποιη-τικός, *able to make*, from ποιε-, stem of ποιέω, *make*: so δίκη (δικα-), *justice*, from the root δικ-, κακός, *bad*, from κακ-. See § 128, 3.

(b) When a noun, adjective, or verb is formed from the stem of a noun or adjective, it is called a *denominative* or *derivative*; as βασιλεία, *kingdom*, from βασιλε(v)- (§ 53, 3, N. 1); ἀρχαῖος, *ancient*, from ἀρχα- (stem of ἀρχή); δικαιοσύνη, *justice*, from δικαιο-; τιμά-ω, *honor*, from τιμα-, stem of the noun τιμή.

NOTE. The name *verbal* is applied to the primitive words in (a) because generally their root or stem actually occurs as a verb stem. This, however, does not show that the noun (or adjective) is *derived from the verb*, but merely that both have the same root or stem.¹ The name applies even to nouns or adjectives derived from a verb stem which is itself derived from a noun stem (2, b); as αὐλητής, *flute-player*, from αὐλε-, the stem of αὐλέω, *play the flute*; the latter, however, is formed from the stem of αὐλό-ς, *flute* (§ 130, N. 2).

3. (*Suffixes.*) Roots or stems are developed into new stems by the addition of syllables (not themselves stems) called *suffixes*. Thus in § 128, 2, final α- in ἀρχα-, εν- in γραφεν-, ιδ- in γραφιδ-, μα- in γραμμα-, ματ- in γραμματ-, ικο- in γραφικο-, &c. are suffixes.

NOTE 1. Rarely a noun stem has no suffix, and is identical with the verb stem; as in φύλαξ, *a guard*, from stem φυλακ-, seen also in φυλάσσω, *I guard* (§ 108, IV.).

NOTE 2. The final consonant of a stem is subject to the same euphonic changes before a suffix as before an ending (§ 16); as in γράμ-μα for γραφ-μα (§ 16, 3), λέξις for λεγ-σις (§ 16, 2), δικασ-τής for δικαδ-της (§ 16, 1).

NOTE 3. A final vowel of the stem may be contracted with a vowel of the suffix; as in ἀρχαῖος, *ancient*, from ἀρχα- and ιο-ς (§ 129, 12). But such a vowel is sometimes dropped, as in οὐράν-ιος, *heavenly*, from οὐρανο- and ιο-ς, βασιλικός, *kingly*, from βασιλε(v)- and ικο-ς. The vowel is sometimes changed; especially from ο to ε in denominative verbs (§ 130, N. 2), as in οἰκέ-ω, *dwell* (οἶκο-ς, *house*),— cf. οἰκέ-της, *house-servant*, and οἰκείος (οἶκε-ιος, § 129, 12), *domestic*;— sometimes from α to ω, as in στρατιώ-της, *soldier* (στρατια-), Σικελιώ-της, *Sicilian* (Σικελια-).

NOTE 4. Many vowel stems (especially verb stems) lengthen their final vowel before a consonant of the suffix, as in verbs (§ 109, 1); as ποιη-μα, ποιη-σις, ποιη-τικός, ποιη-τής, from ποιε-. Many add σ before μ and τ of a suffix, as in the perfect and aorist passive (§ 109, 2); as κελευ-σ-τής, *commander*, κελευ-σ-μα, *command*, from κελευ- (κελεύω), κέκελευ-σ-μαι.

NOTE 5. In many verbal nouns and adjectives, especially those in ος and η, the interior vowel of the stem is lengthened or otherwise modified, as it is in the second perfect (§ 109, 3). A change of ε to ο is especially common. Thus λήθη, *forgetfulness*, from λᾶθ- (cf. λέληθα); γόνος, *offspring*, from γεν- (cf. γέγονα); λοιπός, *remaining*, from λιπ- (cf. λέλοιπα); στοργή, *affection*, from στεργ- (cf. ἔστοργα); πομπή, *sending*, from πεμπ- (cf. πέπομφα, § 109, 3, N. 2); τρόπος, *turn*, from τρεπ-; φλόξ, *flame*, gen. φλογός, from φλεγ-. So also in adverbs; see συλ-λήβ-δην, § 129, 18, (b).

¹ The root γραφ- contains only the general idea *write*, not as yet developed into a noun, adjective, or verb. By adding α it becomes γ αφα-, the stem of the noun γραφή, *a writing*, which stem is modified by case-endings to γραφα-ί, γραφά-ς, &c. (§ 45, 2, Note). By adding ο or ε (the so-called *connecting vowel*, § 112, 4) it is developed into γραφο(ε)-, the full form of the present stem of the verb γράφω, *write*, which is modified by personal endings to γράφο-μεν, *we write*, γράφε-τε, *you write*, &c.

FORMATION OF SIMPLE WORDS.

I. — NOUNS, ADJECTIVES, AND ADVERBS.

§ 129. The chief suffixes by which the stems of nouns, adjectives, and adverbs are formed are as follows: —

NOUNS.

1. The simplest and most common suffixes are **ο-** (nom. *ος* or *ον*) and **α-** (nom. *α* or *η*). Nouns thus formed have a great variety of meanings; as *λόγος* (*λογ-ο-*), *speech*, from *λεγ-* (stem of *λέγω*, § 128, 3, N. 5); *μάχη* (*μαχ-α-*), *battle*, from *μαχ-* (stem of *μάχομαι*, *fight*); *τρόπος*, *turn*, from *τρεπ-* (stem of *τρέπω*, *turn*); *στόλος*, *expedition*, *στολή*, *equipment*, from *στελ-* (stem of *στέλλω*, *send*).

2. (*Agent.*) The following suffixes denote the *agent* in verbals, and the person *concerned with anything* in denominatives: —

(a) **ευ-** (nom. *εύς*): *γραφ-εύ-ς*, *writer*, from *γραφ-* (*γράφω*); *γον-εύ-ς*, *parent*, from *γεν-*; *ιππ-εύ-ς*, *horseman*, from *ιππο-* (*ἵππος*); *πορθμ-εύ-ς*, *ferryman* (*πορθμός-ς*, *ferry*). See § 128, 3, Notes 3 and 5.

NOTE. A few nouns in *ευς* have feminines in *ειᾶ* (with recessive accent, § 25, 1, N.); as *βασιλεια*, *queen* (cf. 3, N. 2).

(b) **τηρ-** (nom. *τήρ*): *σωτήρ*, *saviour*, from *σω-* (*σώω*, *σώζω*, *save*).

τορ- (nom. *τωρ*): *ρήτωρ*, *orator*, from *ρέ-* (*ερέω*, *ερώ*, *shall say*).

τα- (nom. *της*): *ποιητής*, *poet (maker)*, from *ποιε-* (*ποιέω*); *ὄρχη-στής*, *dancer*, from *ὄρχε-* (*ὀρχέομαι*, *dance*); *ἵππότης*, *horseman*, from *ἵππο-* (*ἵππος*, *horse*).

To these correspond the following feminine forms: —

ταιρα- (nom. *τειρά*): *σώτειρα*, fem. of *σωτήρ*.

τρια- (nom. *τριᾶ*): *ποιήτρια*, *poetess*; *ὀρχήστρια*, *dancing-girl*.

τριδ- (nom. *τρίς*): *ὀρχηστρίς*, *dancing-girl*, gen. *-ίδος*.

τιδ- (nom. *τις*): *προφήτις*, *prophetess*; *οἰκέτις*, *female servant*.

NOTE. Verbals in *τηρ* and *τρις* are oxytone: those in *τωρ*, *τρια*, and *ταιρα* have recessive accent (§ 25, 1, N.).

3. (*Action.*) These suffixes denote *action* (in verbals only): —

τι- (nom. *τις*, fem.): *πίσ-τις*, *belief*, from *πιθ-* (*πείθω*, *believe*).

σι- (nom. *σις*, fem.): *λύ-σις*, *loosing*, from *λυ-* (*λύω*).

σια- (nom. *σιᾶ*, fem.): *δοκιμα-σία*, *testing*, (*δοκιμάζω*, *test*).

μο- (nom. *μός*, masc.): *σπασ-μός*, *spasm* (*σπά-ω*, *draw*, § 128, 3, N. 4).

NOTE 1. The suffix *μα-* (nom. *μη*, fem.) has the same force as simple *α-* (§ 129, 1); as *γνώμη*, *knowledge* (*γνο-*), *τόλμη*, *daring* (*τολμα-*), *ὄδμη*, *odor* (*ὄζω*, *ὄδ-*).

NOTE 2. From stems in *ευ* (*εF*) of verbs in *εω* come nouns in *εία* denoting action; as *βασίλεια*, *kingly power*, *kingdom*, *παιδεία*, *education* (cf. 2, *α*, Note).

4. (*Result.*) These suffixes denote the *result* of an action (in verbals only):—

ματ- (nom. *μα*, neut.): *πρᾶγ-μα*, *thing*, *act*, from *πρᾶγ-* (*πράσσω*, *do*); *ῥῆμα*, *saying* (*thing said*), from *ῥε-* (fut. *ῥῶ*); *τμη-μα*, *section*, gen. *τμήματος*, from *τμε-*, *τεμ-* (*τέμνω*, *cut*).

εσ- (nom. *ος*, neut.): *λάχος* (*λαχεσ-*), *lot*, from *λαχ-* (*λαγχάνω*, *gain by lot*); *ἔθος* (*έθεσ-*), *custom*, from *έθ-* (*είωθα*, *am accustomed*); *γένος* (*γενεσ-*), *race*, from *γεν-* (*γέγονα*, § 128, 3, N. 5).

NOTE. Denominatives in *ος* (stem in *εσ-*), denote *quality* (see 7).

5. (*Means or Instrument.*) This is denoted by

τρο- (nom. *τρον*, Latin *trum*): *ἄρο-τρον*, *plough*, *aratrum*, from *ἀρο-* (*ἀρώ*, *plough*); *λύ-τρον*, *ransom*, from *λυ-* (*λύω*); *λου-τρον*, *bath*, from *λου-* (*λούω*, *wash*).

NOTE. The feminine in *τρα* sometimes denotes an *instrument*, as *χύτρα*, *earthen pot*, from *χυ-* (*χέω*, *pour*); *ξύ-σ-τρα*, *scraper*, from *ξύ-* (*ξύω*, *scrape*); sometimes other relations, e.g. *place*, as *παλαι-σ-τρα*, *place for wrestling*, from *παλαι-* (*παλαίω*, *wrestle*, § 109, 2).

6. (*Place.*) This is denoted by these suffixes:—

τηριο- (nom. *τήριον*, only verbals): *δικασ-τήριον*, *court-house*, from *δικαδ-* (*δικάζω*, *judge*).

ειο- (nom. *είον*, only denom.): *κουρείον*, *barber's shop*, from *κουρεύ-ς*, *barber*; so *λογ-είον* (*λόγος*), *speaking-place*, *Μουσ-είον* (*Μούσα*), *haunt of the Muses*.

ων- (nom. *ών*, masc., only denom.): *ἀνδρών*, *men's apartment*, from *ἀνήρ*, gen. *ἀνδρ-ός*, *man*; *ἀμπελών*, *vineyard*, from *ἄμπελος*, *vine*.

7. (*Quality.*) Nouns denoting *quality* are formed from adjective stems by these suffixes:—

τητ- (nom. *της*, fem.): *νεό-της* (*νεοτητ-*), *youth*, from *νέο-ς*, *young*; *ισό-της* (*ισοτητ-*), *equality*, from *ἴσο-ς*, *equal* (cf. Latin *veritas*, gen. *veri-tātis*, *virtus*, gen. *vir-tūtis*).

συνα- (nom. *σύνη*, fem.): *δικαιο-σύνη*, *justice*, from *δίκαιο-ς*, *just*; *σώφρο-σύνη*, *continence*, from *σώφρων* (*σώφρον-*), *continent*.

ια- (nom. *ια*, fem.): *σοφ-ια*, *wisdom* (*σοφός*), *κακία*, *vice* (*κακός*), *ἀλήθεια*, *truth*, from *ἀληθεσ-* (*ἀληθής*, *true*). See Note.

εσ- (nom. *ος*, neut. 3 decl.): *τάχ-ος*, *speed* (*ταχύς*, *swift*), *βάρ-ος*, *weight* (*βαρύς*, *heavy*). See § 128, 3, N. 3; § 129, 4, Note.

NOTE. Adjective stems in *εσ-* drop *σ* (§ 16, 4, N.), and those in *οο* drop *ο* before the suffix *ια*; as in *ἀλήθεια* (above), and *εὐνοια*, *good-will*, from *εὐνοο-ς*, *εὐνοος*.

8. (*Diminutives*). These are formed from noun stems by the following suffixes:—

ιο- (nom. *ιον*, neut.): *παιδ-ιον*, *little child*, from *παιδ-* (*παῖς*, *child*); *κηπ-ιον*, *little garden* (*κῆπος*). Sometimes also *ιδιο-*, *αριο-*, *υδριο-*, *υλλιο-* (all with nom. in *ιον*); *οἰκ-ιδιον*, *little house* (*οἶκος*); *παιδ-άριον*, *little child*; *μελ-ύδριον*, *little song* (*μέλος*); *ἐπ-ύλλιον*, *little verse*, *versicle*, Latin *versiculus* (*ἔπος*). Here final *εσ-* of the stem is dropped.

ισκο- (nom. *ισκος*, masc.) and *ισκα-* (nom. *ισκη*, fem.): *παιδίσκος*, *young boy*, *παιδίσκη*, *young girl*; so *νεανίσκος*, *νεανίσκη*.

NOTE. Diminutives sometimes express *endearment*, and sometimes *contempt*; as *πατρίδιον*, *παρά* (*πατήρ*, *father*), *Σωκρατίδιον*, *Εὐριπίδιον*.

9. (*Patronymics*.) These denote *descent* from a parent or ancestor (generally a father), and are formed from proper names by the following suffixes:—

δα- (nom. *δης*, masc. parox.) and *δ-* (nom. *ς* for *δς*, fem. oxytone); after a consonant *ιδα-* and *ιδ-* (nom. *ἰδης* and *ἰς*).

(a) Stems of the first declension (in *a*) add *δα-* and *δ-* directly; as *Βορέα-δης*, *son of Boreas*, and *Βορέα-ς*, gen. *Βορέα-δος*, *daughter of Boreas*, from *Βορέας*, *Boreas*.

(b) Stems of the second declension drop the final *ο* and add *ιδα-* and *ιδ-*; as *Πριαμ-ίδης*, *son of Priam*, *Πριαμ-ίς*, gen. *Πριαμίδος*, *daughter of Priam*, from *Πρίαμο-ς*. Except those in *ω-*, which change *ο* to *α*, making nominatives in *ιάδης* and *ιάς*; as *Θεστιάδης* and *Θεστιάς*, *son and daughter of Thestius* (*Θέστιο-ς*).

(c) Stems of the third declension add *ιδα-* and *ιδ-*, those in *ευ* dropping *υ* before *ι*; as *Κεκροπ-ίδης*, *son (or descendant) of Cecrops*, *Κεκροπ-ίς*, gen. *ίδος*, *daughter of Cecrops*, from *Κέκροψ*, gen. *Κέκροπος*; *Ἄτρείδης* (Hom. *Ἄτρεΐδης*), *son of Atreus*, from *Ἄτρεύ-ς*, gen. *Ἄτρέως*; *Πηλείδης* (Hom. *Πηλειδης*), *son of Peleus*, from *Πηλέυ-ς*, gen. *Πηλέως*, Hom. also *Πηληϊάδης*, as if from a form *Πηλῆιος* (b).

NOTE. Occasionally patronymics are formed by the suffix *ἰων-* or *ἰων-* (nom. *ἰων*); as *Κρονῖων*, gen. *Κρονῖωνος* or *Κροντόνος* (to suit the metre), *son of Kronos* (*Κρόνο-ς*).

10. (*Gentiles*.) These designate a person as belonging to some country or town, and are formed by the following suffixes:—

ευ- (nom. *εύς*, masc.): *Ἐρετριεύς*, *Eretrian* (*Ἐρετρία*); *Μεγαρεύς*, *Megarian* (*Μέγαρα*, pl.); *Κολωνεύς*, *of Colonus* (*Κολωνός*).

τα- (nom. *της*, masc. parox.): *Τεγεά-της*, *of Tegea* (*Τεγέα*), *Ἠπειρώ-της*, *of Epirus* (*Ἠπειρος*), *Σικελιώ-της*, *Sicilian* (*Σικελία*). See § 128, 3, N. 3.

NOTE. Feminine stems in **ιδ-** (nom. *ις*, gen. *ιδος*) correspond to masculines in **ευ-**; as **Μεγαρίς**, *Megarian woman*; and feminines in **τιδ-** (nom. **τις**, gen. *τιδος*), to masculines in **τα-**, as **Σικελιώ-τις**, *Sicilian woman*.

ADJECTIVES.

11. The simplest suffixes by which adjectives (like nouns) are formed from roots or stems are **ο-** and **α-** (nom. masc. *ος*; fem. *η, α*, or *ως*; neut. *ον*): **σοφ-ός**, **σοφή**, **σοφόν**, *wise*; **κακ-ός**, *bad*; **λοιπ-ός**, *remaining* (**λιπ-**, **λοιπ-**, § 128, 3, N. 5).

12. Adjectives signifying *belonging* or *related* in any way to a person or thing are formed from noun stems by the suffix **ιος-** (nom. *ιος*): **οὐράν-ιος**, *heavenly* (**οὐρανός**), **οἰκειός**, *domestic* (see § 128, 3, N. 3), **δίκαιος**, *just* (**δικα-**), **Ἀθηναῖος**, *Athenian* (**Ἀθῆναι**, stem **Ἀθηνα-**).

13. (a) Verbals denoting *ability* or *fitness* are formed by **ικο-** (nom. *ικός*), sometimes **τικο-** (**τικός**): **ἄρχ-ικός**, *fit to rule* (**ἄρχω**), **γραφικός**, *capable of writing* or *painting* (**γράφω**), **βουλευ-τικός**, *able to advise* (**βουλεύω**), **πρακ-τικός**, *fit for action* (*practical*), from **πρᾶγ-** (**πράσσω**).

(b) Denominatives thus formed denote *relation*, like adjectives in **ιος** (12); **πολεμ-ικός**, *of war*, *warlike* (**πόλεμος**), **βασιλ-ικός**, *kingly* (**βασιλεύς**), **φυσικός**, *natural* (**φύσις**).

14. Adjectives denoting *material* are formed by **ινο-** (nom. *ινος*, proparox.), as **λίθ-ινος**, *of stone* (**λίθος**);—and **εο-** (nom. *εος*, contr. *ους*), as **χρῦσεος**, *golden* (**χρυσός**).

NOTE. Adjectives in **ιός** (oxytone) denote *time*, as **ἑαρινός**, *vernal* (**ἔαρ**, *spring*), **νυκτερινός**, *by night* (**νύξ**, *night*, **νύκτερος**, *by night*).

15. Those denoting *fulness* (chiefly poetic) are formed by **εντ-** (nom. *εις*, *εσσα*, *εν*); **χαρίεις**, *graceful* (**χάρις**), gen. **χαρίεντος**; **ύληεις**, *woody*; Latin *gratiosus*, *silvossus*.

16. *Inclination* or *tendency* is expressed by **μον-** (nom. *μων*, *μον*); **μνήμων**, *mindful* (**μνήμη**, *memory*), **τλή-μων**, *enduring* (**τλάω**, *endure*), **ἐπιλήσιμων**, *forgetful* (**λαθ-**, **λανθάνω**).

17. Other adjectives with various meanings are formed by various suffixes besides the simple **ο-** (11), as **νο-**, **λο**, **ρο-**, **μο-**, or **σιμο-**, all with nom. in *ος*; **εσ-** with nom. in *ης*, *ες*. Some of these are distinguished by an active or a passive meaning; as **δειλός**, *timid*, **δεινός**, *terrible*, (**δει-**, *fear*); sometimes the same adjective has both senses; as **φοβερός**, *frightful* and *afraid*.

Adjectives in *ης* are generally compounds (§ 131, 6); a few are simple, as **ψευδ-ής**, *false*.

NOTE. For verbal adjective in **τος** and **τεος**, see § 117, 3.

ADVERBS.

18. Most adverbs are formed from adjectives, as is explained in §§ 74, 75.

Adverbs may be formed also from the stems of nouns or verbs by the following suffixes:—

(a) δόν (or δά), ηδόν : ἀνα-φαν-δόν, *openly* (ἀνα-φαίνω, φαν-), poet. also ἀναφανδά; κυν-ηδόν, *like a dog* (κύων, gen. κυνός).

(b) δην or άδην : κρύβ-δην, *secretly* (κρύπτω, conceal); συλλήβ-δην, *collectively* (συλλαμβάνω, λάβ-, § 128, 3, N. 5); σπορ-άδην, *scatteredly* (σπείρω, sow, scatter, stem σπερ-); ἀνέ-δην, *profusely* (ἀν-ίημι, let out, stem έ-).

(c) τί : ὀνομασ-τί, *by name* (ὀνομάζω, § 16, 1); ἑλληνισ-τί, *in Greek* (ἑλληνίζω).

See also the local endings θι, θεν, δε, &c., § 61.

II. DENOMINATIVE VERBS.

§ 130. A verb whose stem is derived from the stem of a noun or adjective is called a *denominative* (§ 128, 2, b). The following are the principal terminations of such verbs in the present indicative active:—

1. ᾶω (stem in α-): τιμάω, *honor*, from noun τιμή (τιμα-), *honor*.
2. εω (ε-): ἀριθμέω, *count*, from ἀριθμός, *number* (Note 2).
3. οω (ο-): μισθόω, *let for hire*, from μισθός, *pay*.
4. ενω (εν-): βασιλεύω, *be king*, from βασιλεύς, *king*.
5. αζω (αδ-): δικάζω, *judge*, from δίκη (δικα-), *justice*.
6. ιζω (ιδ-): ἐλπίζω, *hope*, from ἐλπίς (ἐλπιδ-), *hope*.
7. αινω (αιν-): σημαίνω, *signify*, from σημα (σηματ-), *sign*.
8. ὠνω (ὠν-): ἡδύνω, *sweeten*, from ἡδύς, *sweet*.

For the relations of the present to the simple stem, see § 108.

NOTE 1. *Desiderative* verbs, expressing a *desire* to do anything, are sometimes formed from other verbs and from nouns by the ending σεω (stem in σει-), sometimes αω or ιαω (α- or ια-); as δρα-σειώ, *desire to do* (δρά-ω); γελα-σειώ, *desire to laugh* (γελά-ω); φον-άω, *be blood-thirsty* (φόνος); κλαυ-σ-ιάω, *desire to weep* (κλαίω, stem κλαυ-), § 128, 3, N. 4.

NOTE 2. The final letter or syllable of the stem from which a denominative verb is formed is specially subject to modification (§ 128, 3, N. 3). Thus many verbs in εω come from stems in ο, as φιλέ-ω, *love* (φίλο-ς). Some come from stems in -εσ (§ 52, 1), dropping εσ; as εὐτυχέω, *be fortunate*, from εὐτυχής (εὐτυχεσ-), *fortunate*.

NOTE 3. Verbs formed from the same noun stem with different endings sometimes have different meanings; as πολεμέω and (poetic) πολεμίζω, *make war*, πολεμώω, *make hostile*, both from πόλεμο-*s*, *war*; δουλώω, *enslave*, δουλεύω, *be a slave*, from δούλο-*s*, *slave*.

COMPOUND WORDS.

§ 131. In a compound word we have to consider (*a*) the first part of the compound, (*b*) the last part, and (*c*) the meaning of the whole.

REMARK. The modifications which are necessary when a compound consists of more than two parts will suggest themselves at once.

(A.) FIRST PART OF A COMPOUND WORD.

1. When the first part of a compound is a noun or adjective, only its stem appears in the compound.

Before a consonant, stems of the first declension generally change final *a* to *o*; those of the second declension retain *o*; and those of the third add *o*. Before a vowel, stems of the first and second declensions drop *a* or *o*. *E.g.*

Θαλασσο-κράτωρ (θαλασσα-), *ruler of the sea*, χορο-διδάσκαλος (χορο-), *chorus-teacher*, παιδο-τρίβης (παιδ-), *trainer of boys* (in gymnastics), κεφαλ-αλγής (κεφαλα-), *causing headache*, χορ-ηγός (χορο-), (orig.) *chorus-director*; so ἰχθυο-φάγος (ἰχθυ-), *fish-eater*, φυσιο-λόγος, *enquiring into nature*.

NOTE. There are many exceptions. Sometimes *η* takes the place of *o*; as χοη-φόρος (χοή, *libation*), *bringer of libations*, ἐλαφη-βόλος (ἐλαφο-*s*), *deer-slayer*. Stems in *εσ* (§ 52, 1) often change *εσ* to *o*; as τειχο-μαχία (τειχεσ-), *wall-fighting*. The stems of ναῦς, *ship*, and βοῦς, *ox*, generally appear without change (ναυ- and βου-); as ναυ-μαχία, *sea-fight*, βου-κόλος, *herdsman*. Sometimes a noun appears in one of its cases, as if it were a distinct word; as νεώσ-οικος, *ship-house*, ναυσι-πορος, *traversed by ships*.

2. Compounds of which the first part is a verb are chiefly poetic.

(*a*) Here the verb stem sometimes appears without change before a vowel, and with *ε*, *ι*, or *ο* added before a consonant. *E.g.*

Πείθ-αρχος, *obedient to authority*; μεν-ε-πτόλεμος, *steadfast in battle*; ἀρχ-ι-τέκτων, *master-builder*; λιπ-ό-γαμος, *marriage-leaving* (*adulterous*).

(b) Sometimes σ is added to the verb stem (generally $\sigma\iota$ before a consonant). *E.g.*

Πλήξ-ιππος (πληγ-), *horse-lashing*; λυσί-πονος, *toil-relieving*; στρεψί-δικος (στρεφ-), *justice-twisting*; τερψί-νοος (τερπ-), *soul-delighting*.

3. A preposition or an adverb may be the first part of a compound word; as in προ-βάλλω, *throw before*, ἀει-λογία, *continual talking*, εὐ-γενής, *well-born*. But no changes in form occur in these, except when a final vowel is elided (§ 12, 2), or when πρό contracts o with a following ϵ or o into ou , as in προῦχω (πρό, ἔχω), *hold before*; προῦργον (πρό, ἔργον), *forward*, φρουῶδος (πρό, ὁδός), *gone* (cf. § 17, 2, Note). Euphonic changes occur here as usual; as in ἐχῶριος (ἐν and χῶρα, § 16, 5).

4. The following *inseparable* particles are used only as prefixes:—

(a) αν- (*a*- before a consonant), called *alpha privative*, with a negative force, like English *un-*, Latin *in-*. It is prefixed to noun, adjective, and verb stems, with which it generally forms adjectives; as ἀν-ελεύθερος, *unfree*, ἀν-αιδής, *shameless*, ἀν-όμιος, *unlike*, ἄ-παις, *childless*, ἄ-γραφος, *unwritten*, ἄ-θεος, *godless*.

(b) δυσ-, *ill* (opposed to εὖ, *well*), denoting *difficulty* or *trouble*; as δύσ-πορος, *hard to pass* (opposed to εὖ-πορος); δυσ-τυχής, *unfortunate* (opposed to εὖ-τυχής).

(c) νη- (Latin *ne*), a poetic *negative* prefix; as νή-πouνος, *unavenged*; νη-μερτής, *unerring*.

(d) ἡμι- (Latin *semi-*), *half*; as ἡμί-θεος, *demigod*.

NOTE 1. A few intensive prefixes are found in poetry, — ἀρι-, ἐρι-, δα-, ζα-, as ἀρι-γνωτος, *well-known*; δα-φουός, *bloody*.

NOTE 2. The prefix α- is sometimes *copulative* (denoting *union*); as in ἄ-λοχος, *bedfellow* (from λέχος).

(B.) LAST PART OF A COMPOUND WORD.

5. At the beginning of the last part of a compound noun or adjective, ᾶ, ε, or ο (unless it is lengthened by position) is generally lengthened to η or ω. *E.g.*

Στρατ-ηγός (στρατό-ς, ἄγω), *general*; ὑπ-ήκοος (ὑπό, ἀκούω), *obedient*; κατ-ηρεφής (κατά, ἐρέφω), *covered*; ἐπ-ώνυμος (ἐπί, ὄνομα), *naming or named for*; κατ-ήγορος (κατά, and stem of ἀγορά), *accuser*. (See § 12, 2.)

6. The last part of a compound noun or adjective may be changed in form when a suffix is added (§ 129). This takes place especially in compound adjectives, and when an abstract noun forms the last part of a compound noun. *E.g.*

Φιλό-τιμος (τιμή), *honor-loving*; πολυ-πράγμων (πράγμα), *meddlesome*; αὐτ-άρκης (αὐτός, ἀρκέω, *suffice*), *self-sufficient*; ἀν-αιδής (αἰδέομαι), *shameless*; κακο-ήθης (ἦθος), *ill-disposed*; — λιθο-βολία (λίθος, βολή), *stone-throwing*, ναυ-μαχία (ναῦς, μάχη), *sea-fight*.

Compound adjectives in *ης* are especially frequent (§ 129, 17).

NOTE. An abstract noun compounded with a preposition may retain its form; as προ-βουλή, *forethought*.

7. A compound verb can be formed *directly* only by prefixing a preposition to a verb; as προσ-άγω, *bring to*. Indirect compounds (denominatives) are formed from compound nouns or adjectives, which themselves may be compounded in various ways. *E.g.*

Λιθοβολέω, *throw stones*, denom. from λιθο-βόλος, *stone-thrower*; κατηγορέω, *accuse*, from κατ-ήγορος, *accuser* (cf. 5). See § 105, 1, N. 2.

° (C.) MEANING OF COMPOUNDS.

§ 132. Compound nouns and adjectives are of three classes, distinguished by the relation of the parts of the compound to each other and to the whole.

1. *Objective* compounds are those composed of a noun and a verb, adjective, or preposition, in which the noun stands to the other part in some relation (commonly that of object) which could be expressed by an oblique case of the noun. *E.g.*

Λογο-γράφος, *speech-writer* (λόγους γράφω); μισ-άνθρωπος, *man-hating* (μισῶν ἀνθρώπους); στρατ-ηγός, *general* (ἀρμυ-leadings, στρατὸν ἄγων); ἀξιό-λογος, *worthy of mention* (ἄξιος λόγου); ἀμαρτ-ί-νοος, *erring in mind* (ἀμαρτῶν νοῦ); ἰσό-θεος, *godlike* (ἴσος θεῶ); τερπ-ι-κέρανος, *delighting in thunder* (τερπόμενος κεραυνῶ); διο-τρεφής, *reared by Zeus* (cf. δι-πετής, *fallen or sent from Zeus*, and Δι-τρεφής, a proper name). So with a preposition: ἐγ-χώριος, *native* (ἐν τῇ χώρᾳ); ἐφ-ίππιος, *belonging on a horse* (ἐφ' ἵππῳ).

NOTE. When the last part of an objective compound is a *transitive* verbal in *ος* formed by the suffix *ο-* (§ 129, 1), it generally accents the penult if this is *short*, otherwise the last syllable. But if the last part is *intran-*

sitive or passive (in sense), the accent is recessive. Thus *λογο-γράφος*, *speech-writer*; *λιθο-βόλος*, *thrower of stones*, but *λιθό-βολος*, *pelted with stones*; *μητρο-κτόνος*, *matricide, matricidal*; *στρατ-ηγός*, *general*; *λογο-ποιός*, *story-maker*.

2. *Determinative* compounds are nouns or adjectives in which the first part, generally as adjective or adverb, qualifies (or *determines*) the second part. *E.g.*

Ἄκρο-πόλις, *citadel* (*ἀκρὰ πόλις*); *μεσ-ημβρία* (*μεσὴ ἡμέρα*, § 14, 2, N. 1), *mid-day*; *ψευδό-μαντις*, *false prophet*; *ὀμό-δουλος*, *fellow-slave* (*ὀμοῦ δουλεύων*); *δυσ-μαθής*, *learning with difficulty*; *ὠκυ-πέτης*, *swift-flying*; *ἀμφι-θέατρον*, *amphitheatre* (*theatre extending all round*); *ἄ-γραφος*, *unwritten*. Here belong adjectives like *μελι-ηδής* (*ἡδύς*), *honey-sweet*, *Ἀρηί-θοος*, *swift as Ares* (*Ares-swift*).

NOTE. Here belong a few compounds sometimes called *copulative*, made of two nouns or two adjectives, and signifying a combination of the two things or qualities. Strictly, the first part limits the last, like an adjective or adverb. Such are *ιατρό-μαντις*, *physician-prophet* (a prophet who is also a physician); *ξίφο-μάχαρα*, *sword-sabre*; *ἀνδρό-παις*, *man-child*; *γλυκύ-πικρος*, *sweetly bitter*; *θεό-ταυρος* (of Zeus changed to a bull).

3. *Possessive* or *attributive* compounds are adjectives in which the first part qualifies the second (as in determinatives), and the whole denotes a quality or attribute belonging to some person or thing. *E.g.*

Ἀργυρό-τοξος, *with silver bow* (*ἀργυροῦν τόξον ἔχων*); *κακο-δαίμων*, *ill-fated* (*κακὸν δαίμονα ἔχων*); *πικρό-γαμος*, *wretchedly married* (*πικρὸν γάμον ἔχων*); *ὀμό-νομος*, *having the same laws*; *ἑκατογ-κέφαλος*, *hundred-headed*; *δεκα-ετής*, *of ten years* (duration); *ἀγαθο-ειδής*, *having the appearance* (*εἶδος*) *of good*; *ἔν-θεος*, *inspired* (*having God within*); *ὠκύ-πους*, *swift-footed* (*ὠκεῖς πόδας ἔχων*), — but *ποδ-ώκης* (*πόδας ὠκῆς*), *foot-swift*, is a determinative.

REMARK. In compound verbs, the original verb remains the fundamental part, modified more or less in meaning by the preposition prefixed. Other compounds than those here mentioned present no difficulties in respect to meaning.

PART IV.

SYNTAX.

DEFINITIONS.

§ 133. 1. EVERY sentence must contain two parts, a *subject* and a *predicate*. The subject is that of which something is stated. The predicate is that which is stated of the subject. Thus in the sentence *Δαρείος βασιλεύει*, *Darius is king*, *Δαρείος* is the subject and *βασιλεύει* is the predicate.

NOTE 1. When any part of *εἰμί*, *be*, connects the subject with a following noun or adjective, the verb is called the *copula* (i. e. *means of coupling*), and what follows is called the predicate; as *Δαρείός ἐστι βασιλεύς*, *Darius is king*, *Σόλων ἐστὶ σοφός*, *Solon is wise*, where *ἐστὶ* is the copula. (See § 136, Rem.)

εἰμί, however, can form a complete predicate, as in *εἰσὶ θεοί*, *Gods exist*.

NOTE 2. The simple subject and predicate may each be modified by additional words or clauses; as *Κῦρος, ἀκούσας ἃ εἶπεν, εἰσῆλθεν εἰς τὴν πόλιν*, *Cyrus, on hearing what he said, went into the city*, where *Κῦρος, ἀκούσας ἃ εἶπεν*, is the modified subject, and the rest is the modified predicate.

2. That upon which the action of a verb is exerted is called the *object*. The object may be either *direct* or *indirect*: thus, in *ἔδωκε τὰ χρήματα τῷ ἀνδρὶ*, *he gave the money to the man*, *χρήματα* is the direct object and *ἀνδρὶ* is the indirect (or *remote*) object.

NOTE. Some verbs, called *transitive*, generally need the addition of an object to complete the sense. Others, called *intransitive*, admit no such addition; as ἀπῆλθον, *I departed*.

SUBJECT AND PREDICATE.

SUBJECT.

§ 134. 1. The subject of a finite verb is in the nominative; as ὁ ἀνὴρ ἦλθεν, *the man came*.

A verb in a *finite* mood is called a finite verb (§ 89).

2. The subject of the infinitive mood is in the accusative; as λέγουσι τοὺς ἀνδρας ἀπελθεῖν, *they say that the men went away*.

3. But the subject of the infinitive is generally omitted when it is the same as the subject or the object of the leading verb; as βούλεται ἀπελθεῖν, *he wishes to go away*; φησὶ γράφειν, *he says that he is writing*; παραινοῦμέν σοι μένειν, *we advise you to remain*.

So when it is the same with any important adjunct of the leading verb; as κακούργον ἐστὶ κριθέντ' ἀποθανεῖν, *it is like a malefactor to die by sentence of the law* (§ 138, N. 8, b).

NOTE 1. The subject nominative of the first or second person is omitted, except when special emphasis is required. (See foot-note, page 143.)

The nominative of the third person is omitted:—

(a) When it is expressed or implied in the context;

(b) When it is a general word for *persons*; as λέγουσι, *they say, it is said*;

(c) When it is indefinite; as in ὄψε ἦν, *it was late*; καλῶς ἔχει, *it is well*; δηλοῖ, *it is evident (the case shows)*: so in the impersonal construction with the verbal in τέον, as in πειστέον (ἐστὶ) τῷ νόμῳ, *we must obey the law* (§ 281, 2).

(d) When the verb implies its own subject, as κηρύσσει, *the herald (κηρυξ) proclaims*, ἐσάλπιγγε, *the trumpeter sounded the trumpet*, κωλύει, *a hindrance occurs*. In passive expressions like παρεσκευασταί μοι, *preparation has been made by me (I am prepared)*, like *ventum est* in Latin, the subject is really the idea of *preparation*, &c. contained in the verb. See § 198.

(e) With verbs like *ῥεῖ*, *it rains*, *ἀστράπτει*, *it lightens*, *σειεῖ*, *there is an earthquake (it shakes)*, where, however, some subject like *Ζεὺς* or *θεός* was originally supplied.

NOTE 2. Many verbs in the third person singular have an infinitive or a sentence as their subject. These are called *impersonal* verbs. Such are *πρέπει* and *προσῆκει*, *it is proper*, *ἔνεστι* and *ἔξεστι*, *it is possible*, *δοκεῖ*, *it seems good*, *συμβαίνει*, *it happens*, and the like; as *ἔξεστιν ὑμῖν τοῦτο ποιεῖν*, *it is in your power to do this (to do this is possible for you)*. So also *δεῖ* and *χρή*, *it is required, we ought*; as *δεῖ ἡμᾶς ἀπελθεῖν*, *we must go away* (here, however, the infinitive might be considered an object, and *δεῖ* and *χρή* might be classed under Note 1 (c); cf. § 172, N. 2).

The name *impersonal* is applied with still greater propriety (though less frequently) to the verbs included in (c) and (d) of Note 1.

Subject Nominative and Verb.

§ 135. 1. A verb agrees with its subject nominative in number and person; as *(ἐγὼ) λέγω*, *I say*, *οὗτος λέγει*, *this man says*, *οἱ ἄνδρες λέγουσιν*, *the men say*.

2. But a nominative in the *neuter plural* regularly takes a singular verb; as *ταῦτα ἐγένετο*, *these things happened*, *τὰ οἰκήματα ἔπεσεν*, *the buildings fell*. So *ἀδύνατά ἐστι* (or *ἀδύνατόν ἐστι*), *it is impossible*.

But exceptions sometimes occur, especially with nouns denoting persons. Several are found in Xenophon.

3. A singular collective noun *may* take a plural verb; as *τὸ πλῆθος ἐψηφίσαντο πολεμεῖν*, *the majority voted for war*.

NOTE 1. When several subjects are connected by *and*, they generally have a plural verb. But the verb often agrees with one of the subjects (generally the nearest), and is understood with the rest. The latter generally happens when they are connected by *or* or *nor*. *E.g.*

Ἐμφωνοῦμεν ἐγὼ καὶ ὑμεῖς, *I and you agree*: *σοφοὶ ἐγὼ καὶ σὺ ἦμεν*, *I and you were wise*; *καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆστε*, *both you and your brothers were present*. *Ἐμὲ οὔτε καιρὸς . . . οὔτ' ἐλπίς οὔτε φόβος οὔτ' ἄλλο οὐδὲν ἐπήρην*.

NOTE 2. If the subjects are of different persons, the verb is in the first person rather than the second, and in the second rather than the third. (See examples under N. 1.)

NOTE 3. A verb in the dual may follow two subjects in the singular, or even a plural subject denoting two persons or things. But even a subject in the dual may have a verb in the plural. (See II. iv. 453; v. 10, 275; xvi. 218.)

NOTE 4. Sometimes a verb agrees with the predicate nominative; as *αἱ χορηγαὶ ἰκανὸν εὐδαιμονίας σημεῖόν ἐστιν*, *the payments for choruses are a sufficient sign of prosperity*.

NOTE 5. Rarely a singular verb has a masculine or feminine subject in the plural; as *ἔστι δὲ ἑπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον*, *and there is a distance of seven stades from Abydos to the opposite coast*. In such cases the subject follows the verb, and its plural form seems to have arisen from an afterthought.

See also the phrases *ἔστιν οἷ*, &c., § 152, N. 2.

PREDICATE NOUN AND ADJECTIVE.

§ 136. With verbs signifying *to be*, *to become*, *to appear*, *to be named*, *chosen*, *considered*, and the like, a noun or adjective in the predicate is in the same case as the subject. *E.g.*

Οὗτός ἐστι βασιλεύς, *this man is king*; *Ἀλέξανδρος θεὸς ὠνομάζετο*, *Alexander was named a God*; *ἠρέθη στρατηγός*, *he was chosen general*; *ἡ πόλις φρούριον κατέστη*, *the city became a fortress*; *οὗτός ἐστιν εὐδαίμων*, *this man is happy*; *ἡ πόλις μεγάλη ἐγένετο*, *the city became great*; *ἠῤῥηται μέγας*, *he has grown (to be) great*.

REMARK. The verbs which are here included with the copula *εἶμι* (§ 133, 1, N. 1) are called *copulative verbs*. The predicate nominative with the passive verbs of this class represents the predicate accusative of the active construction (§ 166).

NOTE 1. The predicate *adjective* agrees with the subject in gender and number as well as in case (§ 133, Remark).

NOTE 2. The predicate of an infinitive with its subject accusative expressed (§ 134, 2) is in the accusative; as *βούλεται τὸν υἱὸν εἶναι σοφόν*, *he wishes his son to be wise*. So when the participle is used like the infinitive in indirect discourse (§ 280); as *ᾗδεσαν τὸν Κῦρον βασιλέα γινόμενον*, *they knew that Cyrus had become king*.

NOTE 3. (a) When the subject of *εἶναι* or of a copulative infinitive is omitted because it refers to the same person or thing as a

nominative, genitive, or dative connected with the leading verb (§ 134, 3), a predicate noun or adjective which belongs to the omitted subject is generally assimilated in case to the preceding nominative, genitive, or dative. But it may stand in the accusative instead of being assimilated to a *genitive* or *dative*; especially a predicate noun is very seldom assimilated to a genitive. *E.g.*

(*Nom.*) Βούλεται σοφὸς εἶναι, *he wishes to be wise*; ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *Alexander asserted that he was a son of Zeus*.

(*Gen.*) Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι, *they asked Cyrus to be as devoted to them as possible*; but (with a noun) Ἀθηναίων ἐδέθησαν σφίσι βοηθοὺς γενέσθαι, *they asked the Athenians to become their helpers*.

(*Dat.*) νῦν σοι ἔξεστιν ἀνδρὶ γενέσθαι, *it is now in your power to show yourself a man*; πρέπει σοι εἶναι προθύμῳ, *it becomes you to be zealous*; but also συμφέρει αὐτοῖς φίλους εἶναι, *it is for their interest to be friends*.

(*b*) So when a participle (in any case) represents the leading verb, and its noun the leading subject; as ἦλθον ἐπὶ τινα τῶν δοκούντων εἶναι σοφῶν, *I went to one of those who seemed to be wise*; πολλοὶ τῶν προσποιησαμένων εἶναι σοφιστῶν, *many of those who professed to be sophists*. So τοῖς δοκοῦσιν εἶναι σοφοῖς.

NOTE 4. The same principle (N. 3) applies to the predicate of ὦν or of the participle of a copulative verb; as ἤδεσαν σοφοὶ ὄντες, *they knew that they were wise* (but ἤδεσαν τούτους σοφοὺς ὄντας, *they knew that these men were wise*). See Note 2.

NOTE 5. For the application of the same principle to all adjective words which refer to the omitted subject of an infinitive, see § 138, N. 8.

APPOSITION.

§ 137. A noun annexed to another noun to describe it, and denoting the same person or thing, agrees with it in case. This is called *apposition*. *E.g.*

Δαρείος ὁ βασιλεὺς, *Darius the king*. Ἀθῆναι, μεγάλη πόλις, *Athens, a great city*. Ὑμᾶς τοὺς σοφοὺς, *you, the wise ones*. Ἡμῶν τῶν Ἀθηναίων, *of us, the Athenians*. Θεμιστοκλῆς ἦκω (sc. ἐγώ), *I Themistocles am come*. Φιλῆσιος καὶ Λύκων οἱ Ἀχαιοί, *Philesius and Lycon, the Achaeans*.

NOTE 1. Possessive pronouns and adjectives may have a genitive in apposition with a genitive which they imply; as ὁ ἐμὸς τοῦ ταλαιπώρου βίος, *the life of me, miserable one*; Ἀθηναῖος ὦν, πόλεως τῆς μεγίστης, *being (a citizen) of Athens, the greatest city*. So τὰ ὑμέτερα αὐτῶν (for τὰ ὑμῶν αὐτῶν), *your own* (§ 147, N. 4).

NOTE 2. A noun which might stand in the *partitive* genitive (§ 168) sometimes takes the case of the words denoting its parts, especially when the latter include the *whole* of the former; as *οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν*, *most of the houses had fallen, but a few remained* (where we might have τῶν οἰκιῶν). So οὗτοι ἄλλος ἄλλο λέγει. This is called *partitive* apposition.

NOTE 3. A noun may be in apposition with a whole sentence, being in the nominative or accusative as it is more closely connected in thought with the subject or with the object of the sentence; as *κείταιί πεσόντες, πίστις οὐ σμικρὰ πόλει*, *they lie prostrate, — no small (cause of) confidence to the city*; *Ἐλένην κτάνομεν. Μελέεω λύπην πικράν*, *let us kill Helen, (which will be) a bitter grief to Menelaus*.

NOTE 4. A noun may be in apposition with the subject or the object of a sentence, where we use *as* or a like word; as *ἵπποι ἤγοντο θύματα τῷ Ἡλίῳ*, *horses were brought as offerings to the Sun* (in active, *ἵππους ἄγειν θύματα*, *to bring horses as offerings*); *συμμάχους ἔξεις θεούς*, *you will have Gods as allies*. So *τυχεῖν τινος φίλου*, *to gain some one as a friend*; *χρῶμαι τούτῳ φίλῳ*, *I treat him as a friend*. So *τίνος διδάσκαλοι ἦκετε*; *as teachers of what are you come?* See § 166, Note 2.

AGREEMENT OF ADJECTIVES.

§ 138. Adjectives agree with their nouns in gender, number, and case. This applies also to the article and to adjective pronouns and participles. *E.g.*

‘Ο σοφὸς ἀνὴρ, *the wise man*; τοῦ σοφοῦ ἀνδρός, τῷ σοφῷ ἀνδρὶ, τὸν σοφὸν ἄνδρα, τῶν σοφῶν ἀνδρῶν, &c. Οὗτος ὁ ἀνὴρ, *this man*; τοῦτου τοῦ ἀνδρός, τούτων τῶν ἀνδρῶν. Αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι, *the ships engaged in battle before the mouth (of the harbor)*. It includes predicate adjectives with copulative verbs, the case of which has already been considered (§ 136); as *αἱ ἄρισται δοκοῦσαι εἶναι φύσεις*, *the natures which seem to be best*.

REMARK. The adjective may be either *attributive* or *predicate*. An attributive adjective simply qualifies the noun, without the intervention of a verb (like all the adjectives above, except ἄρισται). The predicate adjective may be connected with its noun by the copula (§ 133, 1, N. 1), or by a copulative verb (§ 136); as *ὁ ἀνὴρ ἀγαθός ἐστιν*, *the man is good*; *καλεῖται ἀγαθός*, *he is called good*: or it may stand to its noun in any relation which implies some part of *εἰμί*; as *πηγνὰς διώκει τὰς ἐλπίδας*, *you are pursuing hopes which are winged* (i.e. *hopes being winged*); *ἀθάνατον τὴν μνήμην καταλείψουσιν*, *immortal is the memory they will leave behind them* (i.e. *τὴν μνήμην οὖσαν ἀθάνατον*); *ποιεῖ τοὺς Μήδους ἀσθενεῖς*, *he makes the Medes (to be) weak* (§ 166). A predicate adjective is often known by its position with respect to the article; see § 142, 3, and the examples.

NOTE 1. (a) An *attributive* adjective belonging to several nouns generally agrees with the nearest or the most prominent one, and is understood with the rest; as τὸν ἀγαθὸν ἄνδρα καὶ γυναῖκα, *the good man and woman*; παντὶ καὶ λόγῳ καὶ μηχανῇ, *by every word and device*.

(b) But such an adjective is occasionally plural if it belongs to several singular nouns, or dual if it belongs to two; as σωφρόνων ἐστὶ καὶ ἄνδρὸς καὶ γυναικὸς οὕτω ποιεῖν, *it is the part of prudent (persons), both men and women, thus to do*.

NOTE 2. (a) A *predicate* adjective is regularly plural if it belongs to several singular nouns, or dual if it belongs to two. If the nouns are of different genders, the adjective is commonly masculine if one of the nouns denotes a male *person*, and commonly neuter if all denote things. Thus, εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, *he saw that both his father and his mother, his brothers, and his own wife had been made captives*; πόλεμος καὶ στάσις ὀλέθρια ταῖς πόλεσίν ἐστω, *war and faction are destructive to states*.

(b) But it sometimes follows both the gender and number of the nearest or most prominent noun; as πρόρριζος αὐτὸς, ἡ γυνή, τὰ παιδιά, ἀπολοίμην, *may I perish root and branch, myself, my wife, my children*.

(c) A predicate adjective is sometimes neuter, being used like a noun (§ 139), even when its noun is masculine or feminine; as καλὸν ἡ ἀλήθεια, *a beautiful thing is truth*.

NOTE 3. A collective noun in the singular denoting persons may take a plural *participle*; as Τροίαν ἐλόντες Ἀργείων στόλος, *the Argives' army having taken Troy*.

NOTE 4. An adjective may conform to the *real* rather than the *grammatical* gender of a noun denoting a person; as φίλε τέκνον, *dear child!*

NOTE 5. The masculine form of the dual is very often used for the feminine in adjective pronouns and the article; as τοῦτω τῷ τέχνῃ, *these two arts*. Especially rare are the feminines τὰ, ταῦτα.

NOTE 6. Δύο, *two*, is often used with a plural noun. Ὅσσε, *the eyes*, and δοῦρε, *two spears*, in Homer, may have plural adjectives.

NOTE 7. A predicate adjective is sometimes used where we should use an adverb or adverbial phrase; as ἐκόντες ἦλθον, *they came willingly*; ὄρκιός σοι λέγω, *I say it to you on my oath*; πρῶτος δ' ἐξέρεειν Νέστωρ, *and first, Nestor inquired*. There is often, however, a great distinction between the adjective and the adverb; as πρῶτος αὐτοὺς εἶδον, *I was the first to see them*; πρῶτους αὐτοὺς εἶδον, *they were the first whom I saw*; πρῶτον (adv.) αὐτοὺς εἶδον, *first (of all that I did) I saw them*.

NOTE 8. (a) When the subject of an infinitive is omitted because it refers to the same person or thing as a nominative, genitive, or dative connected with the leading verb (§ 134, 3), adjectives, adjective pronouns, and participles which belong to the omitted subject are generally assimilated in case to the preceding nominative, genitive, or dative; but they sometimes stand in the accusative (agreeing with the omitted subject) instead of the genitive or dative, rarely instead of the nominative. This occurs chiefly in the predicate of εἶναι, or of a copulative verb; for the usage in such cases and for examples, see § 136, Note 3.

(b) With the infinitives of other verbs, the assimilation of an adjective to a subject *nominative* is regular and very rarely neglected; after a *genitive*, assimilation seldom (if ever) occurs, and the accusative is regular; after a *dative* either the dative or the accusative may be used. *E.g.*

(*Nom.*) Οὐχ ὁμολογήσω ἄκλητος ἦκειν, *I shall not admit that I am come unbidden*; οὐκ ἔφη αὐτὸς, ἀλλ' ἐκείνον στρατηγεῖν, *he said that not (he) himself, but he (Nicias) was general*; he said οὐκ (ἐγὼ) αὐτὸς (στρατηγῶ) ἀλλ' ἐκείνος στρατηγεῖ, αὐτός being adjective (§ 145, 1) and ἐκείνος substantive.

(*Dat.*) ἔδοξεν αὐτοῖς συσκευασαμένοις ἂ εἶχον καὶ ἐξοπλισαμένοις προίεσαι, *they decided to pack up what they had and arm themselves completely, and to advance (Anab. ii. 1, 2)*; but ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας, *they decided to station pickets and to assemble the soldiers (ib. iii. 2, 1)*; in i. 2, we find two datives and an accusative.

(*Accus. for Gen.*) κακούργου ἐστὶ κριθέντ' ἀποθανεῖν, στρατηγῶ δὲ μαχόμενον τοῖς πολεμίοις, *it is like a malefactor to die by the sentence of a court, but like a general (to die) fighting the enemy*; δέομαι ὑμῶν μεμνημένους τῶν εἰρημένων τὰ δίκαια ψηφίσασθαι, *I beg of you to remember what has been said, and to vote what is just.*

Adjective used as a Noun.

§ 139. 1. An adjective or participle, generally with the article, may be used as a noun; as ὁ δίκαιος, *the just man*; ὁ ἐχθρὸς, *the enemy*; φίλος, *a friend*; κακή, *a base woman*; τὸ μέσον or μέσον, *the middle*; οἱ κακοί, *the bad*; τοῖς ἀγαθοῖς, *to the good*; τῶν κρατούντων, *of those in power*; κακά, *evils*; τὰ θνητά, *mortal things*; οἱ γρωψάμενοι Σωκράτην, *the accusers of Socrates* (§ 276, 2).

NOTE. In some cases, a noun is distinctly implied; as τῇ ὑστεραίᾳ (*sc. ἡμέρᾳ*), *on the next day*.

2. The neuter singular of an adjective with the article is often used as an abstract noun; as τὸ καλόν, *beauty* (= κάλλος), τὸ δίκαιον, *justice* (= δικαιοσύνη).

NOTE. The participle, which is a verbal adjective, is occasionally thus used for the infinitive, which is a verbal noun; as τὸ δεδιός, *fear* (= τὸ δεδιέναι); ἐν τῷ μὴ μελετῶντι, *in the not practising* (= ἐν τῷ μὴ μελετᾶν); both in Thucydides. So in Latin, opus est maturato, *there is need of haste*.

THE ARTICLE.

Homeric Use of the Article.

§ 140. In the oldest Greek (as in Homer) the article appears generally as a demonstrative or personal pronoun, sometimes as a relative. *E.g.*

Τὴν δ' ἐγὼ οὐ λύσω, *but I will not free her*; τοῦ δὲ κλύε Φοῖβος Ἀπόλλων, *and Phoebus Apollo heard him*; ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν, *for he came, &c.* As relative, πυρὰ πολλὰ τὰ καίετο, *many fires which were burning*; δῶρα τὰ ἔδωκαν, *gifts which they gave*.

NOTE 1. Even in Homer, adjectives and participles used as nouns (§ 139, 1) have the article, as in Attic Greek; as οἱ γὰρ ἀριστοὶ ἐν νηυσὶν κέαται, *for the bravest sit in the ships*; οἱ ἄλλοι, *the others*; τὰ τ' εἶντα τὰ τ' εἶσόμενα, *both things that are and things that are to be*.

NOTE 2. (a) When the article is used with nouns in Homer, it is generally a pronoun, with which the noun is in apposition; as ὁ δ' ἔβραχε χάλκεος Ἄρης, *and he, brazen Ares, roared*; ἡ δ' ἀέκουσ' ἄμα τοῖσι γυνὴ κίεν, *and she, the woman, went with them unwilling*.

(b) Nearer the Attic use of the article are examples like these: αὐτὰρ ὁ τοῖσι γέρων ὁδὸν ἠγγεμόνευεν, *but he, the old man, showed them the way*; τὸν δ' οἶον πατέρ' εὔρον, *and they found him, the father, alone*.

(c) Hardly, if at all, to be distinguished from the Attic article is that found in examples like these: ὅτε δὴ τὴν νῆσον ἀφίκετο, *when now he came to the island*; τό τε σθένος Ὀρίωνος, *and the might of Orion*; αἱ δὲ γυναῖκες ἰστάμεναι θαύμαζον, *and the women stood and wondered*.

(d) It is, therefore, often difficult to decide the exact force of an article in early Greek. The above examples show a gradual transition, even in Homer, from the original pronoun to the true definite article.

NOTE 3. The examples in Note 2 (c) are exceptional; and in such cases the nouns usually stand without the article in Homer, as in Latin. Thus *δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο* would in Attic Greek require *ἡ κλαγγὴ* and *τοῦ βιοῦ* (§ 141).

NOTE 4. Herodotus generally uses the forms of the article beginning with τ in the place of the ordinary relative, — of which he uses only the forms *ὁς*, *ἡ*, *οἷ*, and *αἷ*, except after prepositions. Thus *ὄρνις ἱρὸς*, *τῷ ὄνομα Φοῖνιξ*, *a sacred bird, whose name is Phoenix*. In other respects, he uses the article as it is used in Attic prose.

NOTE 5. The Lyric poets follow the Homeric usage with respect to the article more closely than Herodotus; and the Attic poets, especially in the lyric chorus, admit Homeric uses.

Attic Use of the Article.

§ 141. In Attic Greek the article generally corresponds to the English definite article *the*; as *ὁ ἀνὴρ*, *the man*; *τῶν πόλεων*, *of the cities*; *τοῖς Ἑλλησιν*, *to the Greeks*.

NOTE 1. The Greek uses the article in certain cases in which the English generally omits it. Such are the following:—

(a) Proper names may take the article; as *ὁ Σωκράτης* or *Σωκράτης*, *Socrates*.

(b) Abstract nouns very often take the article; as *ἡ ἀρετή*, *virtue*, *ἡ δικαιοσύνη*, *justice*; *ἡ εὐλάβεια*, *caution*. But *ἀρετή*, &c. are also used in the same sense.

(c) Nouns qualified by a demonstrative or possessive pronoun regularly take the article; as *οὗτος ὁ ἀνὴρ*, *this man*; *ὁ ἐμὸς πατήρ*, *my father*; *περὶ τῆς ἡμετέρας πόλεως*, *about our state*. (See § 142, 4.) So with nouns on which a possessive genitive of a personal, demonstrative, or reflexive pronoun depends; as *ὁ πατήρ μου*, *my father*; *ὁ ἐμὸν τοῦ πατήρ*, *my own father* (§ 142, 1, Note); *ὁ τούτων πατήρ*, *their father*.

(d) *Τοιοῦτος*, *τοσοῦτος*, *τοιόσδε*, *τοσόσδε*, and *τηλικούτος* may take the article; as *τὸν τοιοῦτον ἄνδρα*, *such a man*. It is always used with *δεῖνα*, *such a one*.

NOTE 2. The article is sometimes used, where we use a possessive pronoun, to mark something as belonging to a person or thing mentioned in the sentence; as *ἔρχεται Μανδάνη πρὸς τὸν πατέρα*, *Mandane comes to her father* (lit. *to the father*).

NOTE 3. An adverb, a preposition with its case, or any similar expression, may be used with the article to qualify a noun, like an

attributive adjective; as οἱ τότε ἄνθρωποι, *the men of that time*; τοῦ παλαιοῦ Κάδμου, *of ancient Cadmus*; οἱ ἐν ἄστει Ἀθηναῖοι, *the Athenians in the city*.

Here a noun denoting *men* or *things* is often omitted; as οἱ ἐν ἄστει, *those in the city*; τοῖς τότε, *to those of that time*; οἱ ἀμφὶ Πλάτωνα, *those about Plato* (generally *Plato and his school*, or simply *Plato*).

NOTE 4. The nouns γῆ, *land*, πράγματα, *things* or *affairs*, υἱός, *son*, and sometimes other nouns which are readily suggested by the context, may be omitted after the article, when a qualifying adjective or genitive is added; as εἰς τὴν ἑαυτῶν (sc. γῆν), *to their own land*; ἐκ τῆς περιουσίας, *from the neighboring country*; τὰ τῆς πόλεως, *the affairs of the state*; Περικλῆς ὁ Ξανθίππου (sc. υἱός), *Pericles, the son of Xanthippus*; τὴν ταχίστην (sc. ὁδόν), *the quickest way*. Expressions like τὰ τῆς Τύχης, τὰ τῆς ὀργῆς, with no definite nouns understood, sometimes do not differ from Τύχη, *Fortune*, and ὀργή, *wrath*.

NOTE 5. Instead of repeating a noun with new adjuncts in the same sentence, it is sufficient to repeat its article; as οἱ τῶν πολιτῶν παῖδες καὶ οἱ τῶν ἄλλων, *the children of the citizens and those of the others*.

NOTE 6. The infinitive, as a verbal noun (§ 258), may take a neuter article; as τὸ εἰδέναι, *the knowing*; σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν, *it remained for you not to be silent*.

NOTE 7. In like manner, a neuter article may precede a whole clause considered as a noun; as τὸ γινῶθι σαυτὸν πανταχοῦ ἔστι χρησίμων, *the saying "know thyself" is everywhere useful*.

NOTE 8. A predicate noun seldom has the article; as νύξ ἡ ἡμέρα ἐγένετο, *the day became night*; οὗτοί εἰσι κάκιστοι ἀνθρώπων, *these are the worst of men*. But when the predicate refers definitely to distinct individuals, it may have the article; as εἰσὶ δ' οὗτοι οἱ εἰδότες τὰληθές; *and are these those (whom I mean) who know the truth?*

Position of the Article.

§ 142. 1. An attributive adjective which qualifies a noun with the article commonly stands between the article and the noun; as ὁ σοφὸς ἀνὴρ, *the wise man*; τῶν μεγάλων πόλεων, *of the great cities*.

The position of such an adjective with reference to the article (with the two modifications mentioned in 2) is called the *attributive* position, as opposed to the *predicate* position (see 3).

NOTE. This applies to possessive pronouns and all expressions which have the force of attributive adjectives, when they are preceded by the article (§ 141, N. 3), and to dependent genitives (except *partitives* and the genitive of the *personal* pronoun); as *ὁ ἐμὸς πατήρ*, *my father*; *ἡ σὴ μήτηρ*, *thy mother*; *ὁ ἐμαυτοῦ πατήρ*, *my own father*; *οἱ ἐν ἄστει ἄνθρωποι*, *the men in the city*; *οὐδεὶς τῶν τότε Ἑλλήνων*, *none of the Greeks of that time*; *τὸ τῷ ὄντι ψεῦδος*, *the real falsehood*; *εἰς τὴν ἐκείνων πόλιν*, *into their city*; *οἱ τῶν Θηβαίων στρατηγοί*, *the generals of the Thebans* (2, N. 2). For participles, see 2, N. 5.

Two or even three articles may thus stand together; as *τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα*, *the eyes of the soul of the multitude*.

2. The article together with any of these qualifying expressions may follow the noun, in which case the noun itself may have another article *before* it. *E.g.*

‘*Ὁ ἀνὴρ ὁ σοφός*, or *ἀνὴρ ὁ σοφός*, *the wise man* (not, however, *ὁ ἀνὴρ σοφός*, see § 142, 3; *αἱ πόλεις αἱ δημοκρατούμεναι*, *the states which are under democracies*; *ἄνθρωποι οἱ τότε*, *the men of that time*; *πρὸς ἀδικίαν τὴν ἄκρατον*, *with regard to pure injustice*).

REMARK. Of the three attributive positions, the first (*e.g.* *ὁ σοφός ἀνὴρ*) is the most common and the most simple and natural; the second (*ὁ ἀνὴρ ὁ σοφός*) is the most formal; the third (*ἀνὴρ ὁ σοφός*) is the least common, especially in the more careful prose writers.

NOTE 1. The article at the beginning of a clause may be separated from its noun by *μέν*, *δέ*, *τέ*, *γέ*, *γάρ*, *δή*, and sometimes by other words.

NOTE 2. The *partitive* genitive (§ 168) rarely stands in either of the positions here mentioned, but either precedes or follows the governing noun and its article, like a predicate; as *οἱ κακοὶ τῶν πολιτῶν*, or *τῶν πολιτῶν οἱ κακοί*, *the bad among the citizens* (rarely *οἱ τῶν πολιτῶν κακοί*). Even the other forms of the adnominal genitive occasionally have this position, as *τῶν παλαιῶν ἡ φιλοσοφία*, *the philosophy of the ancients*.

NOTE 3. (a) ‘*Ὁ ἄλλος* generally means *the rest*, seldom *the other*: *οἱ ἄλλοι*, *the others*: as *ἡ ἄλλη πόλις*, *the rest of the state* (but *ἄλλη πόλις* *another state*); *οἱ ἄλλοι Ἕλληνες*, *the other Greeks*. Both *ὁ ἄλλος* and *ἄλλος* (rarely *ἕτερος*) may have the meaning of *besides*; as *εὐδαιμονιζόμενος ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων*, *congratulated by the citizens and the foreigners besides*; *οὐ γὰρ ἦν χορτὸς οὐδὲ ἄλλο δένδρον*, *for there was no grass nor any tree either* (lit. *any other tree*).

(b) *Πολύς* with the article generally (though not always) means the *greater part*, especially in *οἱ πολλοί*, *the multitude*, *the majority*, and *τὸ πολὺ*, *the greater part*. So *οἱ πλείονες*, *the majority*, *τὸ πλεῖον*, *the greater part*, *οἱ πλείστοι* and *τὸ πλεῖστον*, *the greatest number or part*.

NOTE 4. When a noun has two or more qualifying words, each of them may take an article and stand in either of the above positions (1 or 2), or all may stand between one article and its noun; as ἡ Ἀττικὴ ἢ παλαιὰ φωνή, *the ancient Attic speech*; τὰ τεῖχη τὰ ἐαυτῶν τὰ μακρά, *their own long walls*; ἔπεμπον εἰς τὰς ἄλλας Ἀρκαδικὰς πόλεις, *they sent to the other Arcadian cities*; ἢ ὑπ' Ἀρετῆς Ἡρακλέους παιδείσιν, *the instruction of Hercules by Virtue*. Occasionally one stands between the article and the noun, while another follows the noun without an article; as ἡ ἐν μάχῃ ξυμβολὴ βαρεῖα.

NOTE 5. When an attributive participle (§ 138) with dependent words qualifies a noun with the article, either the participle or the dependent words may follow the noun; as τὸν ῥέοντα ποταμὸν διὰ τῆς πόλεως, *the river which runs through the city*; ἡ ἐν τῷ Ἴσθμῷ ἐπιμονὴ γενομένη, *the delay which occurred at the Isthmus*. But such expressions may also take either of the positions 1 or 2.

NOTE 6. The Greeks commonly said *the Euphrates river*, τὸν Εὐφράτην ποταμόν, &c., rather than *the river Euphrates*. So sometimes with names of mountains (rarely with those of cities or islands).

3. When an adjective either precedes the article, or follows the noun without taking an article, it forms a predicate, and some part of εἰμί, *be*, is implied (§ 138, Remark). *E.g.*

Ὁ ἀνὴρ σοφός or σοφός ὁ ἀνὴρ (sc. ἐστίν), *the man is wise, or wise is the man*; πολλοὶ οἱ πανούργοι, *many are the evil-doers*; ἐφημέρους γε τὰς τύχας κεκτήμεθα, *we possess our fortunes for a day* (sc. οὐσας).

The predicate force of such adjectives can often be expressed by a periphrasis; as τοῖς λόγοις βραχυτέροις ἐχρήτο, *the words which he used were shorter*, lit. *he used the words (being) shorter*; ἠγούντο αὐτονόμων τῶν ξυμμάχων, *they presided over their allies (being) independent*, i.e. *the allies over whom they presided were independent*. So πόσον ἄγει τὸ στράτευμα; *how great is the army which he is bringing?* § 138, Rem.

The position of such an adjective with reference to the article is called the *predicate position*.

4. When a demonstrative pronoun qualifies a noun with the article, it takes the position of a predicate adjective (3), and either precedes the article or follows the noun. *E.g.*

Οὗτος ὁ ἀνὴρ, *this man*, or ὁ ἀνὴρ οὗτος (never ὁ οὗτος ἀνὴρ). Περὶ τούτων τῶν πόλεων, *about these cities*.

NOTE 1. But if an adjective or other qualifying word is added, the demonstrative may stand between this and its noun, contrary to the rule; as ἡ στενὴ αὕτη ὁδός, *this narrow road*; τῷ ἀφικομένῳ τούτῳ ξένῳ, *to this stranger who has come*. See Note 3 (b).

NOTE 2. Ἐκαστος, ἐκάτερος, ἄμφω, and ἀμφοτέρως have the predicate position (3), like a demonstrative; but with ἕκαστος the article may be omitted. Τοιοῦτος, τοσοῦτος, τοιόσδε, τοσόσδε and τηλικούτος, when they take the article, have the attributive position (1).

NOTE 3. (a) A dependent genitive of the personal pronoun (whether *partitive* or not) has the predicate position (3), while that of other pronouns (unless it is *partitive*) has the attributive position (1); as ἡ μῶν ἡ πόλις or ἡ πόλις ἡ μῶν, *our city* (not ἡ ἡ μῶν πόλις); ἡ τούτων πόλις, *these men's city* (not ἡ πόλις τούτων); μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς, *Astyages sent for his own daughter and her son.*

(b) But if a qualifying word is added, the personal pronoun may stand between this and the noun; as ἡ δοκοῦσα ἡ μῶν πρότερον σωφροσύνη, *what previously seemed to be our modesty.* See Note 1.

NOTE 4. The adjectives ἄκρος, μέσος, and ἔσχατος, when they are in the predicate position (3), mean *the top* (or *extremity*), *the middle*, *the last*, of the thing which their nouns denote; as μέση ἡ ἀγορά, *the middle of the market* (while ἡ μέση ἀγορά would mean *the middle market*); ἄκρα ἡ χεῖρ, *the extremity of the hand.*

The article here may be omitted entirely.

NOTE 5. Πᾶς and σύμπας, *all*, and ὅλος, *whole*, generally have the predicate position; as πάντες οἱ ἄνδρες or οἱ ἄνδρες πάντες, *all the men*; ὅλη ἡ πόλις or ἡ πόλις ὅλη, *all the city.* But they can also be used like attributive adjectives, preceded by the article; as ἡ πᾶσα Σικελία, *the whole of Sicily*, τὸ ὅλον γένος, *the entire race.*

The distinction here was probably not greater than that between *all the city* and *the whole city* in English. We find even οἱ πάντες πολῖται, *the whole body of citizens.*

NOTE 6. Αὐτός as an intensive pronoun, *ipse*, has the predicate position; as αὐτὸς ὁ ἀνὴρ, *the man himself.* But ὁ αὐτὸς ἀνὴρ, *the same man* (§ 79, 2).

Pronominal Article in Attic Greek.

§ 143. 1. In Attic prose the article retains its original demonstrative force chiefly in the expression ὁ μὲν . . . ὁ δέ, *the one . . . the other.* E.g.

Ὁ μὲν οὐδέν, ὁ δὲ πολλὰ κερδαίνει, *one man gains nothing, another gains much.* Δεῖ τοὺς μὲν εἶναι δυστυχεῖς, τοὺς δ' εὐτυχεῖς, *some must be unfortunate, and others fortunate.* Τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, *of states, some are governed by tyrants, others by democracies.*

NOTE 1. The neuter τὸ μὲν . . . τὸ δέ may be used adverbially, partly . . . partly. For τοῦτο μὲν . . . τοῦτο δέ in this sense, see § 148, N. 4.

NOTE 2. Ὁ δέ, &c., sometimes means *and he, but he, &c.*, even when no ὁ μὲν precedes: as Ἰνάρωσ Ἀθηναίους ἐπηγάγετο· οἱ δέ . . . ἦλθον, *Inaros called in Athenians; and they came.*

2. A few other relics of the demonstrative meaning of the article are found in Attic, chiefly the following:—

Τὸν καὶ τόν, *this man and that*; τὸ καὶ τό, *this and that*; τὰ καὶ τά, *these and those*; as ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, *for we ought to have done this thing and that, and not to have done the other.*

Πρὸ τοῦ (or προτοῦ), *before this, formerly.*

Καὶ τόν or καὶ τήν, *before an infinitive*; as καὶ τὸν κελεῦσαι δοῦναι (sc. λέγεται), *and (it is said) he commanded him to give it.* Cyr. i. 3, 9.

So occasionally τῶ, *therefore*, which is common in Homer.

PRONOUNS.

PERSONAL AND INTENSIVE PRONOUNS.

§ 144. 1. The nominative of the personal pronouns is seldom used, except for emphasis. (See § 134, N. 1.)

NOTE. The forms ἐμοῦ, ἐμοί, and ἐμέ are more emphatic than the enclitics μου, μοί, μέ. The latter seldom occur after prepositions, except in πρὸς με.

2. (a) The pronouns of the third person, οὗ, οἱ, ἐ, σφῶν, σφίσι, &c., when they are used in Attic prose, are generally *indirect reflexives*, that is, in a dependent clause (or joined with an infinitive or participle in the leading clause) referring to the subject of the leading verb. *E.g.*

Φοβούνται μὴ οἱ Ἀθηναῖοι σφίσιν ἐπέλθωσιν, *they fear that the Athenians may attack them*; ἐδέοντο ὑμῶν μὴ σφᾶς περιορᾶν φθειρομένους, *they begged you not to see them destroyed.* See § 79, 1, N. 1.

(b) In Homer and Herodotus they are generally personal pronouns, though sometimes (direct or indirect) reflexives. *E.g.*

Ἐκ γὰρ σφῆων φρένας εἶλετο Παλλὰς Ἀθήνη, *for Pallas Athena bereft them of their senses* (Hom.); αὐτίκα δὲ οἱ εὔδοντι ἐπέστη ὄνειρος, *and soon a dream came to him in his sleep* (Hdt.).

§ 145. 1. *Αὐτός* in all its cases may be an intensive adjective pronoun, *himself, herself, itself, themselves*, like *ipse*. This is always its force in the *nominative* of all numbers, except when it is preceded by the article and means *the same* (§ 79, 2). *E.g.*

Αὐτὸς ὁ στρατηγός, *the general himself*; ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς, *on the very coasts*; ἐπιστήμη αὐτή, *knowledge itself*. (See § 142, 4, N. 6.)

NOTE. A pronoun with which *αὐτός* agrees is often omitted; as ταῦτα ἐποιεῖτε αὐτοί (sc. ὑμεῖς), *you did this yourselves*; πλευστέον εἰς ταύτας αὐτοῖς ἐμβᾶσιν (sc. ὑμῖν), *you must sail, embarking on these yourselves (in person)*. So αὐτὸς ἔφη (*ipse dixit*), *himself (the master) said it*.

2. The *oblique cases* of *αὐτός* are the ordinary personal pronouns of the third person. *E.g.*

Στρατηγὸν αὐτὸν ἀπέδειξε, *he designated him as general*. See four other examples in Xen. *Anab.* i. 1, 2 and 3.

For *μίν, νίν*, and *σφέ*, see § 79, 1, Notes 3 and 4.

NOTE. The oblique cases of *αὐτός* are often used where the indirect reflexives (§ 144, 2) might stand, and sometimes even where the direct reflexives (§ 146) would be allowed; as ἀπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὀμιλοῦντας αὐτῷ, *Socrates used to declare his own opinion plainly to those who conversed with him*, where *οἱ* might have been used (Xen. *Mem.* iv. 7, 1); but in i. 2, 3, we have ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντας ἑαυτῷ. The union of an intensive and a personal pronoun in *αὐτός* explains this freedom of usage.

REFLEXIVE PRONOUNS.

§ 146. The reflexive pronouns refer to the subject of the clause in which they stand. Sometimes in a dependent clause they refer to the subject of the leading verb, — *i.e.* they are *indirect reflexives*. *E.g.*

Γινῶθι σαυτόν, *know thyself*; ἐπέσφαξεν ἑαυτόν, *he slew himself*; τὰ ἄριστα βουλευέσθε ὑμῖν αὐτοῖς, *take the best counsel for yourselves*.

Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ, *the tyrant thinks that the citizens are his own servants.* (See § 145, 2, Note.)

NOTE 1. Occasionally a reflexive refers to some emphatic word which is not the subject; as ἀπὸ σαυτοῦ ἐγὼ σε διδάξω, *I will teach you from your own case (from yourself).* In fact, these pronouns correspond almost exactly in their use to the English reflexives, *myself, thyself, himself, &c.*

NOTE 2. The third person of the reflexive is sometimes used for the first or second; as δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς, *we must ask ourselves.*

NOTE 3. The reflexive is sometimes used for the reciprocal (§ 81); διαλεγόμεθα ἡμῖν αὐτοῖς, *we discourse with one another (i.e. among ourselves).*

POSSESSIVE PRONOUNS.

§ 147. The possessive pronouns are generally equivalent to the *possessive* genitive of the personal pronouns. Thus ὁ ἡμέτερος πατήρ, = ὁ πατήρ ἡμῶν, *our father.* The possessive is regularly preceded by the article.

See § 167, 1; § 141, N. 1 (c); and below, N. 4.

NOTE 1. The possessive is occasionally equivalent to the *objective* genitive of the personal pronoun; as ἡ ἐμὴ εὐνοία, which commonly means *my good-will (towards others)*, rarely means *good-will (shown) to me.*

NOTE 2. In Attic prose, σφέτερος, *their*, is always (directly or indirectly) reflexive, and ὅς, *his, her, its*, is not used at all. (See § 144, 2.)

NOTE 3. By the possessive pronouns and the possessive genitive (§ 167, 1) the words *my father* can be expressed in Greek in five forms: ὁ ἐμὸς πατήρ, ὁ πατήρ ὁ ἐμὸς, πατήρ ὁ ἐμὸς (§ 142, 1, 2), ὁ πατήρ μου, and (after another word) μου ὁ πατήρ (as ἔφη μου ὁ πατήρ). So ὁ σὸς πατήρ, &c.

NOTE 4. *Our own, your own* (when *your* refers to more than one), and *their own* are generally expressed by ἡμέτερος, ὑμέτερος, and σφέτερος, with αὐτῶν in apposition with ἡμῶν, ὑμῶν, or σφῶν implied in the possessive (§ 137, N. 1); as τὸν ἡμέτερον αὐτῶν πατέρα, *our own father*; τῇ ὑμετέρα αὐτῶν μητρὶ, *to your own mother*; τοὺς σφετέρους αὐτῶν παῖδας, *their own children.* In the third person ἑαυτῶν can be used; as τοὺς ἑαυτῶν παῖδας (also σφῶν αὐτῶν παῖδας, without the article); but very seldom ἡμῶν (or ὑμῶν) αὐτῶν.

In the singular, expressions like τὸν ἐμὸν αὐτοῦ πατέρα for τὸν ἐμῆμου πατέρα, &c. are poetic.

DEMONSTRATIVE PRONOUNS.

§ 148. Οὗτος and ὅδε, *this*, generally refer to what is near in place, time, or thought; ἐκεῖνος, *that*, refers to what is more remote.

NOTE 1. The distinction between οὗτος and ὅδε, both of which correspond to our *this*, must be learned by practice. In the historians, οὗτος (with τοιοῦτος, τοσοῦτος, and οὕτως) frequently refers to a speech just made, while ὅδε (with τοιόσδε, τοσόσδε, and ὡδε) refers to one about to be made; as τάδε εἶπεν, *he spoke as follows*, but ταῦτα εἶπεν, *thus he spoke* (said after the speech).

NOTE 2. Οὗτος is sometimes an exclamation; as οὗτος, τί ποιεῖς; *You there! what are you doing?*

NOTE 3. The Greek has no word exactly corresponding to the unemphatic demonstrative which is often used in English as the antecedent of a relative, as *I saw those who were present*. Here a participle with the article is generally used; as εἶδον τοὺς παρόντας; if a demonstrative is used (εἶδον τούτους οἱ παρήσαν, *I saw these men who were present*), it has special emphasis (§ 152, N. 3). A relative with omitted antecedent sometimes expresses the sense required; as εἶδον οὓς ἔλαβεν, *I saw (those) whom he took* (§ 152).

NOTE 4. Τοῦτο μὲν . . . τοῦτο δέ, *first . . . secondly, partly . . . partly*, is used nearly in the sense of τὸ μὲν . . . τὸ δέ (§ 143, 1, N. 1), especially by Herodotus.

For οὐτωσί, ὀδί, ἐκεινοσί, οὐτωσί, ὀδί, &c., see § 83, N. 2.

INTERROGATIVE PRONOUN.

§ 149. 1. The interrogative τίς; *who? what?* may be either substantive or adjective; as τίνας εἶδον; *whom did I see?* or τίνας ἄνδρας εἶδον; *what men did I see?*

2. Τίς may be used both in direct and in indirect questions; as τί βούλεται; *what does he want?* ἐρωτᾷ τι βούλεσθε, *he asks what you want* (§ 241, 1).

In indirect questions, however, the relative ὅστις is more common; as ἐρωτᾷ ὅτι βούλεσθε.

NOTE. The same principles apply to the pronominal adjectives πύσος, ποῖος, &c. (§ 87, 1.)

INDEFINITE PRONOUN.

§ 150. The indefinite *τις* generally means *some, any*, and may be either substantive or adjective; as *τοῦτο λέγει τις*, *some one says this*; *ἄνθρωπός τις*, *some man*. It is sometimes nearly equivalent to the English *a* or *an*; as *εἶδον ἄνθρωπὸν τινα*, *I saw a certain man*, or *I saw a man*.

NOTE. Occasionally *τις* means *every one*, like *πᾶς τις*; as *εὖ μὲν τις δόρυ θηξάσθω*, *let every one sharpen well his spear*. Hom.

RELATIVE PRONOUNS.

§ 151. A relative agrees with its antecedent in gender and number; but its case depends on the construction of the clause in which it stands. *E.g.*

Εἶδον τοὺς ἄνδρας οἱ ὕστερον ἦλθον, *I saw the men who came afterwards*; *οἱ ἄνδρες οὓς εἶδες ἀπῆλθον*, *the men whom you saw went away*.

NOTE 1. The relative follows the person of the antecedent; as *ὑμεῖς οἱ τοῦτο ποιεῖτε*, *you who do this*; *ἐγὼ ὃς τοῦτο ἐποίησα*, *I who did this*.

NOTE 2. (a) A relative referring to several antecedents follows the rule given for predicate adjectives (§ 138, N. 2). It may be plural if it refers to a collective noun (§ 138, N. 3); as *τὸ πλῆθος οἷσπερ δικάσουσιν*, *the multitude who will judge*.

(b) On the other hand, *ὅστις*, *whoever*, may have a plural antecedent; as *πάντα ὃ τι βούλονται*, *everything, whatsoever they want*.

NOTE 3. In Homer the forms of the relative are sometimes used as demonstrative pronouns, like the article (§ 140); as *καὶ ὃς δεύτατος ἦλθε*, *and he came second*; *ὃ γὰρ γέρας ἐστὶ θανάτων*, *for this is the right of the dead*.

A few similar expressions occur in Attic prose, especially the Platonic *ἦ δ' ὅς*, *said he* (where *ἦ* is imperfect of *ἡμί*, *say*). So *καὶ ὅς*, *and he*, *καὶ οἷ*, *and they*, and (in Herod.) *ὅς καὶ ὅς*, *this man and that*. (Compare *τὸν καὶ τόν*, § 143, 2.) So also *ὃς μὲν . . . ὃς δέ*, in the oblique cases, may be used for *ὁ μὲν . . . ὁ δέ*.

NOTE 4. In the Epic and Lyric poets the enclitic *τέ* is often appended to relative words without affecting their meaning; as *οὐκ*

αἴεις ἄ τέ φησι; dost thou not perceive what he says? Sometimes it seems to make the relative more indefinite, like *τις* in *ὅστις, whoever, quicumque*.

But *οἶός τε* in Attic Greek means *able, capable*, like *δυνατός*, being originally elliptical for *τοιούτος οἶος, such as*, and *τέ* having no apparent force.

Omission of the Antecedent.

§ 152. The antecedent of a relative may be omitted when it can easily be supplied from the context, especially if it is indefinite (§ 229). *E.g.*

*Ἐλαβεν ἃ ἐβούλετο, he took what he wanted; ἔπειθεν ὅπόσους ἐδύνατο, he persuaded as many as he could; ἃ μὴ οἶδα οὐδὲ οἶομαι εἶδέναι, what I do not know I do not even think I know; ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενούμεν παρὰ σοί, I and those whom I command will remain with you.

In such cases it is a mistake to say that *ταῦτα, ἐκείνοι, &c.* are understood; see N. 3. The relative clause here really becomes a substantive, and contains its antecedent within itself.

NOTE 1. Most relative adverbs regularly omit the antecedent; as *ἦλθεν ὅτε τοῦτο εἶδεν, he came when he saw this* (for *then, when*).

NOTE 2. The following expressions belong here: — *ἔστιν οἷ, some* (§ 135, N. 5), more common than the regular *εἰσὶν οἷ, sunt qui, there are (those) who*; *ἐνίοι* (from *ἐνι, = ἐνεστι or ἐνεισι, and οἷ*), *some*; *ἐνίοτε* (*ἐνι* and *ὅτε*), *sometimes*; *ἔστιν οὐ, somewhere*; *ἔστιν ἦ, in some way*; *ἔστιν ὅπως, somehow*.

NOTE 3. When a clause containing a relative with omitted antecedent precedes the leading clause, the latter often contains a demonstrative referring back with emphasis to the omitted antecedent; as *ἃ ἐβούλετο ταῦτα ἔλαβεν, what he wanted, that he took*, entirely different from *ταῦτα ἃ ἐβούλετο ἔλαβεν, he took these* (definite) *things, which he wanted*; *ἃ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν, what it is base to do, this believe that it is not good even to say* (here *ταῦτα* is not the antecedent of *ἃ*, which is indefinite and is not expressed). See § 148, N. 3.

Assimilation and Attraction.

§ 153. When a relative would naturally be in the accusative as the object of a verb, it is generally *assimilated* to the case of its antecedent if this is a genitive or dative. *E.g.*

Ἐκ τῶν πόλεων ὧν ἔχει, *from the cities which he holds* (for ἄς ἔχει); τοῖς ἀγαθοῖς οἷς ἔχομεν, *with the good things which we have* (for ἄ ἔχομεν). This is often called *attraction*.

NOTE 1. When an antecedent is omitted which (if it could have been expressed) would have been a genitive or dative, the assimilation still takes place; and a preposition which would have belonged to the antecedent passes over to the relative; as ἐδήλωσε τοῦτο οἷς ἔπραττε, *he showed this by what he did* (like ἐκείνοισ ἀ); σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι, *I will seize the heights with the men whom I have* (as if it were σὺν τοῖς ἀνδράσιν οὓς ἔχω); οὐδέν ὧν βούλεσθε πράξετε, *you will do none of the things which you wish* (like ἐκείνων ἀ). See § 148, N. 3.

NOTE 2. A relative is very seldom assimilated *from* any other construction than that of the object accusative, or *into* any other case than the genitive or dative. Yet exceptions occur; as ὧν ἠπίσται πολλούς, *many of those whom he distrusted* (like ἐκείνων οἷς). Even the nominative may be assimilated; as βλάβησθαι ἀπ' ὧν ἡμῖν παρεσκευάσται, *to be injured by what has been prepared by us* (like ἀπ' ἐκείνων ἀ). Thuc.

NOTE 3. A like assimilation takes place in relative adverbs; as διεκομίζοντο εὐθὺς ὅθεν ὑπέξέθεντο παῖδας καὶ γυναῖκας, *they immediately brought over their children and women from the places in which they had placed them for safety* (where ὅθεν, *from which*, stands for ἐκείθεν οἷ, *from the places whither*). Thuc.

NOTE 4. The antecedent occasionally is assimilated to the case of the relative, when this immediately follows; as ἔλεγον ὅτι πάντων ὧν δέονται πεπραγότες εἶεν, *they said that they had done all things which they needed* (where πάντων ὧν for πάντα ὧν is very irregular).

This inverted assimilation takes place in οὐδεὶς ὅστις οὐ, *everybody*, in which οὐδεὶς follows the case of the relative; as οὐδένι ὅτῳ οὐκ ἀποκρίνεται (for οὐδεὶς ἐστὶν ὅτῳ), *he replies to everybody*.

NOTE 5. A peculiar assimilation occurs in certain expressions with οἷος; as χαρίζεσθαι οἷῳ σοι ἀνδρί, *to please a man like you* (for τοιούτῳ οἷος σύ).

§ 154. The antecedent is often *attracted* into the relative clause, and agrees with the relative. *E.g.*

Μὴ ἀφέλησθε ὑμῶν αὐτῶν ἣν κέκτησθε δόξαν καλήν, *do not take from yourselves the good reputation which you have gained* (for τὴν καλήν δόξαν ἣν κέκτησθε): here notice the omission of the article. Even the subject of a verb may be attracted; as οἴχεται φεύγων ὃν ἦγες μάρτυρα, *the witness whom you brought* (for ὁ μάρτυς ὃν ἦγες) *has run away*.

NOTE. This attraction may be joined with assimilation (§ 153); as ἀμαθέστατοί ἐστε ὧν ἐγὼ οἶδα Ἑλλήνων *you are the most ignorant of*

the Greeks whom I know: ἐξ ἧς τὸ πρῶτον ἔσχε γυναικός, *from the wife which he took first*; σὺν ᾗ εἶχε δυνάμει, *with the force which he had* (for σὺν τῇ δυνάμει ἣν εἶχεν).

Relative in Exclamations, &c.

§ 155. Οἶος, ὅσος, and ὡς are used in exclamations; as ὅσα πράγματα ἔχεις, *how much trouble you have!* ὡς ἀστεῖος, *how witty!*

For the relative in indirect questions see § 149, 2.

Relative not repeated.

§ 156. A relative is seldom repeated *in a new case* in the same sentence, but a personal or demonstrative pronoun commonly takes its place. *E.g.*

Ἐκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουσιν αὐτούς ὥσπερ ἡμᾶς οὗτοι νῦν, *those men, then, whom the orators did not try to gratify, and whom they did not love as these now love you* (lit. *nor did they love them as, &c.*). Dem. Here αὐτούς is used to avoid repeating the relative in a new case, οὔς.

NOTE. Sometimes, however, a new case of the relative is understood in the latter part of a sentence; as Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά, *and Ariæus, whom we wished to make king, and (to whom) we gave and (from whom) we received pledges, &c.* Xen.

THE CASES.

REMARK. The Greek is descended from a language which had *eight cases*,—an *ablative*, a *locative*, and an *instrumental*, besides the five found in Greek. The functions of the ablative were chiefly absorbed by the genitive; those of the instrumental and locative chiefly by the dative.

I. NOMINATIVE AND VOCATIVE.

§ 157. 1. The nominative is used chiefly as the subject of a finite verb (§ 134, 1), or in the predicate after verbs signifying *to be, &c.* (§ 136).

2. The vocative, with or without ω , is used in addressing a person or thing; as ω *ἄνδρες Ἀθηναῖοι*, *O men of Athens!* *ἀκούεις, Αἰσχίνη*; *dost thou hear, Aeschines?*

NOTE. The nominative is sometimes used in exclamations, and even in other expressions, where the vocative is more common; as *ἄμοι ἐγὼ δειλός*, *O wretched me!* So *ἡ Πρόκη ἔκβαυε*, *Proche, come out!*

II. ACCUSATIVE.

REMARK. The primary purpose of the accusative is to denote the nearer or *direct* object of a verb, as opposed to the remoter or *indirect* object denoted by the dative. It thus bears the same relation to a verb which the genitive generally bears to a noun. The object denoted by the accusative may be the external object of the action of a transitive verb, or the internal (cognate) object which is often implied in the meaning of even an intransitive verb. But the accusative has also assumed other functions, as will be seen, which cannot be brought under this or any other single category.

Accusative of Direct (External) Object.

§ 158. The direct object of the action of a transitive verb is put in the accusative; as *τοῦτο σώζει ἡμᾶς*, *this preserves us*; *ταῦτα ποιοῦμεν*, *we do these things*.

NOTE 1. Many verbs which are transitive in English, and govern the objective case, take either a genitive or a dative in Greek. (See § 171, § 184, 2, and § 188, 1, N. 2.)

NOTE 2. Many verbs which are transitive in Greek are intransitive in English; as *ὀμοῦμαι τοὺς θεούς*, *I will swear by the Gods*; *πάντας ἔλαθεν*, *he escaped the notice of all*.

NOTE 3. Verbal adjectives and even verbal nouns occasionally take an object accusative instead of the regular objective genitive (§ 167, 3; § 180); as *ἐπιστήμονες ἦσαν τὰ προσήκοντα*, *they were acquainted with what was proper*. Xen. So *τὰ μετέωρα φροντιστής*, *one who ponders on the things above* (like *φροντίζων*). Plat.

Cognate Accusative (Internal Object).

§ 159. Any verb whose meaning permits it may take an accusative of kindred signification. This accusative repeats the idea *already contained* in the verb, and may follow intransitive as well as transitive verbs. *E.g.*

Ἥδομαι τὰς μεγίστας ἡδονάς, *I enjoy the greatest pleasures.* Εὐτυχούσι τούτο τὸ εὐτύχημα, *they enjoy this good fortune.* So πίπτειν πέσημα, *to fall a fall*; νόσον νοσεῖν or νόσον ἀσθενεῖν or νόσον κάμνειν, *to suffer under a disease*; ἀμάρτημα ἀμαρτάνειν, *to commit an error (to sin a sin)*; δουλείαν δουλεύειν, *to be subject to slavery*; ἀγῶνα ἀγωνίζεσθαι, *to undergo a contest*; γραφὴν γράφεσθαι, *to bring an indictment*; γραφὴν διώκειν, *to prosecute an indictment*; δίκην ὀφλεῖν, *to lose a lawsuit*; νίκην νικᾶν, *to gain a victory*; μάχην νικᾶν, *to gain a battle*; πομπὴν πέμπειν, *to form or conduct a procession*; πληγὴν τύπτειν, *to strike a blow.*

REMARK. It will be seen that this construction is far more extensive in Greek than in English. It includes not only accusatives of kindred formation and meaning, as νίκην νικᾶν, *to gain a victory*; but also those of merely kindred meaning, as μάχην νικᾶν, *to gain a battle.* The accusative may also limit the meaning of the verb to one of many applications; as Ὀλύμπια νικᾶν, *to gain an Olympic victory*; γάμους ἐστίαν, *to give a wedding feast*; ψήφισμα νικᾶν, *to carry a decree (to gain a victory with a decree)*; τὰ Παναθήναια πέμπειν, *to celebrate the Panathenaea by a procession.*

For the cognate accusative becoming the subject of a passive verb, see § 198.

NOTE 1. The cognate accusative may follow adjectives or even nouns; as κακὸς πᾶσαν κακίαν, *bad with all badness*; ἀγαθὸς πᾶσαν ἀρετήν, *good with all goodness*; δούλος τὰς μεγίστας δουλείας, *a slave to the direst slavery.*

NOTE 2. A neuter adjective sometimes represents a cognate accusative, its noun being implied in the verb; as μεγάλα ἀμαρτάνειν, (sc. ἀμαρτήματα) *to commit great faults*; ταῦτά λυπούμαι καὶ ταῦτά χαίρω, *I have the same griefs and the same joys.* So τί χρήσομαι τούτῳ; (= τίνα χρεῖαν χρήσομαι;) *what use shall I make of this?* and οὐδὲν χρήσομαι τούτῳ, *I shall make no use of this* (§ 188, 1, N. 2). So χρήσιμος οὐδέν, *good for nothing* (N. 1). See § 160, 2, Note.

NOTE 3. Here belongs the accusative of effect, which expresses a result beyond the action of the verb, which is effected by that action; as πρεσβεύουσι τὴν εἰρήνην, *they negotiate the peace (as ambassadors, πρέσβεις)*, but πρεσβεύειν πρεσβείαν, *to go on an embassy.* Compare the English *breaking a hole*, as opposed to *breaking a stick.*

So after verbs of looking (in poetry); as Ἄρη δεδορκέναι, *to look war (Ares)*; ἡ βουλή ἐβλεψε νᾶπυ, *the Senate looked mustard.*

NOTE 4. A transitive verb may have a cognate accusative and another object at the same time; as γράφεσθαι τινα τὴν γραφὴν ταύτην, *to bring this indictment against any one*; ἠδικήσαμεν τούτον οὐδέν, *we did this man no wrong*; ταῦτα δίδασκέ με, *teach me this* (§ 164); τοσοῦτον ἔχθος ἔχθαιρώ σε, *so great hatred do I feel for thee*; τὴν μάχην τοὺς βαρβάρους νικήσας, *having defeated the barbarians in the battle.*

NOTE 5. Connected with the cognate accusative is that which follows verbs of motion expressing the *ground over which* the motion passes; as *ὁδὸν ἰέναι* (ἐλθεῖν, πορεύεσθαι, &c.), *to go (over) a road*; *πλεῖν θάλασσαν*, *to sail the sea*; *ὄρος καταβαίνειν*, *to descend a mountain*; &c. These verbs thus acquire a transitive meaning. See § 179, 2.

Accusative of Specification.—Adverbial Accusative.

§ 160. 1. The accusative of *specification* may be joined with a verb, adjective, noun, or even a whole sentence, to denote that *in respect to which* the expression is used. *E.g.*

Τυφλὸς εἶ τὰ ὄμματα, *you are blind in your eyes*; καλὸς τὸ εἶδος, *beautiful in form*; ἄπειροι τὸ πλῆθος, *infinite in number*; δίκαιος τὸν τρόπον, *just in his character*; δεινοὶ μάχην, *mighty in battle*; κάμνω τὴν κεφαλῆν, *I have a pain in my head*, τὰς φρένας ὑγιαίνειν, *to be sound in their minds*; διαφέρει τὴν φύσιν, *he differs in nature*; ποταμὸς, Κύδνος ὄνομα, εὐρος δύο πλέθρων, *a river, Cydnus by name, of the breadth of two plethra*; Ἕλληνές εἰσι τὸ γένος, *they are Greeks by race*; καὶ τὰ μικρὰ πειρῶμαι ἀπὸ θεῶν ὀρμᾶσθαι, *even in small matters I try to begin with the Gods*.

NOTE. This is sometimes called the accusative by *synecdoche*, or the *limiting* accusative. It most frequently denotes a *part*; but often a character or quality, or any circumstance to which the meaning of the expression is restricted.

2. An accusative in certain expressions has the force of an adverb. *E.g.*

Τοῦτον τὸν τρόπον, *in this way, thus*; τὴν ταχίστην (sc. ὁδόν), *in the quickest way*; τὴν ἀρχὴν, *at first* (with negative, *not at all*); τέλος, *finally*; προίκα, *as a gift, gratis*; χάριν, *for the sake of*; δίκην, *in the manner of*; τὸ πρῶτον or πρῶτον, *at first*; τὸ λοιπόν, *for the rest*; τᾶλλα, *in other respects*; οὐδέν, *in nothing, not at all*; τί; *in what, why?* τί, *in any respect, at all*; ταῦτα, *in respect to this, therefore*. So τοῦτο μὲν . . . τοῦτο δέ (§ 148, N. 4).

NOTE. Several of these are to be explained by § 160, 1, as τᾶλλα, τί; *why?* ταῦτα, τοῦτο (with μὲν and δέ), and sometimes οὐδέν and τί. Some are to be explained as cognate accusatives (see § 159, Notes 1 and 2), and some are of doubtful origin.

Accusative of Extent.

§ 161. The accusative may denote *extent* of time or space. *E.g.*

Αἱ σπονδαὶ ἐνιαυτὸν ἔσονται, *the truce is to be for a year*; ἔμεινε τρεῖς ἡμέρας, *he remained three days*; ἀπέχει δ' ἡ Πλάταια τῶν Θηβῶν σταδίου ἐβδομήκοντα, *and Plataea is seventy stades distant from Thebes*,

NOTE. This accusative with an *ordinal* number denotes *how long since*; τρίτην ἤδη ἡμέραν ἐπίδεδημηκεν, *this is the third day that he has been in town*.

A peculiar idiom is found in expressions like τρίτον ἔτος τουτί (*this the third year*), i.e. *two years ago*; as ἀπηγγέλθη Φίλιππος τρίτον ἢ τέταρτον ἔτος τουτί Ἡραῖον τεῖχος πολιορκῶν, *two or three years ago Philip was reported to be besieging Heraion Teichos*.

Terminal Accusative (Poetic).

§ 162. In poetry, the accusative without a preposition may denote the place or object *towards which* motion is directed. *E.g.*

Μνηστῆρας ἀφίκετο, *she came to the suitors*. *Odyss.* ἐνέβη μέγαν οὐρανὸν Οὐλυμπόν τε. *Il.* Τὸ κοῖλον Ἄργος βάς φυγάς, *going as an exile to the hollow Argos*. *Soph.*

In prose a preposition would be used.

Accusative after Νή and Μά.

§ 163. The accusative follows the adverbs of swearing *νή* and *μά*, *by*.

An oath introduced by *νή* is affirmative; one introduced by *μά* is negative; as *νή τὸν Δία, yes, by Zeus*; *μὰ τὸν Δία, no, by Zeus*.

NOTE 1. When *μά* is preceded by *ναί*, *yes*, the oath is affirmative; as *ναί, μὰ Δία, yes, by Zeus*.

NOTE 2. *Μά* is sometimes omitted when a negative precedes; as *οὐ, τόνδ' Ὀλυμπόν, no, by this Olympus*.

Two Accusatives with one Verb.

§ 164. Verbs signifying *to ask, to demand, to teach, to remind, to clothe or unclothe, to conceal, to deprive, and to divide*, may take two object accusatives. *E.g.*

Ἐάν τις σε ταῦτα ἐξετάζη, *if any one shall ask you these questions; μέλλετε τοὺς θεοὺς αἰτεῖν ἀγαθὰ, you are about to ask blessings of the Gods; τοὺς παῖδας τὴν μουσικὴν διδάσκει, he teaches the boys music; τὴν ξυμμαχίαν ἀναμνησκόντες τοὺς Ἀθηναίους, reminding the Athenians of the alliance; ἐκδύει ἐμὲ τὴν ἐσθῆτα, he strips me of my dress; μή με κρύψῃς τοῦτο, do not conceal this from me; τὴν θεὸν τοὺς στεφάνους σεσυλῆκασιν, they have robbed the Goddess of her crowns; τὸ στράτευμα κατένειμε δώδεκα μέρη, he divided the army into twelve parts (he made twelve divisions of the army).*

In many cases, as in the third and last examples, one of the accusatives is *cognate*; see § 159, N. 4.

NOTE 1. In poetry some other verbs have this construction; thus *χρόα νίξετο ἄλμην, he washed the dried spray from his skin; so τιμωρεῖσθαι τινα αἷμα, to punish one for blood (shed).*

NOTE 2. Many verbs of this class sometimes have other constructions. Thus verbs of *depriving* may take the genitive of a person with an accusative of a thing, *τινός τι*; sometimes the reverse, *τινά τινος* (neut.). For verbs of *reminding*, see § 171, 2, N. 3.

NOTE 3. The accusative of a thing with some of these verbs is really a *cognate accusative*; see § 159, N. 4.

§ 165. Verbs signifying *to do anything to or to say anything of* a person or thing take two accusatives. *E.g.*

Ταυτί με ποιῶσιν, *they do these things to me; τί μ' εἰργάσω; what didst thou do to me? πλείστα κακὰ τὴν πόλιν ποιῶσιν, they do the most evils to the state. Ταυτί σὺ τολμᾷς ἡμᾶς λέγειν; dost thou dare to say these things of us? Οὐ φροντιστέον ὃ τι ἐροῦσιν οἱ πολλοὶ ἡμᾶς, we must not consider what the multitude will say of us.*

NOTE 1. These verbs often take εὖ or καλῶς, *well*, or κακῶς, *ill*, instead of the accusative of a thing; *τούτους εὖ ποιεῖ, he does them good; ὑμᾶς κακῶς ποιεῖ, he does you harm; κακῶς ἡμᾶς λέγει, he speaks ill of us.*

The passive form of these expressions is not εὖ (or κακῶς) ποιεῖσθαι, εὖ (or κακῶς) λέγεσθαι, *to be done well by, to be spoken well of, &c.*; but εὖ (or κακῶς) πάσχειν, *to experience good (or evil)*, and εὖ (or κακῶς) ἀκούειν, *bene (male) audire, to hear one's self called.*

NOTE 2. Πράσσω, *do*, very seldom takes two accusatives in this construction, ποιῶ being generally used. Εὖ πράσσω and κακῶς πράσσω are intransitive, meaning *to be well off*, *to be badly off*.

NOTE 3. Verbs signifying *to do* may take the dative of a person; as ἀγαθόν τι ποιούσι τῇ πόλει, *they do some good to the state*.

§ 166. Verbs signifying *to name*, *to choose* or *appoint*, *to make*, *to consider*, and the like, may take a predicate accusative besides the object accusative. *E.g.*

Τί τὴν πόλιν προσαγορεύεις; *what do you call the state?* — so καλοῦσί με τοῦτο τὸ ὄνομα, *they call me by this name*; στρατηγὸν αὐτὸν ἀπέδειξε, *he appointed him general*; εὐεργέτην τὸν Φίλιππον ἠγούντο, *they thought Philip a benefactor*; πάντων δεσπότην ἑαυτὸν πεποίηκεν, *he has made himself master of all*.

NOTE 1. This is the active construction of which the passive appears in the predicate nominative with passive verbs (§ 136). Like the latter, it includes also predicate adjectives; as τοὺς συμμάχους προθύμους ποιῆσαι, *to make the allies eager*; τὰς ἀμαρτίας μεγάλας ἦγεν, *he considered the faults great*.

NOTE 2. Many other transitive verbs may take a predicate accusative in apposition with the object accusative; as ἔλαβε τοῦτο δῶρον, *he took this as a gift*; ἵππους ἄγειν θύματα τῷ ἡλίῳ, *to bring horses as offerings to the Sun*. Especially an interrogative pronoun may be so used; as τίνας τούτους ὀρῶ; *who are these whom I see?* (§ 142, 3.)

NOTE 3. A predicate accusative may denote the *effect* of the action of the verb upon its direct object; as παιδεύειν τινὰ σοφόν (or κακόν), *to train one (to be) wise (or bad)*; τοὺς υἱεῖς ἵπποτας ἐδίδαξεν, *he taught his sons to be horsemen*. See § 159, N. 3.

NOTE 4. In the passive, when the object accusative becomes the subject nominative (§ 197, 1), the predicate accusative (of every kind) becomes a predicate nominative. See § 136, Rem.; and § 137, N. 4.

III. GENITIVE.

REMARK. As the chief use of the accusative is to limit the meaning of a verb, so the chief use of the genitive is to limit the meaning of a noun. When the genitive is used as the object of a verb, it seems to depend on the nominal idea which belongs to the verb: thus ἐπιθυμῶ involves ἐπιθυμίαν (as we can say ἐπιθυμῶ ἐπιθυμίαν, § 159); and in ἐπιθυμῶ τούτου, *I have a desire for this*, the nominal idea preponderates over the verbal. The Greek is somewhat arbitrary in deciding when it will allow either to preponderate in the construction, and after some verbs it allows both the accusative and the genitive. In the same general sense the genitive follows verbal adjectives. It has also uses which originally belonged to the ablative; for example, with verbs of *separation* and to express *source*. (See Rem. before § 157.)

Genitive after Nouns (Adnominal Genitive).

§ 167. A noun in the genitive may limit the meaning of another noun, to express various relations, most of which are denoted by *of* or by the possessive case in English. The genitive thus depending on a noun is called *adnominal*.

The most important of these relations are the following:—

1. POSSESSION: as ἡ τοῦ πατρὸς οἰκία, *the father's house*; ἡμῶν ἡ πατρίς, *our country*. So ἡ τοῦ Διός, *the daughter of Zeus*; τὰ τῶν θεῶν, *the things of the Gods* (§ 141, Note 4).

The Possessive Genitive.

2. The SUBJECT of an action or feeling: as ἡ τοῦ δήμου εὔνοια, *the good-will of the people* (i.e. *which the people feel*).

The Subjective Genitive.

3. The OBJECT of an action or feeling: as διὰ τὸ Πανσαλίου μῖσος, *owing to the hatred of* (i.e. *felt against*) *Pausanias*; αἱ τοῦ χειμῶνος καρτερήσεις, *the endurance of the winter*. So τῶν θεῶν ὄρκοι, *oaths (sworn) in the name of the Gods* (as we say θεοῦ ὀμνύναι, § 158, N. 2). **The Objective Genitive.**

4. MATERIAL, including that of which anything consists: as βοῶν ἀγέλη, *a herd of cattle*; ἄλσος ἡμέρων δένδρων, *a grove of cultivated trees*; κρήνη ἡδέος ὕδατος, *a spring of fresh water*; δύο χοίνικες ἀλφίτων, *two quarts of meal*. **Genitive of Material.**

5. MEASURE, of space, time, or value: as τριῶν ἡμερῶν ὁδός, *a journey of three days*; ὀκτὼ σταδίων τεῖχος, *a wall of eight stades (in length)*; τριάκοντα ταλάντων οὐσία, *an estate of thirty talents*; δίκαι πολλῶν ταλάντων, *lawsuits of* (i.e. *involving*) *many talents*. **Genitive of Measure.**

6. THE WHOLE, after nouns denoting a part: as πολλοὶ τῶν ῥητόρων, *many of the orators*; ἀνὴρ τῶν ἐλευθέρων,

a man (i.e. one) of the freemen. The Partitive Genitive.
(See also § 168.)

These six classes are not exhaustive; but they will give a general idea of these relations, many of which it is difficult to classify.

NOTE. Examples like Ἀθηνῶν πόλις, *the city of Athens*, Τροίης πολίεθρον, *the city of Troy*, in which the genitive is used instead of apposition, are poetic.

§ 168. The partitive genitive (§ 167, 6) may follow all nouns, pronouns, adjectives (especially superlatives), participles with the article, and adverbs, which denote a part. *E.g.*

Οἱ ἀγαθοὶ τῶν ἀνθρώπων, *the good among the men*; ὁ ἡμις τοῦ ἀριθμοῦ, *the half of the number*; ἀνδρα οἶδα τοῦ δήμου, *I know a man of the people*; τοῖς θρανίοις τῶν ναυτῶν, *to the upper benches of the sailors*; οὐδεὶς τῶν παίδων, *no one of the children*; πάντων τῶν ῥητόρων δεινότητος, *the most eloquent of all the orators*; ὁ βουλόμενος τῶν Ἀθηναίων, *any one who pleases of the Athenians*; δια γυναικῶν, *divine among women* (Hom.); ποῦ τῆς γῆς; *ubi terrarum? where on the earth? τίς τῶν πολιτῶν; who of the citizens? δις τῆς ἡμέρας, twice a day; εἰς τοῦτο ἀνοίας, to this pitch of folly; ἐν τούτῳ παρασκευῆς, in this state of preparation; ἃ μὲν διώκει τοῦ ψηφίσματος ταῦτ' ἐστίν, these are the parts of the decree which he prosecutes* (lit. *what parts of the decree he prosecutes, &c.*) So ὀρθότατα ἀνθρώπων λέγεις, *thou speakest as the most correct of men* (most correctly of men); ὅτε δεινότητος σαυτοῦ ταῦτα ἦσθα, *when you were at the height of your power in these matters.* See § 142, 2, N. 2.

NOTE 1. An adjective or participle generally agrees in gender with a dependent partitive genitive. But sometimes, especially when it is singular, it is neuter, agreeing with μέρος, *part*, understood; as τῶν πολεμίων τὸ πολὺ (for οἱ πολλοί), *the greater part of the enemy.*

NOTE 2. A partitive genitive sometimes depends on τις or μέρος understood; as ἔφασαν ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς, *they said that some of their own men had mixed with them, and some of them with their own men* (τινάς being understood with σφῶν and ἐκείνων). Compare § 169, 2; § 170, 2.

NOTE 3. Similar to such phrases as ποῦ γῆς; εἰς τοῦτο ἀνοίας, &c., is the use of ἔχω and an adverb with the genitive; as πῶς ἔχεις δόξης; *in what state of opinion are you? οὕτω τρόπου ἔχεις, this is your character* (lit. *in this state of character*); ὡς εἶχε τάχος, *as fast as he could* (lit. *in the condition of speed in which he was*); so ὡς εἶχε ποδῶν; εὖ ἔχειν φρενῶν, *to be right in his mind.*

Genitive after Verbs.

§ 169. 1. Verbs signifying *to be*, *to become*, or *to belong* take a genitive which is equivalent to the *possessive* or the *partitive* genitive. *E.g.*

Ὁ νόμος οὗτος Δράκοντός ἐστιν, *this law is Draco's*. Πενίαν φέρειν οὐ παντός, ἀλλ' ἀνδρὸς σοφοῦ, *to bear poverty is not in the power of every one, but in that of a wise man*. Δαρείου γίνονται δύο παῖδες, *two sons are born (belonging) to Darius*. Τούτων γενοῦ μοι, *become (one) of these for me*.

2. Verbs signifying *to name*, *to choose* or *appoint*, *to make*, *to consider*, and the like, which generally take two accusatives (§ 166), may take a partitive genitive in place of the predicate accusative. *E.g.*

Ἔμε θες τῶν πεπεισμένων, *put me down as (one) of those who are persuaded*. Τοῦτο τῆς ἡμετέρας ἀμελείας ἂν τις θεῖη δικαίως, *any one might justly consider this to belong to our neglect*.

NOTE. When these verbs become passive, they still retain the genitive; as Σόλων τῶν ἑπτὰ σοφιστῶν ἐκλήθη, *Solon was called (one) of the Seven Sages*.

3. The genitive after verbs sometimes expresses other relations of the adnominal genitive. *E.g.*

Τὸ τεῖχος σταδίων ἦν ὀκτώ, *the wall was (one) of eight stades (in length)*; ἐπειδὴν ἑτῶν ἦ τις τριάκοντα, *when one is thirty years old*: — Genitive of Measure. Οἱ στέφανοι ῥόδων ἦσαν, *the crowns were (made) of roses*; τὸ τεῖχος πεποιήται λίθου, *the wall is built of stone*; — Genitive of Material. Οὐ τῶν κακούργων οἶκτος (sc. ἐστίν), *there is no pity felt for the evil-doers*; — Objective Genitive.

§ 170. 1. Any verb may take a genitive if its action affects the object only in part. *E.g.*

Πέμπει τῶν Λυδῶν, *he sends some of the Lydians* (but πέμπει τοὺς Λυδοὺς, *he sends the Lydians*). Πίνει τοῦ οἴνου, *he drinks of the wine*. Τῆς γῆς ἔτεμον, *they ravaged (some) of the land*.

2. This principle applies especially to verbs signifying to share (i.e. to give or take a part) or to enjoy. *E.g.*

Μετείχον τῆς λείας, *they shared in the booty*; so often μεταποιεῖσθαι τινος, *to claim a share of anything* (cf. § 171, 1); ἀπολαύομεν τῶν

ἀγαθῶν, *we enjoy the blessings* (i.e. *our share of them*); οὕτως ὄναι τούτων, *thus mayest thou enjoy these*. So οὐ προσήκει μοι τῆς ἀρχῆς, *I have no concern in the government*; μέτεστί μοι τούτου, *I have a share in this* (§ 184, 2, N. 1).

NOTE. Many of these verbs also take an accusative. Μετέχω and similar verbs may regularly take an accusative like μέρος, *part*; as ἕσπον μετέχει ἕκαστος τοῦ πλοῦτου μέρος, *each has an equal share of the wealth* (where μέρους would mean that each has only a *part of a share*). This use of μέρος shows the nature of the genitive after these verbs.

§ 171. 1. The genitive follows verbs signifying *to take hold of, to touch, to claim, to aim at, to hit, to attain, to miss, to make trial of, to begin*. *E.g.*

ἔλαβετο τῆς χειρὸς αὐτοῦ, *he took his hand*; οὔτε πυρὸς οὔτε ἔρωτος ἐκὼν ἄπτομαι, *I willingly touch neither fire nor love*; τῆς ξυνέσεως μεταποιῶνται, *they lay claim to sagacity*; στοχάζεσθαι τῶν ἀνθρώπων, *to aim at the men*; τῆς ἀρετῆς ἐφικέσθαι, *to attain to virtue*; ἔτυχε τῆς δίκης, *he met with justice*; σφάλλεται τῆς ἐλπίδος, *he fails of (attaining) his hope*; πειρᾶσθαι τοῦ τείχους, *to make an attempt on the wall*; οὐ πολέμου ἄρχομεν, *we do not begin war*.

NOTE. Verbs of *taking hold* may have an object accusative, with a genitive of the part taken hold of; as ἔλαβον τῆς ζώνης τὸν Ὀρόνταν, *they seized Orontas by his girdle*.

2. The genitive follows verbs signifying *to taste, to smell, to hear, to perceive, to understand, to remember, to forget, to desire, to care for, to spare, to neglect, to admire, to despise*. *E.g.*

Ἐλευθερίας γευσάμενοι, *having tasted of freedom* (Hdt.); κρομύων ὀσφραίνομαι, *I smell onions*; φωνῆς ἀκούει, *to hear a voice*; αἰσθάνεσθαι, μεμνήσθαι, ἢ ἐπιλανθάνεσθαι τούτων, *to perceive, remember, or forget these things*; συνίει ἀλλήλων, *to understand one another*; τῶν μαθημάτων ἐπιθυμῶ, *I long for learning*; χρημάτων φείδεσθαι, *to be sparing of money*; δόξης ἀμελεῖν, *to neglect opinion*; ἀγαμαί τῆς ἀρετῆς, *I admire virtue*; καταφρονεῖν τοῦ κινδύνου, *to despise danger* (cf. § 173, 2, Note).

NOTE 1. Verbs of *hearing, learning, &c.* may take an accusative of the thing heard, &c., and a genitive of the person heard from; as τούτων τοιοῦτους ἀκούω λόγους, *I hear such sayings from these men*; πυθέσθαι τούτο ὑμῶν, *to learn this from you*. The genitive here belongs under § 176, 1. A sentence may take the place of the accusative; as τούτων ἄκουε τί λέγουσιν, *hear from these what they say*. See also ἀποδέχομαι, *accept (a statement) from*, in the *Lexicon*.

NOTE 2. The impersonals μέλει and μεταμέλει take the genitive of a thing with the dative of a person (§ 184, 2, N. 1); as μέλει μοι τούτου, *I care for this*; μεταμέλει σοι τούτου, *thou repentest of this*. Προσέκει, *it concerns*, has the same construction, but the genitive belongs under § 170, 2.

NOTE 3. Causative verbs of this class take the accusative of a person and the genitive of a thing; as μή μ' ἀναμνήσης κακῶν, *do not remind me of evils* (i.e. *cause me to remember them*); τοὺς παῖδας γευστέον αἵματος, *we must make the children taste blood*.

But verbs of *reminding* also take two accusatives (§ 164).

REMARK. Most of the verbs of § 171 may take also the accusative. See the Lexicon. ὀζῶ, *emit smell* (*smell of*), may take two genitives; as τῆς κεφαλῆς ὀζῶ μύρου, *I emit a smell of perfume* (§ 170, 1) *from my head*.

3. The genitive follows verbs signifying to rule or to command. *E.g.*

*Ἔρωσ τῶν θεῶν βασιλεύει, *Love is king of the Gods*; Πολυκράτης Σάμου ἐτυράννει, *Polycrates was tyrant of Samos*; ὀπλιτῶν καὶ ἰππέων ἐστρατήγει, *he was general of infantry and cavalry*; ἡγείται παντὸς καὶ ἔργου καὶ λόγου, *he directs everything that is done and said*.

This construction is sometimes connected with that of § 175, 2. But the genitive here depends on the idea of *king* or *ruler* implied in the verb, while there it depends on the idea of *comparison* (see Remark before § 167).

NOTE. For other cases after many of these verbs, as the dative after ἡγέομαι and ἀνάσσω, see the Lexicon.

§ 172. 1. Verbs signifying fulness and want take the genitive of material (§ 167, 4). *E.g.*

Χρημάτων εὐπορεί, *he has abundance of money*; οἱ τύραννοι ἐπαίνου οὐποτε σπανίζετε, *you tyrants never have a scarcity of praise*.

2. Verbs signifying to fill take the accusative of the thing filled and the genitive of material. *E.g.*

*Υδατος τὴν κύλικα πληροῦν, *to fill the cup with water*.

NOTE 1. Δέομαι, *I want*, besides the ordinary construction (as τούτων ἐδέοντο, *they were in want of these*), may take a genitive of the person with a cognate accusative of the thing; as δεήσομαι ὑμῶν μετρίαν δέησιν, *I will make of you a moderate request*. See § 159, N. 4.

NOTE 2. (a) Δεῖ may take a dative (sometimes in poetry an accusative) of the person besides the genitive; as δεῖ μοι τούτου,

I need this; οὐ πολλοῦ πόνου με δεῖ, I have no need of much labor (cf. οὐ δεῖ με εἰθεῖν).

(b) Besides the common phrases πολλοῦ δεῖ, *it is far from it*, ὀλίγου δεῖ, *it wants little of it*, we have in Demosthenes οὐδὲ πολλοῦ δεῖ (like παντὸς δεῖ), *it wants everything of it* (lit. *it does not even want much*). For ὀλίγου and μικροῦ, *almost*, see the Lexicon.

Causal Genitive.

§ 173. 1. The genitive often denotes a *cause*, especially after verbs expressing emotions, as *admiration, wonder, pity, anger, envy, or revenge*. *E. g.*

Τοῦτους τῆς τόλμης θαυμάζειν, *to admire these for their courage*; εὐδαιμονίζω σε τοῦ τρόπου, *I congratulate you on your character*; τούτους οἰκτεῖρω τῆς νόσου, *I pity these for their disease*; τῶν ἀδικημάτων ὀργίζεσθαι αὐτοῖς, *to be angry with them for their offences*; ζηλοῦντες τὴν πόλιν τῆς Μαραθῶνι μάχης, *envying the city for the battle at Marathon*; τούτου σοι οὐ φθονήσω, *I shall not grudge you this*; τούτους τῆς ἀρπαγῆς τιμωρήσασθαι, *to take vengeance on these for the robbery*. Most of these verbs may take also an object accusative.

NOTE 1. The genitive sometimes denotes a *purpose or motive* (where ἔνεκα is generally expressed); as τῆς τῶν Ἑλλήνων ἐλευθερίας, *for the liberty of the Greeks* (Dem. Cor. § 100). See § 262, 2.

NOTE 2. Verbs of *disputing* take a causal genitive; as ἀντιποιεῖσθαι τῷ βασιλεῖ τῆς ἀρχῆς, *to dispute with the king about his dominion*; Εὐμόλπος ἠμφισβήτησεν Ἐρεχθεῖ τῆς πόλεως, *Eumolpus disputed with Erechtheus about the city* (i.e. *disputed its possession with him*).

2. Verbs signifying *to accuse, to prosecute, to convict, to acquit, and to condemn* take a causal genitive denoting the *crime*. *E. g.*

Αἰτιῶμαι αὐτὸν τοῦ φόνου, *I accuse him of the murder*; ἐγράψατο αὐτὸν παρανόμων, *he indicted him for an illegal proposition*; διώκει με δῶρων, *he prosecutes me for bribery* (for gifts); Κλέωνα δῶρων ἐλόντες καὶ κλοπῆς, *having convicted Cleon of bribery and theft*; ἔφευγε προδοσίας, *he was brought to trial for treachery*, but ἀπέφυγε προδοσίας, *he was acquitted of treachery*; πολλῶν οἱ πατέρες ἡμῶν μηδισμοῦ θάνατον κατέγνωσαν, *our fathers condemned many to death for favoring the Persians* (for πολλῶν and θάνατον see Note).

NOTE. Compounds of κατά of this class commonly take a genitive of the *person*, which depends on the κατά. They may

take also an object accusative denoting the crime or punishment.
E.g.

Οὐδείς αὐτὸς αὐτοῦ κατηγορήσε πάποτε, *no man ever himself accused himself*; καταψεύδονται μου μεγάλα, *they tell great falsehoods against me*; Φοίβου ἀδικίαν κατηγορεῖν, *to charge injustice upon Phoebus*; ἐνίων ἔπεισαν ἡμᾶς ἀκρίτων θανάτου καταψηφίσασθαι, *they persuaded you to pass (sentence of) death upon some without a trial*.

Verbs of *condemning* may take three cases, as in the last example under § 173, 2.

3. The genitive is sometimes used in *exclamations*, to give the cause of the astonishment. *E.g.*

ᾧ Πόσειδον, τῆς τέχνης! *O Poseidon, what a trade!* ᾧ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν! *O King Zeus! what subtlety of mind!*

Genitive of Separation, of Comparison, of Source.

§ 174. The genitive may denote that from which anything is *separated* or *distinguished*.

On this principle the genitive follows verbs denoting *to remove, to restrain, to release, to abandon, to deprive, and the like*. *E.g.*

Ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου, *the island is not far distant from the main-land*; ἐπιστήμη χωριζομένη ἀρετῆς, *knowledge separated from virtue*; λύσόν με δεσμῶν, *release me from chains*; ἐπέσχον τῆς τευχίσεως, *they ceased from building the wall*; πόσων ἀπεστέρησθε; *of how much have you been deprived?* ἔπαυσαν αὐτὸν τῆς στρατηγίας, *they deposed him from his command*; οὐ παύεσθε τῆς μοχθηρίας, *you do not cease from your rascality*. So εἶπον (αὐτῷ) τοῦ κήρυκος μὴ λείπεσθαι, *they told him not to be left behind the herald (i.e. to follow close upon him)*; ἡ ἐπιστολῇ, ἣν οὗτος ἔγραψεν ἀπολειφθεῖς ἡμῶν, *the letter which this man wrote without our knowledge (lit. separated from us)*.

For the accusative after verbs of *depriving*, see § 164.

§ 175. 1. The comparative degree takes the genitive when ἢ, *than*, is omitted. *E.g.*

Κρείττων ἐστὶ τούτων, *he is better than these*; νέοις τὸ σιγᾶν κρείττων ἐστὶ τοῦ λαλεῖν, *for youth silence is better than prating*; πονηρία θάπτον θανάτου τρέχει, *wickedness runs faster than death*.

NOTE 1. All adjectives and adverbs which *imply* a comparison may take a genitive: as ἕτεροι τούτων, *others than these*; ὕστεροι τῆς

μάχης, *too late for (later than) the battle*; τῇ ὑστεραία τῆς μάχης, *on the day after the battle*. So τριπλάσιον ἡμῶν, *thrice as much as we*.

NOTE 2. After πλέον (πλεῖν), *more*, or ἔλασσον, *less*, ἦ is occasionally omitted without affecting the case; as πέμψω ὄρνις ἐπ' αὐτόν, πλεῖν ἑξακοσίους τὸν ἀριθμόν, *I will send birds against him, more than six hundred in number* (§ 160). Aristoph.

2. The genitive follows verbs signifying *to surpass*, *to be inferior*, and all others which imply comparison. *E.g.*

* Ἀνθρῶπος ξυνέσει ὑπέρεχει τῶν ἄλλων, *man surpasses the others in sagacity*; τοῦ πλήθους περιγίγνεσθαι, *to be superior to the multitude*; ὑστερίζειν τῶν καιρῶν, *to be too late for the opportunities*. So τῶν ἐχθρῶν νικᾶσθαι (or ἡσᾶσθαι), *to be overcome by one's enemies*; but these two verbs take also the genitive with ὑπό, and the dative. So τῶν ἐχθρῶν κρατεῖν, *to prevail over one's enemies*, and τῆς θαλάσσης κρατεῖν, *to be master of the sea*. Compare the examples under § 171, 3.

§ 176. 1. The genitive sometimes denotes the *source*. *E.g.*

Τοῦτο ἔτυχόν σου, *I obtained this from you*; τοῦτο ἔμαθεν ὑμῶν, *he learned this from you*. Add the examples under § 171, 2, N. 1.

2. In *poetry* the genitive occasionally denotes the *agent* after passive verbs, or is used like the *instrumental dative* (§ 188). *E.g.*

Ἐν Ἅιδᾳ δὴ κείσαι, σᾶς ἀλόχου σφαγείς Αἰγίσθου τε, *thou liest now in Hades, slain by thy wife and Aegisthus*. Eur.

Πρῆσαι πυρὸς δηϊοιο θύετρα, *to burn the gates with destructive fire*. Il.

These constructions would not be allowed in prose.

Genitive after Compound Verbs.

§ 177. The genitive often depends on a preposition included in a compound verb. *E.g.*

Πρόκειται τῆς Ἀττικῆς ὄρη μεγάλα, *high mountains lie before Attica*; τῶν ὑμετέρων δικαίων προΐστασθαι, *to stand in defence of your rights*; ὑπερεφάνθησαν τοῦ λόφου, *they appeared above the hill*; οὕτως ὑμῶν ὑπεραλγῶ, *I grieve so for you*; ἐπιβάντες τοῦ τείχους, *having mounted the wall*; ἀποτρέπει μέ τούτου, *it turns me from this*.

For the genitive after certain compounds of κατά, see § 173, 2, Note. See also § 193.

Genitive of Price or Value.

178. The genitive may denote the *price* or *value* of a thing. *E.g.*

Δόξα χρημάτων οὐκ ὠνητή (sc. ἐστίν), *glory is not to be bought with money*; πόσου διδάσκει; *for what price does he teach?* μισθοῦ νόμους εἰσφέρει, *he proposes laws for a bribe*; ὁ δούλος πέντε μινῶν τιμᾶται, *the slave is valued at five minas*. So τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου, *so the man estimates my punishment at death* (i.e. *proposes death as my punishment*). Plat. So also Σφοδρίαν ὑπήγον θανάτου, *they impeached Sphodrias on a capital charge* (cf. § 173, 2).

NOTE. The genitive depending on ἄξιος, *worth, worthy*, and its compounds, or on ἀξιώω, *think worthy*, is the genitive of *price* or *value*; as ἀξίός ἐστι θανάτου, *he is worthy of death*; Θεμιστοκλέα τῶν μεγίστων ἠξίωσαν, *they thought Themistocles worthy of the highest honors*. So sometimes ἀτιμος and ἀτιμάζω take the genitive. (See § 180, 1.)

Genitive of Time and Place.

§ 179. 1. The genitive may denote the *time within which* anything takes place. *E.g.*

Πέρσαι οὐχ ἤξουσι δέκα ἐτῶν, *the Persians will not come within ten years*. Τῆς νυκτὸς ἐγένετο, *it happened within the night* (but τῆν νύκτα means *during the whole night*). So δραχμὴν ἐλάμβανε τῆς ἡμέρας, *he received a drachma a day* (each day).

2. A similar genitive of the *place within which* is found in poetry. *E.g.*

Ἦ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ; *was he not in Achaean Argos?* *Odys.* So in the Homeric πεδίῳοιό θέειν, *to run on the plain* (i.e. *within its limits*), and similar expressions. So ἀριστερῆς χειρός, *on the left hand*, even in Hdt.

Genitive with Adjectives.

§ 180. The *objective* genitive follows many verbal adjectives.

1. These adjectives are chiefly kindred (in meaning or derivation) to verbs which take the genitive. *E.g.*

Μέτοχος σοφίας, *partaking of wisdom* (§ 170, 2). Ἐπήβολος ἐπιστήμης, *having attained to knowledge*; ἔμπειρος κακῶν, *experienced in evils*; τοῦ ἀρίστου στοχαστικός, *aiming at the best* (§ 171, 1). Κατήκοος τῶν γονέων, *obedient* (lit. *hearkening*) *to his parents*; ἐπιστήμων τῶν δικαίων, *understanding his rights*; ἐπιμελής ἀγαθῶν, ἀμελής κακῶν, *caring for the good, neglectful of the bad*; φειδωλοὶ χρημάτων, *sparing of money* (§ 171, 2). Ἐγκρατής ἑαυτοῦ, *being master of himself*; ἀρχικός ἀνδρῶν, *fit to rule men* (§ 171, 3). Μεστὸς κακῶν, *full of evils*; ἔρημοι συμμάχων, *destitute of allies*; ἡ ψυχὴ γυμνὴ τοῦ σώματος, *the soul stript of the body*; καθαρὸς φόνου, *free from the stain of murder* (§ 172, 1). Ἐνοχος δειλίας, *chargeable with cowardice* (§ 173, 2). Διάφορος τῶν ἄλλων, *distinguished from the others* (§ 174). Ἄξιος πολλῶν, *worth much* (§ 178, Note).

NOTE 1. Especially, adjectives of this class compounded with *alpha privative* (§ 131, 4, a) take the genitive; as ἄγευστος κακῶν, *without a taste of evils*; ἀμνήμων τῶν κινδύνων, *forgetful of the dangers*; ἀπαθὴς κακῶν, *without suffering ills*; ἀκρατὴς γλώσσης, *without power over his tongue*.

NOTE 2. Sometimes these compounds take a genitive of kindred meaning, which depends on the idea of *separation* implied in them; as ἄπαις ἀρρένων παιδων, *childless (in respect) of male children*; ἄτιμος πάσης τιμῆς, *destitute of all honor*; ἀδωρότατος χρημάτων, *most free from taking bribes*.

2. Some are kindred to verbs which take the accusative. *E.g.*

Πόλεως ἀνατρεπτικός, *subversive of the state*; πρακτικὸς τῶν καλῶν, *capable of doing noble deeds*; φιλομαθὴς πάσης ἀληθείας, *fond of learning all truth*.

§ 181. The *possessive* genitive sometimes follows adjectives denoting *possession* or the opposite. *E.g.*

Οἰκεῖα τῶν βασιλεύοντων, *belonging to the kings*; ἱερὸς ὁ χώρος τῆς Ἀρτέμιδος, *the place is sacred to Artemis*; κοινὸν ἀπάντων, *common to all*; δημοκρατίας ἀλλότρια, *things not belonging to democracy*.

For the dative after such adjectives, which with some of them is more common than the genitive, see § 185.

NOTE. Some adjectives of place, like ἐναντίος, *opposite*, may take the genitive instead of the regular dative (§ 185), but chiefly in poetry; as ἐναντίοι ἔσταν Ἀχαιῶν, *they stood opposite the Achaeans*. Hom.

Genitive with Adverbs.

§ 182. 1. The genitive follows adverbs derived from adjectives which take the genitive. *E.g.*

Οἱ ἐμπείρως αὐτοῦ ἔχοντες, *those who are acquainted with him*; ἀναξίως τῆς πόλεως, *in a manner unworthy of the state*; ἐμάχοντο ἀξίως λόγου, *they fought in a manner worthy of mention*.

2. The genitive follows many adverbs of *place*. *E.g.*

Ἐἶσω τοῦ ἐρύματος, *within the fortress*; ἔξω τοῦ τείχους, *outside of the wall*; ἐκτὸς τῶν ὄρων, *without the boundaries*; χωρὶς τοῦ σώματος, *apart from the body*; μεταξὺ σοφίας καὶ ἀμαθίας, *between wisdom and ignorance*; πέραν τοῦ ποταμοῦ, *beyond the river*; πρόσθεν τοῦ στρατοπέδου, *in front of the camp*; ἀμφοτέρωθεν τῆς ὁδοῦ, *on both sides of the road*; εὐθὺ τῆς Φασήλιδος, *straight to Phasēlis*.

Such adverbs, besides those given above, are chiefly ἐντός, *within*; δίχα, *apart from*; ἐγγύς, ἄγχι, πέλας, and πλησίον, *near*; πόρρω (πρόσω), *far from*; ὀπίσθεν and κατόπισιν, *behind*; and a few others of similar meaning. The genitive after most of them can be explained as a *partitive* genitive or as a genitive of *separation*; that after εὐθύ resembles that after verbs of *aiming at* (§ 171, 1).

Ἀθήρᾳ and κρύφᾳ, *without the knowledge of*, sometimes take the genitive.

NOTE. Πλήν, *except*, ἄχρι and μέχρι, *until*, ἄνευ and ἄτερ, *without*, ἕνεκα (οὔνεκα), *on account of*, and μεταξύ, *between*, take the genitive like prepositions. For these and ordinary prepositions with the genitive, see § 191.

Genitive Absolute.

§ 183. A noun and a participle not connected with the main construction of the sentence may stand by themselves in the genitive. This is called the *genitive absolute*. *E.g.*

Ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος. *this was done when Conon was general*. Οὐδὲν τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματα ἔχει, *affairs are in a bad state while you do nothing which you ought to do*. Θεῶν διδόντων οὐκ ἂν ἐκφύγοι κακά, *if the Gods should grant (it to be so), he could not escape evils*. ὄντος ψεύδους ἔστιν ἀπάτη, *when there is falsehood, there is deceit*.

For the various relations denoted by the genitive absolute, see §§ 277, 278.

IV. DATIVE.

REMARK. The primary use of the *dative* case is to denote that *to* or *for* which anything is or is done: this includes the dative of the remote or indirect object, and the dative of *interest*. It also denotes that *by* which or *with* which, and the time (sometimes the place) *in* which, anything takes place, — *i.e.* it is not merely a *dative*, but also an *instrumental* and a *locative* case. (See Remark before § 157.) The object of motion after *to* is not regularly expressed by the Greek dative, but by the accusative with a preposition. (See § 162.)

Dative expressing To or For.

§ 184. The dative is used to denote that *to* or *for* which anything is or is done. This includes, —

1. The dative of the *indirect object* after transitive verbs, which is generally introduced in English by *to*. *E.g.*

Δίδωσι μισθὸν τῷ στρατεύματι, *he gives pay to the army*; ὑπισχεῖται σοι δέκα τάλαντα, *he promises ten talents to you* (or *he promises you ten talents*); βοήθειαν πέμψομεν τοῖς συμμάχοις, *we will send aid to our allies*; ἔλεγον τῷ βασιλεῖ τὰ γεγενημένα, *they told the king what had happened*.

2. The dative after certain intransitive verbs, many of which in English take a direct object without *to*. *E.g.*

Εὐχομαι τοῖς θεοῖς, *I pray (to) the Gods*; δικαιοσύνη λυσιτελεῖ τῷ ἔχοντι, *justice is advantageous to (or profits) the one having it*; τοῖς νόμοις πειθεται, *he is obedient to the laws (he obeys the laws)*; βοηθεῖ τοῖς φίλοις, *he assists his friends*; ἀρέσκει τοῖς πολίταις, *it is pleasing to (or it pleases) the citizens*; εἶκε ἀνάγκῃ, *yield to necessity*; οὐ πιστεύει τοῖς φίλοις, *he does not trust his friends*; τοῖς Θηβαίοις ὀνειδίζουσιν, *they reproach the Thebans*; τί ἐγκαλεῖς ἡμῖν; *what have you to blame us for?* ἐπηρεάζουσιν ἀλλήλους, *they revile one another*; ὀργίζεσθε τοῖς ἀδικοῦσιν, *you are angry with the offenders*. So πρέπει μοι λέγειν, *it is becoming me to speak*; προσήκει μοι, *it belongs to me*; δοκεῖ μοι, *it seems to me*; δοκῶ μοι, *methinks*.

The verbs of this class which are not translated with *to* in English are chiefly those signifying *to benefit, serve, obey, defend, assist, please, trust, satisfy, advise, exhort*, or any of their opposites; also those expressing *friendliness, hostility, abuse, reproach, envy, anger, threats*.

NOTE 1. (a) The impersonals *δεῖ*, *μέτεστι*, *μέλει*, *μεταμέλει*, and *προσῆκει* take the dative of a person with the genitive of a thing; as *δεῖ μοι τούτου*, *I have need of this*; *μέτεστί μοι τούτου*, *I have a share in this*; *μέλει μοι τούτου*, *I am interested in this*; *προσῆκει μοι τούτου*, *I am concerned in this*. (For the gen. see § 170, 2, § 172, N. 2.)

(b) *Δεῖ* and *χρή* take the accusative (very rarely the dative) when an infinitive follows. For *δεῖ* (in poetry) with the accusative and the genitive, see § 172, N. 2.

NOTE 2. Some verbs of this class may take the accusative. Others, whose meaning would place them here (as *μισέω*, *hate*), take only the accusative. *λοιδορέω*, *revile*, has the accusative, but *λοιδορέομαι* (middle) the dative. *Κελεύω* in Attic Greek has only the accusative (commonly with the infinitive); in Homer generally the dative.

3. The dative of *interest* (or of *advantage* or *disadvantage*), which is generally introduced in English by *for*. *E.g.*

Πᾶς ἀνὴρ αὐτῷ πονεῖ, *every man labors for himself*; *Σόλων Ἀθηναίοις νόμους ἔθηκε*, *Solon made laws for the Athenians*; *οἱ καιροὶ προεῖνται τῇ πόλει*, *lit. the opportunities have been sacrificed for the state (for its disadvantage)*; *ἐλπίδα ἔχει σωτηρίας τῇ πόλει*, *he has hope of safety for the state*.

NOTE 1. A peculiar use of this dative is found in statements of time; as *τῷ ἤδη δύο γενεαὶ ἐφθίατο*, *two generations had already passed away for him* (i.e. *he had seen them pass away*). Hom. *Ἡμέραι ἦσαν τῇ Μυτιλήνῃ ἐλασκυῖα ἑπτὰ*, *for Mitylene captured (i.e. since its capture) there had been seven days*. *Ἡμέρα ἦν πέμπτη ἐπιπλέονσι τοῖς Ἀθηναίοις*, *it was the fifth day for the Athenians sailing on* (i.e. *it was the fifth day of their voyage*).

NOTE 2. Here belong such Homeric expressions as *τοῖσιw ἀνέστη*, *he rose up for them* (i.e. *to address them*); *τοῖσι μύθων ἤρχεν*, *he began to speak before them*.

NOTE 3. In Homer, verbs signifying *to ward off* take an accusative of the thing and a dative of the person; as *Δαναοῖσι λοιγὸν ἀμυνον*, *ward off destruction from the Danaï* (lit. *for the Danaï*). Here the accusative may be omitted, so that *Δαναοῖσι ἀμύνειν* means *to defend the Danaï*. For other constructions of *ἀμύνω* see the Lexicon.

Δέχομαι, *receive*, takes a dative in Homer by a similar idiom; as *δέξατό οἱ σκῆπτρον*, *he took his sceptre from him* (lit. *for him*).

NOTE 4. Sometimes this dative has nearly the same force as a possessive genitive; as *οἱ ἵπποι αὐτοῖς δέδενται*, *their horses are tied* (lit. *the horses are tied for them*); *διὰ τὸ ἐσπάρθαι αὐτῷ τὸ στράτευμα*, *because his army has been scattered (for him)*; *ἤρχον τοῦ ναυτικοῦ τοῖς*

Συρακοσίοις, *they commanded the navy for the Syracusans (i.e. the Syracusans' navy).*

NOTE 5. The participles βουλόμενος, ἠδόμενος, προσδεχόμενος, ἀχθόμενος, and a few others, may agree with a dative, the phrase being equivalent to the verb of the participle; as αὐτῷ βουλομένῳ ἐστίν, *it is to him wishing it (i.e. he wishes it).*

NOTE 6. Here belong the so-called *ethical dative*, in which the personal pronouns have the force of *for my sake*, &c., and sometimes cannot easily be translated; as τί σοι μαθήσομαι; *what am I to learn for you?* πῶς ἡμῖν ἔχεις; *how are you (we wish to know)?*

4. The dative of *possession*, after εἰμί, γίγνομαι, and similar verbs. *E.g.*

Πολλοί μοι φίλοι εἰσίν, *I have many friends*; πάντα σοι γενήσεται, *all things will belong to you*; ἔστιν ἀνθρώπῳ λογισμός, *man has reason*; Ἰππία μόνῳ τῶν ἀδελφῶν παῖδες ἐγένοντο, *to Hippias alone of the brothers there were children born.*

5. The dative denoting that *with respect to which* a statement is made, — often belonging to the whole sentence rather than to any special word. *E.g.*

Ἄπαντα τῷ φοβουμένῳ ψοφεῖ, *everything sounds to one who is afraid*; σφῶν μὲν ἐντολὴ Διὸς ἔχει τέλος, *as regards you two, the order of Zeus is fully executed.*

So in such expressions as these: ἐν δεξιᾷ ἐσπλέοντι, *on the right as you sail in (with respect to one sailing in)*; συνελόντι, or ὡς συνελόντι εἰπεῖν, *concisely, or to speak concisely (lit. for one having made the matter concise).* So ὡς ἐμοί, *in my opinion.*

§ 185. The dative follows many adjectives and adverbs of kindred meaning with the verbs included in § 184, and some verbal nouns. *E.g.*

Δυσμενῆς τοῖς φίλοις, *hostile to his friends*; ὑποχὸς τοῖς νόμοις, *subject to the laws*; ἐπικίνδυνον τῇ πόλει, *dangerous to the state*; βλαβερὸν τῷ σώματι, *hurtful to the body*; εὖνους ἐαυτῷ, *kind to himself*; ἐναντίος αὐτῷ, *opposed to him.* (For the genitive after ἐναντίος, see § 181, Note.) Συμφερόντως αὐτῷ, *profitably to himself*; ἐμποδῶν ἐμοί, *in my way.* So καταδούλωσις τῶν Ἑλλήνων τοῖς Ἀθηναίοις, *subjugation of the Greeks to the Athenians.*

Dative of Resemblance and Union.

§ 186. The dative is used with all words implying *resemblance, union, or approach*. This includes verbs, adjectives, adverbs, and nouns. *E.g.*

Σκιαίς ἐοικότες, *like shadows*; ὀμιλοῦσι τοῖς κακοῖς, *they associate with the bad*; τοὺς φεύγοντας αὐτοῖς ξυνήλλαξεν, *he reconciled the exiles with them*; ὁμολογοῦσιν ἀλλήλοις, *they agree with one another*; διαλέγονται τούτοις, *they converse with these*; τοὺς ἵππους ψόφοις πλησιάζειν, *to bring the horses near to noises*. Ὅμοιοι τοῖς τυφλοῖς, *like the blind*; κύματα ἴσα ὄρεσσιν, *waves like mountains* (Hom.); τοῖς αὐτοῖς Κύρω ὅπλοις ὀπλισμένοι, *armed with the same arms as Cyrus*. Ἐγγὺς ὀδῶ, *near a road* (also the genitive, § 182, 2); ἄμα τῇ ἡμέρᾳ, *as soon as (it was) day*; ὁμοῦ τῷ πῆλῳ, *together with the mud*; τὰ τούτοις ἐφεξῆς, *what comes next to these*.

NOTE 1. To this class belong not merely such verbs as διαλέγομαι, *discourse with*, but also μάχομαι, πολεμέω, and others signifying *contend with, quarrel with*; as μάχεσθαι τοῖς Θηβαίοις, *to fight with the Thebans*; πολεμοῦσιν ἡμῖν, *they are at war with us*; ἐρίζουσιν ἀλλήλοις, *they contend with each other*; διαφέρεισθαι τοῖς πονηροῖς, *to be at variance with the base*. So ἐς χεῖρας ἐλθεῖν τινι, or ἐς λόγους ἐλθεῖν τινι, *to come to a conflict (or words) with any one*.

NOTE 2. After adjectives of likeness, an abridged form of expression may be used; as κόμαι Χαρίτεσσιν ὁμοίαι, *hair like (that of) the Graces* (Hom.); τὰς ἴσας πληγὰς ἐμοί, *the same number of blows with me*.

Dative after Compound Verbs.

§ 187. The dative follows many verbs compounded with ἐν, σύν, or ἐπί; and some compounded with πρός, παρά, περί, and ὑπό. *E.g.*

Τοῖς νόμοις ἐμμένων, *abiding by the laws*; αἱ ἡδοναὶ ἐπιστήμην οὐδεμίαν ψυχῇ ἐμποιοῦσιν, *pleasures produce no knowledge in the soul*; ἐνέκειντο τῷ Περικλεῖ, *they pressed hard on Pericles*; ἐμαντῶ συνήθειν οὐδὲν ἐπισταμένῳ, *I was conscious to myself that I knew nothing* (lit. *with myself*); ἦδη ποτέ σοι ἐπῆλθεν; *did it ever occur to you?* Προσβάλλειν τῷ τειχίσματι, *to attack the fortification*; ἀδελφὸς ἀνδρὶ παρῆι, *let a brother stand by a man* (i.e. *let a man's brother stand by him*); τοῖς κακοῖς περιπίπτουσιν, *they are involved in evils*; ὑπόκειται τὸ πεδίον τῷ ἱερῶ, *the plain lies below the temple*.

This dative sometimes depends on the preposition (§ 193), and sometimes on the idea contained in the compound as a whole.

Causal and Instrumental Dative.

§ 188. 1. The dative is used to denote the *cause*, *manner*, *means*, or *instrument*. *E.g.*

CAUSE: Ἀποθνήσκει νόσῳ, *he dies of disease*; πολλάκις ἀγνοία ἀμαρτάνομεν, *we often err through ignorance*. MANNER: Δρόμῳ ἠπείγοντο, *they pressed forward on a run*; πολλῇ κραυγῇ ἐπελθεῖν, *to advance with a loud shout*; τῇ ἀληθείᾳ, *in truth*; τῷ ὄντι, *in reality*; βίᾳ, *forcibly*; ταύτῃ, *in this manner, thus*. MEANS OR INSTRUMENT: Ὠρώμεν τοῖς ὀφθαλμοῖς, *we see with our eyes*; ἐγνώσθησαν τῇ σκευῇ τῶν ὤπλων, *they were recognized by the fashion of their arms*; κακοῖς ἰᾶσθαι κακά, *to cure evils by evils*; οὐδεὶς ἐπαῖνον ἡδοναῖς ἐκτήσατο, *no one gains praise by pleasures* (§ 205, 2).

NOTE 1. The dative of *respect* is a form of the dative of *manner*; as δυνατὸς τῷ σώματι, *strong in his body*; πόλις, Θάψακος ὀνόματι, *a city, Thapsacus by name* (cf. § 160, 1).

NOTE 2. Χράομαι, *to use (to serve one's self by)*, takes the *instrumental dative*; as χρῶνται ἀργυρίῳ, *they use money*. A neuter pronoun (*e.g.* τί, τὶ, ὃ τι, or τοῦτο) may be added as a cognate accusative (§ 159, N. 2); as τί τούτοις χρήσομαι; *what shall I do with these?* (lit. *what use shall I make of these?*). Νομίζω has sometimes the same meaning and construction as χράομαι.

2. The dative of *manner* is used with comparatives to denote the *degree of difference*. *E.g.*

Πολλῷ κρείττον ἐστίν, *it is much better (better by much)*; τῇ κεφαλῇ μείζων (or ἐλάττων), *a head taller (or shorter)*; τοσοῦτῳ ἡδίων ζῶ, *I live so much the more happily*; τέχνη ἀνάγκης ἀσθενεστέρα μακρῷ, *art is weaker than necessity by far*.

So sometimes with superlatives, and even with other expressions which imply comparison; as μακρῷ κάλλιστά τε καὶ ἄριστα, *by far the most beautiful and the best*; δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας, *ten years before the battle of Salamis*.

3. The dative sometimes denotes the *agent* with passive verbs, especially with the perfect and pluperfect. *E.g.*

Τοῦτο ἤδη σοι πέπρακται, *this has now been done by you*; ἐπειδὴ παρεσκεύαστο τοῖς Κορινθίοις, *when preparation had been made by the Corinthians (when the Corinthians had their preparation made)*.

Here there seems to be a reference to the agent's interest in the result of the completed action expressed by the perfect and pluperfect. With other tenses, the agent is regularly expressed by ὑπό, &c. and the genitive (§ 197, 1); rarely by the dative, except in poetry.

4. With the verbal adjective in *-τέος*, in its personal (passive) construction, the agent is expressed by the dative; in its impersonal (active) construction, by the dative or the accusative. See § 281.

5. The dative is used to denote that by which any person or thing is *accompanied*. *E.g.*

Ἦλθον οἱ Πέρσαι παμπληθεῖ στόλῳ, *the Persians came with an army in full force*; ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα, *let us march both with the strongest horses and with men*; οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσίν, *the Lacedaemonians attacked the wall both with their land army and with their ships*.

This dative is used chiefly in reference to military forces, and is originally connected with the dative of *means* or *instrument*. The last example might be placed equally well under § 188, 1.

NOTE. This dative sometimes takes the dative of *αὐτός* for emphasis; as *μίαν (ναῦν) αὐτοῖς ἀνδράσιν εἶλον*, *they took one (ship) men and all* (see § 145, 1). Here the instrumental force disappears, and the dative may refer to any class of persons or things: thus *δένδρα αὐτήσιν ῥίζησι*, *trees with their very roots*. Hom.

Dative of Time.

§ 189. The dative without a preposition often denotes *time when*. This is confined chiefly to nouns denoting *day, night, month, or year*, and to names of *festivals*. *E.g.*

Τῇ αὐτῇ ἡμέρᾳ ἀπέθανεν, *he died on the same day*; Ἑρμαῖ μιᾷ νυκτί οἱ πλείστοι περιεκόπησαν, *the most of the Hermae were mutilated in one night*; οἱ Σάμιοι ἐξεπολιορκήθησαν ἐνάτῳ μηνί, *the Samians were taken by siege in the ninth month*; τετάρτῳ ἔτει ξυνέβησαν, *they came to terms in the fourth year*; ὡσπερὶ Θεσμοφορίοις νηστεύομεν, *we fast as if it were on the Thesmophoria*. So τῇ ὑστεραίᾳ (sc. ἡμέρᾳ), *on the following day*, and *δευτέρα, τρίτη*, *on the second, third, &c.*, in giving the day of the month (§ 139, 1, Note).

NOTE 1. Even the words mentioned, except names of festivals, generally take *ἐν* when no adjective word is joined with them. Thus *ἐν νυκτί*, *at night* (rarely, in poetry, *νυκτί*), but *μιᾷ νυκτί*, *in one night*.

NOTE 2. A few expressions occur like *ὑστέρῳ χρόνῳ*, *in after time*; *χειμῶνος ὥρα*, *in the winter season*; *νουμηνία* (*new-moon day*), *on the first of the month*; and others in poetry.

Dative of Place (Poetic).

§ 190. In poetry, the dative without a preposition often denotes the place *where*. *E.g.*

Ἐλλάδι ναίων, *dwelling in Hellas*; αἰθέρι ναίων, *dwelling in heaven*; οὐρεσι, *on the mountains*; τόξ' ὤμοισιν ἔχων, *having the bow on his shoulders*; μῖμνει ἀγροῦ, *he remains in the country*. Hom. Ἦσθαι δόμοις, *to sit at home*. Aesch. Νῦν ἀγροῖσι τυγχάνει, *now he happens to be in the country*. Soph.

NOTE 1. In prose, the dative of place is chiefly confined to the names of Attic demes; as ἡ Μαραθῶνι μάχη, *the battle at Marathon*; but ἐν Ἀθήναις. Still some exceptions occur.

NOTE 2. Some adverbs of place are really *local* datives; as ταύτη, τῆδε, *here*; οἴκοι, *at home*; κύκλῳ, *in a circle, all around*. See § 61, N. 2.

PREPOSITIONS.

§ 191. The prepositions were originally adverbs, and it is chiefly as such that they appear in composition with verbs. They are used also as independent words, to connect nouns (or words used as nouns) with other parts of the sentence.

Besides the prepositions properly so called, there are certain adverbs used in the same way, which cannot be compounded with verbs: these are called *improper* prepositions, and are ἄνευ, ἄτερ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, πλήν, ὥς. All of these take the genitive, except ὥς, which takes the accusative.

I. Four prepositions take the *genitive* only: ἀντί, ἀπό, ἐκ (ἐξ), πρό, — with the improper prepositions ἄνευ, ἄτερ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, πλήν.

1. ἀντί, *instead of, for*. Original meaning, *over against, against*.
In COMP.: *against, in opposition, in return, instead*.
2. ἀπό (Lat. *ab, a*, Eng. *off*), *from, off from, away from*; originally (as opposed to ἐκ) *separated from*.
 - (a) of PLACE: ἀφ' ἵππου μάχεσθαι, *to fight on horseback* (from a horse).
 - (b) of TIME: ἀπὸ τούτου τοῦ χρόνου, *from this time*.
 - (c) of CAUSE: ἀπὸ στάσεων ἐκπίπτειν, *to be driven out by factions*.
 In COMP.: *from, away, off, in return*.

3. ἐκ or ἐξ (§ 13, 2; Lat. e, ex), *from, out of*; originally (as opposed to ἀπό) *from within*.

(a) of PLACE: ἐκ Σπάρτης φεύγει, *he is banished from Sparta*.

(b) of TIME: ἐκ παλαιοτάτου, *from the most ancient time*.

(c) of ORIGIN: ὄναρ ἐκ Διὸς ἔστω, *the dream comes from Zeus*. So also with *passive verbs* (instead of ὑπό with gen.): τιμᾶσθαι ἕκ τινος, *to be honored by some one* (the agent viewed as the source).

IN COMP.: *out, from, away, off*.

4. πρό (Lat. pro), *before*:

(a) of PLACE: πρὸ θυρῶν, *before the door*.

(b) of TIME: πρὸ τῆς μάχης, *before the battle*.

(c) of PREFERENCE: πρὸ τούτων, *in preference to this*.

(d) of PROTECTION: πρὸ παιδῶν μάχεσθαι, *to fight for one's children*.

IN COMP.: *before, forward, forth*.

5. So ἀνευ, ἀπερ, *without*; ἄχρι, μέχρι, *until*; μεταξύ, *between*; ἕνεκα, *on account of*; πλὴν, *except*.

II. Two take the *dative* only: ἐν and σύν.

1. ἐν, *in*, equivalent to Lat. in with the ablative:

(a) of PLACE: ἐν Σπάρτῃ, *in Sparta*; — with a word implying number, *among*: ἐν δῆμῳ λέγειν, *to speak (among) before the people*.

(b) of TIME: ἐν τούτῳ τῷ ἔτει, *in this year*.

IN COMP.: *in, on, at*.

2. σύν or ξύν (Lat. cum), *with*, i.e. *in company with* or *by aid of*.

IN COMP.: *with, together*.

III. One takes the *accusative* only: εἰς or ἐς, — with the improper preposition ὧς.

1. εἰς or ἐς, *into, to*; originally (as opposed to ἐκ) *to within* (Lat. in with the accusative or inter):

(a) of PLACE: ἔφυγον εἰς Μέγαρα, *they fled into Megara*.

(b) of TIME: εἰς νύκτα, (to) *till night*; εἰς τὸν ἅπαντα χρόνον, *for all time*.

(c) of NUMBER and MEASURE: εἰς διακοσίους, (*amounting*) *to two hundred*; εἰς δύναμιν, *up to one's power*.

(d) of PURPOSE or REFERENCE: χρήματα ἀναλίσκειν εἰς τὸν πόλεμον, *to spend money on the war*; χρήσιμος εἰς τι, *useful for anything*.

IN COMP.: *into, in, to*.

2. ὧς, *to*, only with persons: εἰσιέναι ὧς τινα, *to go in to (visit) any one*.

IV. Three take the *genitive* and *accusative*: *διά*, *κατά*, *ὑπέρ*.1. *διά*, *through* (Lat. *di-*, *dis-*).(1) with the *GENITIVE* :(a) of *PLACE*: *δι' ἀσπίδος ἦλθεν*, *it went through a shield*.(b) of *TIME*: *διὰ νυκτός*, *through the night*.(c) of *MEANS*: *δι' ἐρμηνέως λέγειν*, *to speak through an interpreter*.(d) in various phrases like *δι' οἴκου ἔχειν*, *to pity*; *διὰ φιλίας ἵναί*, *to be in friendship (with one)*.(2) with the *ACCUSATIVE*, *on account of*, *by reason of*: *δι' Ἀθήνην*, *by help of Athena*; *διὰ τοῦτο*, *on this account*.In *COMP.*: *through*, also *apart* (Lat. *di-*, *dis-*).2. *κατά* (cf. adverb *κάτω*, *below*), originally *down* (opposed to *ἀνά*).(1) with the *GENITIVE* :(a) *down from*: *ἄλλεσθαι κατά τῆς πέτρας*, *to leap down from the rock*.(b) *down upon*: *κατά τῆς κεφαλῆς καταχεῖν*, *to pour down upon the head*; also *against*, *under*, *concerning*.(2) with the *ACCUSATIVE*, *down along*; of motion *over*, *through*, *among*, *into*, *against*; also *according to*, *concerning*.(a) of *PLACE*: *κατά ῥοῦν*, *down stream*; *κατά γῆν καὶ θάλασσαν*, *by land and by sea*.(b) of *TIME*: *κατά τὸν πόλεμον*, *during (at the time of) the war*.(c) *DISTRIBUTIVELY*: *κατά τρεῖς*, *by threes, three by three*; *καθ' ἡμέραν*, *day by day, daily*.In *COMP.*: *down*, *against*.3. *ὑπέρ*, *over* (Lat. *super*).(1) with the *GENITIVE* :(a) of *PLACE*: *ὑπὲρ τῆς κεφαλῆς*, *over (his) head*; *ὑπὲρ τῆς θαλάσσης*, *above (away from) the sea*.(b) *for*, *in behalf of* (opposed to *κατά*): *μάχεσθαι ὑπὲρ τινος*, *to fight for one (originally over him)*; *ὑπὲρ σοῦ δέδοικα*, *I fear for you*; *ὑπὲρ τινος λέγειν*, *to speak in place of one*; in the orators sometimes *concerning* (like *περὶ*).(2) with the *ACCUSATIVE*, *over*, *beyond*, of place and measure.In *COMP.*: *over*, *beyond*, *exceedingly*, *in behalf of*.V. One takes the *dative* and *accusative* (very rarely the *genitive*): *ἀνά*.*ἀνά* (cf. adverb *ἄνω*, *above*), originally *up* (opposed to *κατά*).(1) with the *DATIVE* (only Epic and Lyric), *up on*: *ἀνὰ σκῆπτρῳ*, *on a sceptre*.

- (2) with the ACCUSATIVE, *up along*; and of motion *over, through, among* (cf. *κατά*).
 (a) of PLACE: *ἀνά ροῦν*, *up stream*; *ἀνά στρατόν*, *through the army* (Hom.).
 (b) of TIME: *ἀνά πᾶσαν τὴν ἡμέραν*, *all through the day*.
 (c) In DISTRIBUTIVE expressions: *ἀνά τέτταρας*, *by fours*.
 In COMP.: *up, back, again*.
- (3) with the GENITIVE, only in the Homeric expression, *ἀνά νηὸς βαίνειν*, *to go on board ship*.

VI. Seven take the *genitive, dative, and accusative*: *ἀμφί, ἐπί, μετά, παρά, περί, πρὸς, ὑπό*.

1. *ἀμφί* (Lat. *amb-*), connected with *ἄμφω*, *both*; originally *on both sides of*; hence *about*.

- (1) with the GENITIVE (rare in prose), *about, concerning*.
 (2) with the DATIVE (only Ionic and poetic), *about*; hence *concerning, on account of*.
 (3) with the ACCUSATIVE, *about, near, of place, time, number, etc.*: *ἀμφὶ ἅλα*, *by the sea*; *ἀμφὶ δέλην*, *near evening*; *ἀμφὶ τὰ ἑξήκοντα*, *about sixty* (circiter sexaginta); so *ἀμφὶ τι ἔχειν*, *to be (busy) about a thing*.

In COMP.: *about, on both sides*.

2. *ἐπί*, *on, upon*.

- (1) with the GENITIVE:
 (a) of PLACE: *ἐπὶ πύργου*, *on a tower*; sometimes *towards*: *ἐπὶ Σάμου πλεῖν*, *to sail (upon) towards Samos*.
 (b) of TIME: *ἐφ' ἡμῶν*, *in our time*.
 (2) with the DATIVE:
 (a) of PLACE: *ἐπὶ τῇ θαλάσῃ οἰκεῖν*, *to live upon (by) the sea*.
 (b) of TIME: *ἐπὶ τῷ σημείῳ*, *upon the signal*; *ἐπὶ τούτοις*, *thereupon*.
 (c) Likewise *over, for, at, in addition to, on account of, in the power of*; and in many other relations: see the Lexicon.
 (3) with the ACCUSATIVE, originally *up to*; then *to, towards, against*: *ἀναβαίνειν ἐφ' ἵππον*, *to mount a horse*; *ἐπὶ δεξιᾷ*, *to the right*.
 In COMP.: *upon, over, after, toward, to, for, at, against, besides*.

3. *μετά* (akin to *μέσος*, Lat. *medius*), *amid, among*.

- (1) with the GENITIVE, *with, on the side of*: *μετὰ τῶν συμμάχων τοῖς πολεμίοις μάχεσθαι*, *with (the help of) the allies to fight with (against) the enemy* (§ 186, N. 1).
 (2) with the DATIVE (poetic, chiefly Epic), *among*.

(3) with the ACCUSATIVE :

(a) *into (the midst of), after (in quest of), for (poetic).*(b) *generally after, next to: μετὰ τὸν πόλεμον, after the war; μέγιστος μετὰ τὸν Ἰστρον, the largest (river) next to the Ister.*In COMP.: *with (of sharing), among, after (in quest of): it also denotes change, as in μετανοέω, change one's mind, repent.*4. παρά, *by, near, alongside of* (see Note 1).(1) with the GENITIVE, *from beside, from.*(2) with the DATIVE, *near: παρὰ Κύρῳ ὄντες, being near Cyrus.*(3) with the ACCUSATIVE, *to (a place) near, to; also by the side of, beyond or beside, except, along with, because of.*(a) of PLACE: ἀφικνεῖται παρὰ Κῦρον, *he comes to Cyrus.*(b) of TIME: παρὰ πάντα τὸν χρόνον, *throughout the whole time.*(c) of CAUSE: παρὰ τὴν ἡμετέραν ἀμέλειαν, *on account of our neglect.*(d) with idea of *beyond* or *beside*, and *except*: οὐκ ἔστι παρὰ ταῦτα ἄλλα, *there are no others besides these; παρὰ τὸν νόμον, contrary to the law (properly beyond it).*In COMP.: *beside, along by, hitherward, wrongly (beside the mark), over (as in overstep).*5. περί, *around* (on all sides).(1) with the GENITIVE, *about, concerning* (Lat. *de*): περί πατρός ἐρέσθαι, *to inquire about his father; also (poetic) above; κρατερός περι πάντων, mighty above all.*(2) with the DATIVE, *about, around, concerning, seldom in Attic prose.*(3) with the ACCUSATIVE, *nearly the same as ἀμφί.*In COMP.: *around, about, exceedingly.*6. πρός, *at or by* (in front of), akin to πρό.

(1) with the GENITIVE :

(a) *in front of, looking towards: πρὸς Θράκης κείσθαι, to be situated over against Thrace;— in swearing: πρὸς θεῶν, before (by) the Gods. Sometimes pertaining to (as character): ἦ κάρτα πρὸς γυναικὸς ἔστω, surely it is very like a woman.*(b) *from (properly from before): τιμὴν πρὸς Ζητὸς ἔχοντες, having honor from Zeus; sometimes with passive verbs (like ὑπό): πρὸς τινος φιλεῖσθαι, to be loved by some one.*

(2) with the DATIVE :

(a) *at: ὁ Κῦρος ἦν πρὸς Βαβυλῶνι, Cyrus was at Babylon.*(b) *in addition to: πρὸς τούτοις, besides this, furthermore.*

(3) with the ACCUSATIVE:

(a) *to*: *ίέναι πρὸς Ὀλυμπον*, *to go to Olympus*.(b) *towards*: *πρὸς Βορρᾶν*, *towards the North*; so of persons: *πιστῶς διακείσθαι πρὸς τινα*, *to be faithfully disposed towards one*; *πρὸς ἀλλήλους ἡσυχίαν εἶχον*, *they kept the peace towards one another*.(c) *with a view to, in reference to*: *πρὸς τί με ταῦτ' ἐρωτᾶς*, (to what end) *for what do you ask me this?* *πρὸς τὴν δύναμιν*, *according to one's power*.In COMP.: *to, towards, against, besides*.

7. ὑπό, under (Lat. sub), by.

(1) with the GENITIVE:

(a) of PLACE: *ὑπὸ γῆς*, *under the earth*; sometimes *from under*.(b) to denote the AGENT with passive verbs: *τιμᾶσθαι ὑπὸ τῶν πολιτῶν*, *to be honored by the citizens*.(c) of CAUSE: *ὑπὸ δέους*, *through fear*; *ὑφ' ἡδονῆς*, *through pleasure*.(2) with the DATIVE (especially poetic): *θανεῖν ὑπ' Ἰλίου*, *to perish under (the walls of) Ilium*.

(3) with the ACCUSATIVE:

(a) of PLACE, *under*, properly *to (a place) under*.(b) of TIME, *towards (entering into)*: *ὑπὸ νύκτα*, *just before night* (Lat. sub noctem): sometimes *during*.In COMP.: *under, secretly, slightly, gradually*.

NOTE 1. Further details of the meaning and use of the prepositions must be learned by practice and from the Lexicon. In general, the accusative is the case used with prepositions to denote that *towards* which, *over* which, *along* which, or *upon* which *motion* takes place; the genitive, to denote that *from* which anything proceeds; the dative, to denote that *in* which anything takes place. It will be noticed how the peculiar meaning of each case often modifies the expression by which we translate a given preposition: thus *παρά* means *near, alongside of*; and we have *παρὰ τοῦ βασιλέως*, *from the neighborhood of the king*; *παρὰ τῷ βασιλεῖ*, *in the neighborhood of the king*; *παρὰ τὸν βασιλέα*, *into the neighborhood of the king*.

NOTE 2. The original adverbial use of the prepositions sometimes appears when they are used without a noun; this occurs especially in the older Greek, seldom in Attic prose. Thus *περί*, *roundabout* or *exceedingly*, in Homer; *πρὸς δέ* or *καὶ πρὸς*, *and besides*, in Herodotus.

NOTE 3. The preposition of a compound verb may also stand separately, in which case its adverbial force plainly appears; as *ἐπὶ κνέφας ἦλθε* (*κνέφας ἐπήλθε*), *darkness came on*; *ἡμῖν ἀπὸ λοιγὸν ἀμύναι* (*ἀπαμύναι*), *to ward off destruction from us*.

This is called *tnesis*, and is found chiefly in Homer.

NOTE 4. A preposition sometimes follows its case, or a verb to which it belongs; as *νεῶν ἀπο, παιδὸς περί; ὀλέσας ἀπο* (for *ἀπολέσας*). For the accent see § 23, 2.

NOTE 5. A few prepositions are used adverbially with a verb understood; as *πάρα* for *πᾶρεστι*, *ἐπι* and *μέτα* (in Homer) for *ἔπρεστι* and *μέτεστι*. So *ἐνι* for *ἔνεστι*, and *ἀνα, ὑψ!* for *ἀνάστα* (*ἀνάστηθι*). For the accent see § 23, 2.

NOTE 6. Sometimes *εἰς* with the accusative or *ἐκ* or *ἀπό* with the genitive is used in expressions which themselves imply no motion, with reference to some motion implied or expressed in the context; as *αἱ ξύνοδοι εἰς τὸ ἱερόν ἐγίγοντο*, *the synods were held in the temple* (lit. *into the temple*, involving the idea of going *into* the temple to hold the synods); *τοῖς ἐκ Πύλου ληφθεῖσι (ἐοικότες)*, *like those captured* (in Pylos, and brought home) *from Pylos*, i.e. *the captives from Pylos*; *διήρπαστο καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα*, *even the very timbers in the houses* (lit. *from the houses*) *had been stolen*. So *ἐν* with the dative sometimes occurs with verbs of motion, referring to rest which follows the motion; as *ἐν τῷ ποταμῷ ἔπεσον*, *they fell* (into and remained) *in the river*; so *ἐν γούνασι πίπτειν*, *to fall on one's knees*. These are instances of what is called the *constructio praeagnans*.

§ 192. (*Recapitulation.*) 1. The following prepositions take the *genitive*: *ἀμφί, ἀντί, ἀπό, διά, ἐκ (ἐξ), ἐπί, κατά, μετά, παρά, περί, πρό, πρόσ, ὑπέρ, ὑπό*, — i.e. all except *εἰς, ἐν, σύν, ἀνά*. Also the improper prepositions *ἄνευ, ἄτερ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, πλήν*.

2. The following take the *dative*: *ἀμφί, ἀνά, ἐν, ἐπί, μετά, παρά, περί, πρόσ, σύν, ὑπό*.

3. The following take the *accusative*: *ἀμφί, ἀνά, διά, εἰς (εἰς), ἐπί, κατά, μετά, παρά, περί, πρόσ, ὑπέρ, ὑπό*, — i.e. all except *ἀντί, ἀπό, ἐκ, ἐν, πρό, σύν*. So also *ὡς* (with words denoting *persons*).

§ 193. A preposition is often followed by its own case when it is part of a compound verb. *E.g.*

Παρακομίζοντο τὴν Ἰταλίαν, *they sailed along the coast of Italy*; *ἐσῆλθέ με*, *it occurred to me*; *ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα*, *his mother assisted him in this* (i.e. *ἐπραττε σύν αὐτῷ*). For examples of the genitive, see § 177; for those of the dative, see § 187.

ADVERBS.

§ 194. Adverbs qualify verbs, adjectives, and other adverbs. *E.g.*

Οὕτως εἶπεν, *thus he spoke*; ὡς δύναμαι, *as I am able*; πρῶτον ἀπῆλθε, *he first went away*; τὸ ἀληθῶς κακόν, *that which is truly evil*; μᾶλλον πρεπόντως ἠμφιεσμένη, *more becomingly dressed*.

For adjectives used as adverbs, see § 138, N. 7. For adverbs preceded by the article, and qualifying a noun like adjectives, see § 141, N. 3. For adverbs with the genitive or dative, see §§ 168 (with N. 3); 182, 2; 185; 186. For adverbs as prepositions, see § 191. For negative adverbs, see § 283.

THE VERB.

VOICES.

Active.

§ 195. In the active voice the subject is represented as acting; as τρέπω τοὺς ὀφθαλμούς, *I turn my eyes*; ὁ πατὴρ φιλεῖ τὸν παῖδα, *the father loves the child*; ὁ ἵππος τρέχει, *the horse runs*.

NOTE 1. The form of the active voice includes most intransitive verbs; as τρέχω, *run*. On the other hand, the form of the middle or passive voice includes many deponent verbs which are active and transitive in meaning; as βούλομαι τοῦτο, *I want this*. Some transitive verbs have certain intransitive tenses; as ἕστηκα, *I stand*, ἕστην, *I stood*, from ἵστημι, *place*. Such tenses are said to have a *middle*, or sometimes even a *passive*, meaning.

NOTE 2. The same verb may be both transitive and intransitive; as ἐλαύνω, *drive* (trans. or intrans.) or *march*. The intransitive use sometimes arose from the omission of a familiar object; as ἐλαύνειν (ἵππον or ἄρμα), τελευτᾶν (τὸν βίον), *to end (life) or to die*. Compare the English verbs *drive, turn, move, &c.*

Passive.

§ 196. In the passive voice the subject is represented as acted upon; as ὁ παῖς ὑπὸ τοῦ πατρὸς φιλεῖται, *the child is loved by the father*.

§ 197. 1. The *object* of the active becomes the subject of the passive. The *subject* of the active, the agent, is generally expressed by *ὑπό* and the genitive in the passive construction. (See § 196 and the example.)

Even a genitive or dative used as a direct object can become the subject of the passive; as *καταφρονεῖται ὑπ' ἐμοῦ*, *he is despised by me* (cf. *καταφρονῶ αὐτοῦ*, § 171, 2); *πιστεύεται ὑπὸ τῶν ἀρχόμενων*, *he is trusted by his subjects* (cf. *πιστεύουσιν αὐτῷ*, § 184, 2); so *ἀρχόμενος*, *ruled over*, is passive of *ἄρχω*, *rule* (§ 171, 3).

NOTE 1. Other prepositions than *ὑπό* with the genitive of the agent, though used in poetry, are not common in Attic prose. Such are *παρά*, *πρός*, *ἐκ*, and *ἀπό*.

NOTE 2. When the active is followed by two accusatives, or by an accusative of a thing and a dative of a person, the case denoting a *person* is generally made the subject of the passive, and the other (an accusative) remains unchanged. *E.g.*

Οὐδὲν ἄλλο διδάσκεται ἄνθρωπος, *the man is taught nothing else* (in the active *οὐδὲν ἄλλο διδάσκουσι τὸν ἄνθρωπον*). *Ἄλλο τι μείζον ἐπιταχθήσεσθε*, *you will have some other greater command imposed on you* (active, *ἄλλο τι μείζον ὑμῖν ἐπιτάξουσιν*, *they will impose some other greater command on you*). *Οἱ ἐπιτετραμμένοι τὴν φυλακὴν*, *those to whom the guard has been intrusted* (active, *ἐπιτρέπειν τὴν φυλακὴν τοῦτοις*). *Διφθέραν ἐνημμένος*, *clad in a leathern jerkin* (active, *ἐνάπτειν τί τιμι*, *to fit a thing on one*). So *ἐκκόπτεσθαι τὸν ὀφθαλμόν*, *to have his eye cut out*, and *ἀποτέμνεσθαι τὴν κεφαλὴν*, *to have his head cut off*, &c., from possible active constructions *ἐκκόπτειν τί τιμι*, and *ἀποτέμνειν τί τιμι* (§ 184, 3, N. 4). This construction has nothing to do with that of § 160.

The first two examples are cases of the cognate accusative of the *thing* retained with the passive, while the accusative or dative of the *person* is made the subject (§ 159, Notes 2 and 4).

2. The perfect and pluperfect passive generally take the *dative* of the agent (§ 188, 3).

The personal verbal in *-τέος* takes the dative, the impersonal in *-τέον* the dative or accusative, of the agent (§ 188, 4).

§ 198. The subject of the passive may be a neuter adjective which represents a cognate accusative of the active construction; or the passive may be used impersonally, the subject being implied in the idea of the verb itself. *E.g.*

ἄσεβεῖται οὐδέν, *no act of impiety is committed* (act. ἀσεβεῖν οὐδέν, § 159, N. 2). So παρεσκευάσται, *preparation has been made* (it is prepared); ἀμαρτάνεται, *error is committed* (it is erred): cf. *ventum est*. This occurs chiefly in such participial expressions as τὰ ἡσεβημένα, *the impious acts which have been committed*; τὰ κινδυνευθέντα, *the risks which were run*; τὰ ἡμαρτημένα, *the errors which have been made*, &c. (See § 134, N. 1, d). Even an intransitive verb may thus have a passive voice.

Middle.

§ 199. In the middle voice the subject is represented as acting upon himself, or in some manner which concerns himself.

1. As acting on himself: ἐτράποντο πρὸς ληστείαν, *they turned themselves to piracy*. This, though the most natural, is the least common use of the middle.

2. As acting for himself or with reference to himself: ὁ δῆμος τίθεται νόμους, *the people make laws for themselves*, whereas τίθησι νόμους would properly be said of a lawgiver; τοῦτον μεταπέμπομαι, *I send for him (to come to me)*; ἀπεπέμπετο αὐτούς, *he dismissed them*.

3. As acting on an object which belongs to himself: ἦλθε λυσόμενος θύγατρα, *he came to ransom his (own) daughter*. Hom.

REMARK. The last two uses may be united in one verb, as in the last example.

NOTE 1. Often the middle expresses no more than is implied in the active; thus τρόπαιον ἵστασθαι, *to raise a trophy for themselves*, generally adds nothing but the expression to what is implied in τρόπαιον ἱστάναι, *to raise a trophy*; and either form can be used. The middle sometimes appears not to differ at all from the active in meaning; as the poetic ἰδέσθαι, *to see*, and ἰδεῖν.

NOTE 2. The middle sometimes has a *causative* meaning; as ἐδίδαξάμην σε, *I had you taught*.

This gives rise to some special uses of the middle; as in δανείζω, *lend*, δανείζομαι, *borrow* (cause somebody to lend to one's self). So μισθῶ, *let*, μισθοῦμαι, *hire* (cause to be let to one's self); *I let myself for pay* is ἐμαντὸν μισθῶ.

NOTE 3. The middle of certain verbs is peculiar in its meaning. Thus, ἀποδίδωμι, *give back*, ἀποδίδομαι, *sell*; γράφω, *write* or *propose*

a vote, γράφομαι, indict; τιμωρῶ τι, I avenge a person, τιμωροῦμαι τινα, I avenge myself on a person or I punish a person; ἄπτω, fasten, ἄπτομαι, cling to (fasten myself to); so ἔχομαι, hold to.

The passive of some of these verbs is used as a passive to both active and middle; thus γραφῆναι can mean either to be written or to be indicted.

NOTE 4. The future middle of some verbs has a passive sense; as ἀδικῶ, wrong, ἀδικήσομαι, I shall be wronged.

TENSES.

I. TENSES OF THE INDICATIVE.

§ 200. The tenses of the indicative express action as follows:—

PRESENT, continued or repeated present action: γράφω, I am writing or I write (habitually).

IMPERFECT, continued or repeated past action: ἔγραφον, I was writing or I used to write.

PERFECT, action finished in present time: γέγραφα, I have written.

PLUPERFECT, action finished in past time: ἐγεγράφευ, I had written.

AORIST, simple past action (N. 5): ἔγραψα, I wrote.

FUTURE, future action: γράψω, I shall write or I shall be writing.

FUTURE PERFECT, action to be finished in future time: γεγράψεται, it will have been written.

NOTE 1. In narration, the present is sometimes used vividly for the aorist; as πορεύεται πρὸς βασιλέα ἢ ἐδύνατο τάχιστα, he goes (went) to the king as fast as he could.

For the present expressing a general truth, see § 205, 1.

NOTE 2. The present and especially the imperfect often express an attempted action; as πείθουσιν ὑμᾶς, they are trying to persuade you; Ἀλόνησον ἐδίδου, he offered (tried to give) Halonnesus; ἃ ἐπράσσετο οὐκ ἐγένετο, what was attempted did not happen.

NOTE 3. (a) The presents ἦκω, I am come, and οἴχομαι, I am gone, have the force of perfects; the imperfects having the force of pluperfects. (Cf. N. 6.)

(b) The present εἶμι, *I am going*, has a future sense, and is used as a future of ἔρχομαι, ἐλεύσομαι not being ordinarily used in Attic prose.

NOTE 4. The present with πάλαι or any other expression of past time has the force of a present and perfect combined; as πάλαι σοι τοῦτο λέγω, *I have long been telling you this (which I now tell)*.

NOTE 5. (a) The aorist takes its name (ἀόριστος, *unlimited, unqualified*) from its denoting a simple past occurrence, with none of the limitations (ὄροι) as to completion, continuance, repetition, &c. which belong to the other past tenses. It corresponds exactly to the so-called imperfect in English, whereas the Greek imperfect corresponds to the forms *I was doing*, &c. Thus, ἐποίει τοῦτο is *he was doing this* or *he did this habitually*; πεποίηκε τοῦτο is *he has already done this*; ἐπεποίηκε τοῦτο is *he had already (at some past time) done this*; but ἐποίησε τοῦτο is simply *he did this*, without qualification of any kind.

(b) The aorist of verbs which denote a state or condition generally expresses the entrance into that state or condition; as πλουτῶ, *I am rich*; ἐπλούτουν, *I was rich*; ἐπλούτησα, *I became rich*. So ἐβασίλευσε, *he became king*; ἤρξε, *he obtained office*.

(c) The distinction between the imperfect and aorist was sometimes neglected, especially in the earlier Greek. See βαινόν and βῆ in *Il. i.* 437 and 439; βάλλετο and βάλετο in *Il. ii.* 43 and 45; ἔλιπεν and λείπε, *Il. ii.* 106 and 107.

NOTE 6. Some perfects have a present meaning; as θνήσκειν, *to die*, τεθνηκέναι, *to be dead*; γίνεσθαι, *to become*, γεγονέναι, *to be*; μμνήσκειν, *to remind*, μεμνήσθαι, *to remember*; καλεῖν, *to call*, κεκλήσθαι, *to be called*. So οἶδα, *I know*, novi. This is usually explained by the meaning of the verb.

In such verbs the pluperfect has the force of an imperfect; as ᾔδειν, *I knew* (§ 127). (Cf. N. 3, a.)

NOTE 7. The perfect sometimes refers vividly to the future; as εἴ με αἰσθήσεται ὄλωλα, *if he shall perceive me, I am ruined* (perii). So sometimes the present; as ἀπόλλυμαι, *I perish!* (for *I shall perish*).

NOTE 8. The second person of the future may express a permission, or even a command; as πράξεις οἶον ἂν θέλῃς, *you may act as you please*; πάντως δὲ τοῦτο δράσεις, *and by all means do this (you shall do this)*. So in imprecations; as ἀπολείσθε, *to destruction with you!* (lit. *you shall perish*). See § 257, where the future with οὐ μή is explained in this way.

NOTE 9. The future perfect is sometimes merely an emphatic future, denoting that a future act will be immediate or decisive; as

φράζει καὶ πεπράξεται, *speaks, and it shall be (no sooner said than) done.* Compare the similar use of the perfect infinitive, § 202, 2, N. 2.

§ 201. The division of the tenses of the indicative into *primary* and *secondary* (or *historical*) is explained in § 90, 2.

In dependent clauses, when the construction allows both subjunctive and optative, or both indicative and optative, the subjunctive or indicative regularly follows primary tenses, and the optative follows secondary tenses.

E. g. •

Πράττουσιν ἃ ἂν βούλωνται, *they do whatever they please; ἔπραττον ἃ βούλοιτο, they did whatever they pleased. Λέγουσιν ὅτι τοῦτο βούλονται, they say that they wish for this; ἔλεξαν ὅτι τοῦτο βούλοιτο, they said that they wished for this.*

These constructions will be explained hereafter (§§ 233, 243).

REMARK. The gnomic aorist is a primary tense, as it refers to present time (§ 205, 2); and the historic present is secondary, as it refers to past time (§ 200, N. 1).

NOTE 1. The only exception to this principle occurs in indirect discourse, where the form of the direct discourse can always be retained, even after secondary tenses. See § 242, § 248, Note, § 216, 2.

NOTE 2. The distinction into primary and secondary tenses extends to the dependent moods only where the tenses keep the same distinction of time which they have in the indicative, as in the optative and infinitive of indirect discourse (§ 203).

An optative of future time generally assimilates a dependent conditional relative clause or protasis to the optative when it might otherwise be in the subjunctive: thus we should generally have *πράττουεν ἂν ἃ βούλοιτο, they would do whatever they (might please) pleased* (see the first example under § 201). See § 235, 1. Such an optative seldom assimilates the subjunctive or indicative of a final or object clause (§ 215) in prose; but oftener in poetry. It very rarely assimilates an *indicative* of indirect discourse, although it may assimilate an *interrogative subjunctive* (§ 244, N. 1).

II. TENSES OF THE DEPENDENT MOODS.

A. Not in Indirect Discourse.

§ 202. In the subjunctive and imperative, and also in the optative and infinitive when they are *not in indirect discourse* (§ 203), the tenses chiefly used are the present and aorist.

1. These tenses here differ only in this, that the present denotes a *continued* or *repeated* action, while the aorist denotes a *simple occurrence* of the action, the time of both being precisely the same. *E.g.*

Ἐὰν ποιῇ τοῦτο, *if he shall do this (habitually)*, ἐὰν ποιήσῃ τοῦτο, (simply) *if he shall do this*; εἰ ποιοίῃ τοῦτο, *if he should do this (habitually)*, εἰ ποιήσειε τοῦτο, (simply) *if he should do this*; ποιεῖ τοῦτο, *do this (habitually)*, ποιήσον τοῦτο, (simply) *do this*. Οὕτω νικῆσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός, *on this condition may I gain the victory (aor.) and be considered (pres.) wise*. Βούλεται τοῦτο ποιεῖν, *he wishes to do this (habitually)*; βούλεται τοῦτο ποιῆσαι, (simply) *he wishes to do this*.

This is a distinction entirely unknown to the Latin, which has (for example) only one form, *si faciat*, corresponding to εἰ ποιοίῃ and εἰ ποιήσειεν. Even the Greek does not always regard it; and in many cases it is indifferent which tense is used.

2. The perfect, which seldom occurs in these constructions, represents an action as *finished* at the time at which the present would represent it as *going on*. *E.g.*

Δέδοικα μὴ λήθην πεποιήκη, *I fear lest it may prove to have caused forgetfulness (μὴ ποιῇ would mean lest it may cause)*. Μηδενὶ βοηθεῖν ὅς μὴ πρότερος βεβοηθηκῶς ὑμῖν ᾔ, *to help no one who shall not previously have helped you (ὅς ἂν μὴ . . . βοηθῇ would mean who shall not previously help you)*. Οὐκ ἂν διὰ τοῦτό γ' εἶεν οὐκ εὐθὺς δεδωκότες, *they would not (on enquiry) prove to have failed to pay immediately on this account (with διδοῖεν this would mean they would not fail to pay)*. Οὐ βουλευέσθαι ἔτι ὥρα, ἀλλὰ βεβουλευέσθαι, *it is no longer time to be deliberating, but (it is time) to have finished deliberating*.

NOTE 1. The perfect *imperative* generally expresses a command that something shall be *decisive* and *permanent*; as ταῦτα εἰρήσθω, *let this have been said (i.e. let what has been said be final)*, or let this (which follows) be said once for all; μέχρι τοῦδε ὠρίσθω ὑμῶν ἡ βραδυτής, *at this point let the limit of your sluggishness be fixed*. This is confined to the third person singular passive; the rare second person singular middle being merely emphatic. The *active* is used only when the perfect has a present meaning (§ 200, N. 6).

NOTE 2. The perfect *infinitive* sometimes expresses *decision* or *permanence* (like the imperative, N. 1), and sometimes it is merely more emphatic than the present; as εἶπον τὴν θύραν κεκλειῖσθαι, *they ordered the gate to be shut (and kept so)*; ᾔλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπληχθαι καὶ τρέχειν ἐπὶ τὰ ὄπλα, *so that they were (once for all) thoroughly frightened and ran to arms*. The regular

meaning of this tense, when it is not in indirect discourse, is that given in § 202, 2. See § 95, 1, Note.

3. (a) The future infinitive is regularly used only to represent the future indicative in *indirect discourse* (§ 203).

(b) It occurs occasionally in other constructions, in place of the regular present or aorist, to make more emphatic a future idea which the infinitive receives from the context. *E.g.*

Ἔδειθσαν τῶν Μεγαρέων ναυσι σφᾶς ξυμπροπέμψειν, *they asked the Megarians to escort them with ships; οὐκ ἀποκωλύσειν δυνατοὶ ὄντες, not being able to prevent.* So rarely after ὥστε, and to express a purpose. In all these constructions the future is *strictly exceptional*, the only regular forms of the infinitive out of indirect discourse being the present and aorist, except in the few cases in which the perfect is used (§ 202, 2) and in the case mentioned in the following Note. See also § 203, N. 2.

NOTE. One regular exception to the principle just stated is found in the periphrastic future (§ 118, 6), where the present and future infinitives with μέλλω are equally common, but the aorist seldom occurs.

4. The future optative is used only in indirect discourse and constructions which involve this (§ 203, N. 3).

B. In Indirect Discourse.

REMARK. The term *indirect discourse* includes all clauses depending on a verb of *saying* or *thinking* which contain the thoughts or words of any person stated *indirectly*, *i.e.* incorporated into the general structure of the sentence. It includes of course all *indirect* quotations and questions.

§ 203. When the optative and infinitive stand in indirect discourse, each tense represents the *corresponding tense* of the same verb in direct discourse. *E.g.*

Ἔλεγεν ὅτι γράφοι, *he said that he was writing* (he said γράφω, *I am writing*); ἔλεγεν ὅτι γράψοι, *he said that he would write* (he said γράψω, *I will write*); ἔλεγεν ὅτι γράψειεν, *he said that he had written* (he said ἔγραψα); ἔλεγεν ὅτι γεγραφὼς εἶη, *he said that he had already written* (he said γέγραφα). Ἦρετο εἴ τις ἐμοῦ εἶη σοφώτερος, *he asked whether any one was wiser than I* (he asked εἴστι τις;).

Φησὶ γράφειν, *he says that he is writing* (he says γράφω); φησὶ γράψειν, *he says that he will write* (γράψω); φησὶ γράψαι, *he says that he wrote* (ἔγραψα); φησὶ γεγραφέναι, *he says that he has written* (γέγραφα).

Εἶπεν ὅτι ἄνδρα ἄγοι ὃν εἶρξαι δέοι, *he said that he was bringing a man whom it was necessary to confine* (he said ἄνδρα ἄγω ὃν εἶρξαι δεῖ). Ἐλογίζοντο ὡς, εἰ μὴ μάχοιντο, ἀποστήσονται αἱ πόλεις, *they considered that, if they should not fight, the cities would revolt* (they thought εἰ μὴ μαχώμεθα, ἀποστήσονται, *if we do not fight, they will revolt*).

These constructions will be explained in § 243, § 246, and § 247. Here they merely show the different force of the *tenses* in indirect discourse and in other constructions. Compare especially the difference between φησὶ γράφειν and φησὶ γράψαι under § 203 with that between βούλεται ποιεῖν and βούλεται ποιῆσαι under § 202. Notice also the same distinction in respect to the present and aorist optative.

NOTE 1. The present infinitive may represent the *imperfect* as well as the present indicative; as *τίνας εὐχὰς ὑπολαμβάνει εὐχεσθαι τὸν Φίλιππον ὅτ' ἔσπενδεν*; *what prayers do you suppose Philip made when he was pouring libations?* (i.e. *τίνας ἤχουτο*;) . The perfect infinitive likewise represents both perfect and pluperfect. In such cases the time of the infinitive must always be shown by the context (as above by ὅτ' ἔσπενδεν).

So rarely the present optative represents the imperfect indicative (§ 243, Note 1). See § 204, Note 1.

NOTE 2. Verbs of *hoping, expecting, promising, &c.* form an intermediate class between verbs which take the infinitive in indirect discourse and those which do not (see Rem. before § 203); and they allow either the future infinitive (as in § 203) or the present and aorist (as in § 202). *E.g.*

*Ἡλπίζον μάχην ἔσσεσθαι, *they expected that there would be a battle* (Thuc.); but ἂ οὐποτε ἤλπισεν παθεῖν, *what he never expected to suffer* (Eur.). Ὑπέσχετο μοι βουλευσασθαι, and ὑπέσχετο μηχανὴν παρέξειν (both in Xen.).

The construction of indirect discourse (the future) is the more common here. In English we can say *I hope (expect or promise) to do this*, like ποιεῖν or ποιῆσαι; or *I hope I shall do this*, like ποιήσειν.

NOTE 3. The future optative is never used except as the representative of the future indicative, either in indirect discourse (as in the examples under § 203), or in the construction of § 217 (which is governed by the principles of indirect discourse). Even here the future indicative is generally retained. See § 217, and § 248, Note.

III. TENSES OF THE PARTICIPLE.

§ 204. The tenses of the participle generally express the same time as those of the indicative; but they are present, past, or future *relatively* to the time of the verb with which they are connected. *E.g.*

Ἄμαρτάνει τοῦτο ποιῶν, *he errs in doing this*; ἡμάρτανε τοῦτο ποιῶν, *he erred in doing this*; ἀμαρτήσεται τοῦτο ποιῶν, *he will err in doing this*. (Here ποιῶν is first *present*, then *past*, then *future*, absolutely; but always *present* to the verb of the sentence.) Ταῦτα εἰπόντες ἀπῆλθον, *having said this, they departed*. Οὐ πολλοὶ φαίνονται ξυνηλθόντες, *not many appear to have joined the expedition*. Ἐπῆνεσαν τοὺς εἰρηκότας, *they praised those who had (already) spoken*. Τοῦτο ποιήσων ἔρχεται, *he is coming to do this*; τοῦτο ποιήσων ἦλθεν, *he came to do this*. Ἄπελθε ταῦτα λαβών, *take this and be off* (λαβών being past to ἀπελθε, but absolutely future).

NOTE 1. The present may here also represent the imperfect; as οἶδα κάκεινῳ σωφρονοῦντε, ἔστε Σωκράτει συνήστην, *I know that they both were continent as long as they associated with Socrates* (i. e. ἐσωφρονεῖτην). See § 203, Note 1.

NOTE 2. The aorist participle in certain constructions does not denote time past with reference to the leading verb, but expresses a *simple occurrence* without regard to time (like the aorist infinitive in § 202). This is so in the following examples:—

*Ἐτυχεν ἐλθών, *he happened to come*; ἔλαθεν ἐλθών, *he came secretly*; ἔφθη ἐλθών, *he came first*. (See § 279, 4.) Περιδεῖν τὴν γῆν τμηθεῖσαν, *to allow the land to be ravaged (to see it ravaged)*. (See § 279, 3.) So sometimes when the participle denotes that in which the action of the verb consists (§ 277); as εὖ γ' ἐποίησας ἀναμνήσας με, *you did well in reminding me*.

IV. GNOMIC AND ITERATIVE TENSES.

§ 205. 1. The present is the tense commonly used in Greek, as in English, to denote a general truth or an habitual action; as πλοῖον εἰς Δῆλον Ἀθηναῖοι πέμπουσιν, *the Athenians send a ship to Delos (annually)*.

2. In animated language the aorist is used in this sense. This is called the *gnomic aorist*, and is generally translated by the English present. *E.g.*

**Ἦν τις τούτων τι παραβαίη, ζημίαν αὐτοῖς ἐπέθεσαν*, i.e. *they impose a penalty on all who transgress*. *Μί' ἡμέρα τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἦρ' ἄνω*, *one day (often) brings down one man from a height and raises another high*.

NOTE 1. Here one distinct case in past time is vividly used to represent all possible cases. Examples containing such adverbs as *πολλάκις*, *often*, *ἤδη*, *already*, *οὐπω*, *never yet*, illustrate the construction; as *ἀθυμοῦντες ἄνδρες οὐπω τρόπαιον ἔστησαν*, *disheartened men never yet raised a trophy*, i.e. *never raise a trophy*.

NOTE 2. An aorist resembling the gnomic is found in Homeric similes; as *ἦριπε δ' ὡς ὅτε τις δρῦς ἦριπεν*, *and he fell, as when some oak falls* (lit. *as when an oak once fell*).

NOTE 3. The gnomic aorist sometimes occurs in indirect discourse in the infinitive and participle, and even in the optative.

3. The perfect is sometimes gnomic, like the aorist. *E.g.*

Τὸ δὲ μὴ ἐμποδὼν ἀνανταγωνίστῳ εὐνοία τετίμηται, *but those who are not before men's eyes are honored with a good will which has no rivalry*.

The gnomic perfect may be used in the infinitive.

§ 206. The imperfect and aorist are sometimes used with the adverb *ἄν* to denote a *customary* action. *E.g.*

Διηρώτων ἂν αὐτοὺς τί λέγοιεν, *I used to ask them (I would often ask them) what they said*. *Πολλάκις ἠκούσαμεν ἂν ὑμᾶς*, *we used often to hear you*.

REMARK. This construction must be carefully distinguished from the ordinary apodosis with *ἄν* (§ 222). It is equivalent to our phrase *he would often do this* for *he used to do this*, and was probably developed from the past potential construction (§ 226, 2, N. 2).

NOTE. The Ionic has iterative forms in *-σκον* and *-σκομην* in both imperfect and aorist. (See § 119, 10.) Herodotus uses these also with *ἄν*, as above.

THE PARTICLE *AN.

§ 207. The adverb *ἄν* (Epic *κέ*) has two distinct uses.

1. It is joined to all the secondary tenses of the indicative (in Homer also to the future indicative), and to the optative, infinitive, or participle, to denote that the action

of the verb is dependent on some *condition*, expressed or implied. Here it belongs to the verb.

2. It is joined *regularly* to *εἰ*, *if*, and to all relative and temporal words (and *occasionally* to the final particles *ὡς*, *ὅπως*, and *ὅφρα*), when these are followed by the subjunctive. Here it belongs entirely to the particle or relative, with which it often forms one word, as in *εἰάν*, *ὅταν*, *ἐπειδάν*.

There is no English word which can translate *ἄν*. In its first use it is expressed in the *would* or *should* of the verb (*βούλοιτο ἄν*, *he would wish*; *εἰλοίμην ἄν*, *I should choose*). In its second use it has no force which can be made apparent in English.

REMARK. The above statement (§ 207) includes all regular uses of *ἄν* except the Epic construction explained in § 255, and the iterative construction of § 206.

The following sections (§§ 208–211) enumerate the various uses of *ἄν*: when these are explained more fully elsewhere, reference is made to the proper sections.

§ 208. 1. The *present* and *perfect* indicative never take *ἄν*.

2. The *future* indicative often takes *ἄν* (or *κέ*) in the early poets, especially Homer; very rarely in Attic Greek. *E.g.*

Καί κέ τις ᾧδ' ἐρέει, and *perhaps some one will thus speak*; *ἄλλοι, οἳ κέ με τιμήσουσι*, *others who will honor me (if occasion offers)*. The future with *ἄν* seems to have been an intermediate form between the simple future, *will honor*, and the optative with *ἄν*, *would honor*. One of the few examples found in Attic prose is in Plat. *Apol.* p. 29 C.

3. The most common use of *ἄν* with the indicative is when it forms an apodosis with the *secondary* tenses. It here denotes that the condition upon which the action of the verb depends *is not* or *was not* fulfilled. See § 222.

For the past potential construction with *ἄν*, see § 226, 2, N. 2; for the *iterative* construction with *ἄν*, see § 206.

§ 209. 1. In Attic Greek the subjunctive is used with *ἄν* only in the constructions mentioned in § 207, 2, where *ἄν* belongs to the introductory word. See § 223, § 225, § 232, 3, § 233; also § 216, 1, N. 2.

2. In Epic poetry, where the subjunctive is often used nearly or quite in the sense of the future indicative (§ 255), it may, like the future (§ 208, 2), take *ἄν* or *κέ*. *E.g.*

Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, and if they do not give her up, I will take her myself.

§ 210. The optative with *ἄν* forms an apodosis, with which a condition must be either expressed or implied. It denotes what *would happen* if the condition *should be* fulfilled (§ 224).

NOTE. The *future* optative is never used with *ἄν*. See § 203, N. 3.

§ 211. The present and aorist (rarely the perfect) infinitive and participle are used with *ἄν* to form an apodosis. Each tense is here equivalent to the *corresponding tense* of the indicative or optative with *ἄν*, — the present representing also the imperfect, and the perfect also the pluperfect.

Thus the present infinitive or participle with *ἄν* may represent either an *imperfect indicative* or a *present optative* with *ἄν*; the aorist, either an *aorist indicative* or an *aorist optative* with *ἄν*; the perfect, either a *pluperfect indicative* or a *perfect optative* with *ἄν*. *E.g.*

(*Pres.*) Φησὶν αὐτοὺς ἐλευθέρους ἄν εἶναι, εἰ τοῦτο ἔπραξαν, he says that they would (now) be free (ἦσαν ἄν), if they had done this; φησὶν αὐτοὺς ἐλευθέρους ἄν εἶναι, εἰ τοῦτο πράξειαν, he says that they would (hereafter) be free (εἴεν ἄν), if they should do this. Οἶδα αὐτοὺς ἐλευθέρους ἄν ὄντας, εἰ τοῦτο ἔπραξαν, I know that they would (now) be free (ἦσαν ἄν), if they had done this; οἶδα αὐτοὺς ἐλευθέρους ἄν ὄντας, εἰ ταῦτα πράξειαν, I know that they would (hereafter) be free (εἴεν ἄν), if they should do this.

(*Aor.*) Φασὶν αὐτὸν ἐλθεῖν ἄν (οἱ οἶδα αὐτὸν ἐλθόντα ἄν), εἰ τοῦτο ἐγένετο, they say (or I know) that he would have come (ἦλθεν ἄν), if this had happened; φασὶν αὐτὸν ἐλθεῖν ἄν (οἱ οἶδα αὐτὸν ἐλθόντα ἄν), εἰ τοῦτο γένοιτο, they say (or I know) that he would come (ἔλθοι ἄν), if this should happen.

(*Perf.*) Εἰ μὴ τὰς ἀρετὰς ἐκείνας παρέσχοντο, πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἄν ἐαλώκεναι (φήσειεν ἄν τις), had they not exhibited those exploits of valor, we might say that all this would have been captured by the barbarians (ἐαλώκει ἄν); οὐκ ἄν ἡγοῦμαι αὐτοὺς δίκην ἀξίαν δεδωκέναι, εἰ αὐτῶν καταψηφίσαισθε, I do not think they would (then,

in the future) *have suffered proper punishment* (δεδωκότας ἄν εἶεν), *if you should condemn them.*

The context must decide in each case whether we have the equivalent of the indicative or of the optative with ἄν. In the examples given, the form of the protasis generally settles the question.

NOTE. As the early poets who use the future indicative with ἄν (§ 208, 2) do not use this construction, the *future* infinitive and participle with ἄν are very rarely found.

§ 212. 1. When ἄν is used with the subjunctive (as in § 207, 2), it is generally separated from the introductory word only by monosyllabic particles like μέν, δέ, τέ, γάρ, &c.

2. In a long apodosis ἄν may be used twice or even three times with the same verb; as οὐκ ἄν ἠγγείσθ' αὐτὸν κἂν ἐπιδραμεῖν; *do you not think that he would even have rushed thither?* In Thuc. ii. 41, ἄν is used three times with παρέχεσθαι.

3. Ἄν may be used elliptically with a verb understood; as οἱ οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἄν πρὸ τοῦ (sc. ἔρρεγκον), *the slaves are snoring; but in old times they would n't have done so.* So in φοβούμενος ὥσπερ ἄν εἰ παῖς, *fearing like a child* (ὥσπερ ἄν ἐφοβεῖτο εἰ παῖς ἦν).

4. When an apodosis consists of several *co-ordinate* verbs, ἄν generally stands only with the first; as οὐδὲν ἄν διάφορον τοῦ ἑτέρου ποιοῖ, ἀλλ' ἐπὶ ταῦτον ἀμφοτέρω ἰοιεν, *he would do nothing different from the other, but both would aim at the same object* (ἄν belongs also to ἰοιεν).

NOTE. The adverb τάχα, *quickly, soon, readily*, is often prefixed to ἄν, in which case τάχ' ἄν is nearly equivalent to ἴσως, *perhaps*. The ἄν here always forms an apodosis, as usual, with the verb of the sentence; as τάχ' ἄν ἔλθοι, *perhaps he would come.*

THE MOODS.

§ 213. 1. The indicative is used in simple, absolute assertions; as γράφει, *he writes*; ἔγραψεν, *he wrote*; γράψει, *he will write*; γέγραπεν, *he has written*.

It has a tense to express every variety of time which is recognized by the Greek verb, and it can thus state a sup-

position as well as make an assertion in the past, present, or future. It also expresses certain other relations which in other languages (as in Latin) are generally expressed by a different mood. The following examples will illustrate these uses : —

Εἰ τοῦτο ἀληθές ἐστι, χαίρω, *if this is true, I rejoice* (§ 221); εἰ ἔγραψεν, ἦλθον ἄν, *if he had written, I should have come* (§ 222); εἰ γράψει, γνώσομαι, *if he shall write (or if he writes), I shall know* (§ 223, N. 1). Ἐπιμελεῖται ὅπως τοῦτο γενήσεται, *he takes care that this shall happen* (§ 217). Λέγει ὅτι τοῦτο ποιεῖ, *he says that he is doing this*; sometimes, εἶπεν ὅτι τοῦτο ποιεῖ, *he said that he was doing this* (he said ποιῶ). Εἶθε με ἔκτεινας, ὡς μήποτε τοῦτο ἐποίησα, *O that thou hadst killed me, that I might never have done this!* (§ 251, 2; § 216, 3). Εἶθε τοῦτο ἀληθές ἦν, *O that this were true!* (§ 251, 2).

REMARK. These constructions are explained in the sections referred to. Their variety shows the impossibility of giving any precise single definition, which will be of practical value, including all the uses even of the indicative. With the subjunctive and optative it is equally impossible.

2. The various uses of the subjunctive are shown by the following examples : —

Ἐρχεται ἵνα τοῦτο ἴδῃ, *he is coming that he may see this* (§ 216); φοβεῖται μὴ τοῦτο γένηται, *he fears lest this may happen* (§ 218). Ἐάν ἔλθῃ, τοῦτο ποιήσω, *if he shall come (or if he comes), I shall do this* (§ 223); εἰάν τις ἔλθῃ, τοῦτο ποιῶ, *if any one (ever) comes, I (always) do this* (§ 225). Ὅταν ἔλθῃ, τοῦτο ποιήσω, *when he shall come (or when he comes), I shall do this* (§ 232, 3); ὅταν τις ἔλθῃ, τοῦτο ποιῶ, *when any one comes, I (always) do this* (§ 233).

Ἴωμεν, *let us go* (§ 253). Μὴ θαυμάσητε, *do not wonder* (§ 254). Τί εἶπω; *what shall I say?* (§ 256). Οὐ μὴ τοῦτο γένηται, *this (surely) will not happen* (§ 257). Ἴδωμαι, *I shall see* (Hom., § 255).

These constructions are explained in the sections referred to.

REMARK. The subjunctive, in its simplest and apparently most primitive use, expresses simple futurity, like the future indicative; this is seen in the Homeric independent construction, Ἴδωμαι, *I shall see*; εἴησί τις, *one will say*. Then, in exhortations and prohibitions it is still future; as Ἴωμεν, *let us go*; μὴ ποιήσητε τοῦτο, *do not do this*. In final and object clauses it expresses a future purpose or a future object of fear. In conditional and conditional relative sentences it expresses a future supposition; except in general conditions, where it is indefinite (but never strictly present) in its time.

3. The various uses of the optative are shown by the following examples:—

*Ἦλθεν ἵνα τοῦτο ἴδῃ, *he came that he might see this* (§ 216); ἐφοβείτο μὴ τοῦτο γένοιτο, *he feared lest this should happen* (§ 218). Εἰ ἔλθοι, τοῦτ' ἂν ποιήσαιμι, *if he should come, I should do this* (§ 224); εἴ τις ἔλθοι, τοῦτ' ἐποίουν, *if any one (ever) came, I (always) did this* (§ 225). Ὅτε ἔλθοι, τοῦτ' ἂν ποιήσαιμι, *whenever he should come (at any time when he should come), I should do this* (§ 232, 4); ὅτε τις ἔλθοι, τοῦτ' ἐποίουν, *whenever any one came, I (always) did this* (§ 233). Ἐπεμελείτο ὅπως τοῦτο γενήσοιτο, *he took care that this should happen* (§ 217). Εἶπεν (or ἔλεγεν) ὅτι τοῦτο ποιοίη (ποιήσοι or ποιήσειε), *he said that he was doing (would do or had done) this* (§ 243).

*Ἐλθοι ἂν, *he might go (if he should wish to)* (§ 226, 2). Εἴθε μὴ ἀπόλοιντο, *O that they may not perish!*, Μὴ γένοιτο, *may it not happen* (§ 251, 1).

These constructions are explained in the sections referred to.

REMARK. The optative in many of its uses is a vaguer and less distinct form of expression than the subjunctive, in constructions of the same general character. This appears especially in its independent uses; as in the Homeric Ἐλέην ἄγοιτο, *he may take Helen away* (cf. ἀγέσθω, *let him take*); ἴομεν, *may we go* (cf. ἴωμεν, *let us go*); μὴ γένοιτο, *may it not happen* (cf. μὴ γένηται, *let it not happen*); ἔλοιτο ἂν (Hom. sometimes ἔλοιτο alone), *he would take* (cf. Hom. ἔληται, sometimes with κέ, *he will take*). So in future conditions; as εἰ γένοιτο, *if it should happen* (cf. εἰ γένηται, *if it shall happen*). In other dependent clauses it is generally a correlative of the subjunctive, sometimes of the indicative; it expresses the *changed relation* of a dependent subjunctive or indicative in these constructions when the verb on which it depends is changed from present or future to past time. The same change in relation is expressed in English by a change from *shall, will, may, do, is, &c.* to *should, would, might, did, was, &c.* To illustrate these last relations, compare ἔρχεται ἵνα ἴδῃ, φοβείται μὴ γένηται, εἴ τις ἔλθῃ τοῦτο ποιῶ, ἐπιμελείται ὅπως τοῦτο γενήσεται, and λέγει ὅτι τοῦτο ποιεῖ, with the corresponding forms after past leading verbs given in § 213, 3.

4. The imperative is used to express commands and prohibitions; as τοῦτο ποίει, *do this*; μὴ φεύγετε, *do not fly*.

5. The infinitive is a verbal noun, which expresses the simple idea of a verb without restriction of person or number.

§ 214. The following sections (§§ 215–257) treat of all constructions which require any other form of the finite verb than the indicative in simple assertions (§ 213, 1). The infinitive and participle are included here only so far as they are used in indirect discourse or in protasis and apodosis. These constructions are divided as follows:—

I. Final and Object clauses after *ἵνα*, *ὡς*, *ὅπως*, and *μή*.
 II. Conditional sentences. III. Relative and Temporal sentences. IV. Indirect Discourse. V. Causal sentences. VI. Wishes. VII. Commands, Exhortations, and Prohibitions. VIII. Homeric Subjunctive (like Future Indicative). — Interrogative Subjunctive. — *Ὅ* *μή* with Subjunctive or Future Indicative.

I. FINAL AND OBJECT CLAUSES AFTER *ἵνα*, *ὡς*, *ὅπως*, *μή*.

§ 215. The clauses which depend on the so-called *final* particles *ἵνα*, *ὡς*, *ὅπως*, *that*, *in order that*, and *μή*, *that not*, *lest*, may be divided into three classes:—

A. *Final* clauses, expressing the *purpose* or *motive*; as *ἔρχεται ἵνα τοῦτο ἴδῃ*, *he is coming that he may see this*. Here all the final particles may be used.

B. *Object* clauses with *ὅπως* after verbs signifying *to strive for*, *to care for*, *to effect*; as *σκόπει ὅπως τοῦτο γενήσεται*, *see to it that this is done*.

C. *Object* clauses with *μή* after verbs of *fear* or *caution*; as *φοβεῖται μή τοῦτο γένηται*, *he fears that (or lest) this may happen*.

REMARK. The first two classes (sometimes classed together as *final*) are to be distinguished with special care. The object clauses in B are the *direct object* of the leading verb, and can even stand in apposition to an object accusative like *τοῦτο*; as *σκόπει τοῦτο, ὅπως μή σε ὄψεται*, *see to this, namely, that he does not see you*. But a final clause could stand in apposition only to *τοῦτου ἕνεκα*, *for the sake of this*, or *διὰ τοῦτο*, *to this end*; as *ἔρχεται τοῦτου ἕνεκα, ἵνα ἡμᾶς ἴδῃ*, *he is coming for this purpose, namely, that he may see us*.

NOTE 1. The negative adverb in all these clauses is μή; except after οὐ, lest, where οὐ is used.

NOTE 2. Ὅφρα, that, is used as a final particle in Epic and Lyric poetry.

A. Final Clauses.

§ 216. 1. Final clauses take the subjunctive after primary tenses, and the optative after secondary tenses.
E.g.

Διανοεῖται τὴν γέφυραν λῦσαι, ὡς μὴ διαβῆτε, *he thinks of breaking up the bridge, that you may not pass over.* Λυσιτελεῖ εἶσαι ἐν τῷ παρόντι, μὴ καὶ τοῦτον πολέμιον προσθώμεθα, *it is expedient to allow it for a time, lest we may add him to the number of our enemies.* Παρακαλεῖς ἰατροὺς, ὅπως μὴ ἀποθάνῃ, *you call in physicians, that he may not die.* Φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην, *he wished to be a friend to the most powerful, that he might do wrong and not be punished.* Τούτου ἕνεκα φίλων ᾤετο δεῖσθαι, ὡς συνέργους ἔχουσι, *he thought he needed friends for this purpose, namely, that he might have helpers.*

NOTE 1. The future indicative very rarely takes the place of the subjunctive in final clauses after ὅπως, ὅφρα, and μή. This is almost entirely confined to poetry. See *Odyss.* i. 56, iv. 163; *Il.* xx. 301.

NOTE 2. The adverb ἄν (κέ) is sometimes joined with ὡς, ὅπως, and ὅφρα before the subjunctive in final clauses; as ὡς ἄν μάθῃς, ἀντάκουσον, *hear the other side, that you may learn.* It adds nothing to the sense that can be made perceptible in English. In Homer and Herodotus it occasionally occurs even before an optative.

2. As final clauses express the purpose or motive of *some person*, they admit the double construction of indirect discourse (§ 242). Hence, instead of the optative after secondary tenses, we can have the mood and tense which would be used when a person conceived the purpose in his own mind; that is, we can say either ἦλθεν ἵνα ἴδουσι, *he came that he might see* (§ 216, 1), or ἦλθεν ἵνα ἴδῃ, because the person himself would have said ἔρχομαι ἵνα ἴδω, *I come that I may see.* (See § 248, Note.)

On this principle the subjunctive in final clauses after secondary tenses is nearly as common as the more regular optative. *E.g.*

Τὰ πλοῖα κατέκαυσεν, ἵνα μὴ Κῦρος διαβῆ, *he burned the vessels, that Cyrus might not pass over.*

3. The secondary tenses of the indicative are used in final clauses with ἵνα, sometimes with ὡς or ὅπως, to denote that the end or object is dependent on some *unfulfilled condition* or some *unaccomplished wish*, and therefore *is not* or *was not attained*. *E.g.*

Τί μ' οὐ λαβῶν ἔκτεινας εὐθύς, ὡς ἔδειξα μήποτε; &c., *why did you not take me and kill me at once, that I might never have shown?* &c. Φεῦ, φεῦ, τὸ μὴ τὰ πράγματ' ἀνθρώποις ἔχειν φωνήν, ἵν' ἦσαν μηδὲν οἱ δευοὶ λόγοι, *Alas! alas! that the facts have no voice for men, so that words of eloquence might be as nothing.*

B. Object Clauses with ὅπως after Verbs of Striving, &c.

§ 217. Object clauses depending on verbs signifying to strive for, to care for, to effect, regularly take the future indicative after both primary and secondary tenses.

The future optative *may* be used after secondary tenses, as the correlative of the future indicative, but commonly the indicative is retained on the principle explained in § 216, 2. (See § 202, 4.) *E.g.*

Φρόντιζ' ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις, *take heed that you do nothing unworthy of this honor.* Ἐμμηχανώμεθα ὅπως μηδεὶς τοῦτο γνώσοιτο, *we were planning that nobody should know this* (here γνώσεται would be more common). Ἐπρασσον ὅπως τις βοήθεια ἦξει, *they were trying to effect (this), that some assistance should come.*

NOTE 1. Sometimes the present or aorist subjunctive or optative is used after these verbs, as in final clauses. In this case ὡς also may be used. Ὅπως ἂν or ὡς ἂν may be used before the subjunctive, never before the regular future indicative. Μὴ is sometimes used for ὅπως μὴ, generally with the subjunctive.

NOTE 2. The future indicative with ὅπως sometimes follows verbs of *exhorting, entreating, commanding, and forbidding*, which commonly take an infinitive of the object; as διακελεύονται ὅπως τιμωρῆσεται πάντας τοιοῦτους, *they exhort him to take vengeance on all such.*

NOTE 3. The construction of § 217 is not found in Homer; but such verbs as are mentioned in Note 2, and verbs signifying *to con-*

sider, to try, and the like, take ὅπως or ὡς with the subjunctive and optative, as in final clauses. *E.g.*

Λίσσεσθαι δέ μιν αὐτὸς ὅπως νημερτία εἶπη, and implore him thyself to speak the truth; λίσσετο δ' αἰεὶ Ἥφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα, he implored him to liberate Ares. So φράσσεται ὡς κε νέηται; βούλευον ὅπως ὄχ' ἄριστα γένοιτο.

NOTE 4. Both ὅπως and ὅπως μὴ are often used with the future indicative in exhortations or prohibitions, some imperative like σκόπει or σκοπεῖτε, take care, being understood. *E.g.*

Ὅπως οὖν ἔσεσθε ἄξιοι τῆς ἐλευθερίας, (see that you) prove yourselves worthy of freedom. Ὅπως μοι μὴ ἐρεῖς ὅτι ἔστι τὰ δώδεκα δις ἕξ, see that you do not tell me that twelve is twice six. For a similar ellipsis of a verb of fearing, see § 218, N. 2.

C. Object Clauses with μὴ after Verbs of Fearing, &c.

§ 218. After verbs denoting *fear, caution, or danger, μὴ, that or lest*, takes the subjunctive after primary tenses, and the optative after secondary tenses.

The subjunctive may also follow secondary tenses, to retain the mood in which the fear originally occurred to the mind. *E.g.*

Φοβοῦμαι μὴ τοῦτο γένηται (vereor ne accidat), I fear that this may happen; φοβοῦμαι μὴ οὐ τοῦτο γένηται (vereor ut accidat), I fear that this may not happen (§ 215, N. 1). Φροντίζω μὴ κρᾶτιστον ἦ μοι σιγᾶν, I am anxious lest it may be best for me to be silent. Οὐκέτι ἐπέθειντο, δεδιότες μὴ ἀποτμηθεῖσαν, they no longer made attacks, fearing lest they should be cut off. Ἐφοβοῦντο μὴ τι πάθῃ, they feared lest he should suffer anything (§ 216, 2).

NOTE 1. The future indicative is very rarely used after μὴ in this construction. But ὅπως μὴ is sometimes used here, as in the object clauses of § 217, with both future indicative and subjunctive.

NOTE 2. Μὴ with the subjunctive, or ὅπως μὴ with the future indicative, may be used elliptically, a verb of *fear or caution* being understood. *E.g.*

Μὴ ἀγροικότερον ἦ τὸ ἀληθὲς εἰπεῖν, (I fear that) the truth may be too rude a thing to say. Ἄλλὰ μὴ οὐ τοῦτ' ἦ χαλεπὸν, but (I fear that) this may not be a difficult thing. See § 217, N. 4.

NOTE 3. Verbs of *fearing* may refer to objects of fear which are *present or past*. Here μὴ takes the present and past tenses of the indicative. *E.g.*

Δέδοικα μὴ πληγῶν δέει, *I fear that you need blows.* Φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν, *we fear that we have missed both at once.* Δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, *I fear that all which the Goddess said was true.* Hom. "Ὅρα μὴ παίζων ἔλεγεν, *beware lest he was speaking in jest.*

II. CONDITIONAL SENTENCES.

§ 219. 1. In conditional sentences the clause containing the condition is called the protasis, and that containing the conclusion is called the apodosis. The protasis is introduced by εἰ, *if*.

The Doric *ai* for εἰ is sometimes used in Homer.

2. The adverb ἄν (Epic κέ) is regularly joined to εἰ in the *protasis* when the verb is in the subjunctive; εἰ with ἄν forming εἰάν, ἄν (*ā*), or ἤν. (See § 207, 2.) The simple εἰ is used with the indicative and optative.

The same adverb ἄν is used in the *apodosis* with the optative, and with the secondary tenses of the indicative in the construction of § 222.

3. The negative adverb of the protasis is regularly μὴ, that of the apodosis is οὐ.

NOTE. When οὐ stands in a protasis, it always belongs to some particular word (as in οὐ πολλοί, *few*, οὐ φημι, *I deny*), and not to the protasis as a whole; as εἰάν τε σὺ καὶ Ἄνυτος οὐ φῆτε εἰάν τε φῆτε, *both if you and Anytus deny it and if you admit it*.

CLASSIFICATION OF CONDITIONAL SENTENCES.

§ 220. Conditional sentences in Greek have six forms. The classification is based chiefly on the time to which the supposition refers, partly on what is implied with regard to the fulfilment of the condition, and partly on the distinction between particular and general suppositions explained in II.

I. Four Forms of Ordinary Conditions.

The most obvious distinction of conditions is that of (a) *present* or *past* and (b) *future*.

Present and Past Conditions.

(a) In present or past conditions, the question of fulfilment has already been decided (in point of fact), but we may or may not wish to imply by our form of statement *how* this has been decided. In Greek (as in English or Latin) we may, therefore, state such a condition in one of two ways:—

1. We may *simply state* a present or past condition, implying nothing as to its fulfilment; as *if he is (now) doing this*, εἰ τοῦτο πράσσει;—*if he was doing it*, εἰ ἔπρασσε;—*if he did it*, εἰ ἔπραξε;—*if he has (already) done it*, εἰ πέπραχε. The apodosis here expresses simply what *is* (*was* or *will be*) the result of the fulfilment of the condition. Thus we may say:—

Εἰ πράσσει τοῦτο, καλῶς ἔχει, *if he is doing this, it is well*; εἰ πράσσει τοῦτο, ἡμάρτηκεν, *if he is doing this, he has erred*; εἰ πράσσει τοῦτο, καλῶς ἔξει, *if he is doing this, it will be well*. Εἰ ἔπραξε τοῦτο, καλῶς ἔχει (εἶχεν, ἔσχεν, or ἔξει), *if he did this, it is (was or will be) well*. So with the other tenses of the indicative. (See § 221.)

So in Latin: *Si hoc facit, bene est*; *Si hoc fecit, bene erit*.

2. We may state a present or past condition so as to imply that it *is not* or *was not* fulfilled; as *if he were (now) doing this*, εἰ τοῦτο ἔπρασσε;—*if he had done this*, εἰ τοῦτο ἔπραξε (both implying the opposite). The apodosis here expresses what *would be* (or *would have been*) the result if the condition *were* (or *had been*) fulfilled. The adverb ἄν in the apodosis distinguishes these forms from otherwise similar forms under (a) 1. Thus we may say:—

Εἰ ἔπρασσε τοῦτο, καλῶς ἄν εἶχεν, *if he were (now) doing this, it would be well*; εἰ ἔπραξε τοῦτο, καλῶς ἄν ἔσχεν, *if he had done this, it would have been well*. (See § 222.)

In Latin: *Si hoc faceret, bene esset*; *Si hoc fecisset, bene fuisset*.

The Greek has no form implying that a condition *is* or *was fulfilled*, and it is hardly conceivable that any language should find such a form necessary or useful.

Future Conditions.

(b) We may state a future condition in Greek (as in English and Latin) in either of two ways.

1. We may say *if he shall do this*, ἐὰν πράσση (or πράξη) τοῦτο (or, still more vividly, εἰ πράξει τοῦτο), making a distinct supposition of a future case. The apodosis expresses what *will be* the result if the condition shall be fulfilled. Thus we may say:—

Ἐὰν πράσση (or πράξη) τοῦτο, καλῶς ἔξει, *if he shall do this, it will be well* (sometimes εἰ πράξει τοῦτο). (See § 223.) In Latin: *Si hoc faciet* (or *si hoc fecerit*), *bene erit*; sometimes *Si hoc faciat*.

2. We may also say *if he should do this*, εἰ πράσσοι (or πράξειε) τοῦτο, still supposing a case in the future, but less distinctly and vividly than before. The apodosis corresponds to this in form (with the addition of ἄν), and expresses what *would be* the result if the condition should be fulfilled. Thus we can say:—

Εἰ πράσσοι (or πράξειε) τοῦτο, καλῶς ἂν ἔχοι, *if he should do this, it would be well*. (See § 224.) In Latin: *Si hoc faciat, bene sit*.

II. Present and Past General Suppositions.

The supposition contained in a protasis may be either *particular* or *general*. A particular supposition refers to a *definite* act or a definite series of acts; as *if he (now) has this, he will give it; if he had it, he gave it; if he had had the power, he would have helped me; if he shall receive it* (or *if he receives it*), *he will give it; if he should receive it, he would give it*. A general supposition refers to *any one* of a class of acts, which may occur (or may have occurred) on *any one* of a series of possible occasions; as *if ever he receives anything*,

he (always) gives it; if ever he received anything, he (always) gave it; if he had (on each occasion) had the power, he would (always) have helped me; if ever any one shall (or should) wish to go, he will (or would) always be permitted.

Although this distinction is seen in all classes of conditions (as the examples show), it is only in the present and past conditions which do not imply non-fulfilment, *i. e.* in those of (a) 1, that the Greek distinguishes general from particular suppositions in construction. Here, however, we have two classes of conditions which contain only general suppositions.

(a) When the apodosis has a verb of present time expressing a customary or repeated action (§ 205), the protasis may refer (in a general way) to any one of a class of acts which can be supposed to occur within the period represented in English as present. Thus we may say:—

Ἐάν τις κλέπτῃ, κολάζεται, if (ever) any one steals, he is (in all such cases) punished; ἐάν τις πράσῃ (or πράξῃ) τοιοῦτόν τι, χαλεπαίνομεν αὐτῷ, if (ever) any one does such a thing, we are (always) angry with him. (See § 225.)

(b) When the apodosis has a verb of past time expressing a customary or repeated action, the protasis may refer (in a general way) to any one of a class of acts which can be supposed to have occurred in the past. Thus we may say:—

Ἐῖ τις κλέπτοι, ἐκολάζετο, if (ever) any one stole, he was (in all such cases) punished; εἰ τις πράσσοι (or πράξειε) τοιοῦτόν τι, ἐχαλεπαίνομεν αὐτῷ, if (ever) any one did such a thing, we were (always) angry with him. (See § 225.)

REMARK 1. Although the Latin sometimes agrees with the Greek in distinguishing general conditions from ordinary present and past conditions, using *si faciat* and *si faceret* like ἐάν πράσῃ and εἰ πράσσοι above, it yet commonly agrees with the English in not recognizing the distinction, and uses the indicative alike in both classes. Even the Greek sometimes (especially in poetry) neglects the distinction, and uses the indicative in these general conditions (§ 225, N. 1).

REMARK 2. In external form the present general condition coincides with the more vivid future condition, (b) 1, both being expressed by ἐάν and the subjunctive, and the form of the apodosis alone distinguishing them. But in sense there is a much closer connection between the general present condition and the ordinary

present condition expressed by *εἰ* and the present indicative, (a) 1, with which in most languages (and sometimes even in Greek) it coincides also in form (see Remark 1). On the other hand, *ἐάν* with the subjunctive in a future condition generally agrees in sense with *εἰ* and the *future* indicative (§ 223, N. 1), and is never interchangeable with *εἰ* and the *present* indicative.

I. FOUR FORMS OF ORDINARY CONDITIONAL SENTENCES.

A. Present and Past Conditions.

1. Simple Particular Suppositions.

§ 221. When the protasis *simply* states a present or past particular supposition, implying nothing as to the fulfilment of the condition, it takes the indicative with *εἰ*. Any form of the verb may stand in the apodosis. *E. g.*

Εἰ ἡσυχίαν Φίλιππος ἄγει, οὐκέτι δεῖ λέγειν, if Philip is keeping peace (with us), we need talk no longer. Εἰ ἐγὼ Φαῖδρον ἀγνοῶ, καὶ ἔμμαντοῦ ἐπιλέησμαι· ἀλλὰ γὰρ οὐδέτερά ἐστι τούτων, if I do not know Phaedrus, I have forgotten myself; but neither of these is so. Εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής, if he was the son of a God, he was not avaricious. Ἄλλ' εἰ δοκεῖ σοι, πλέωμεν, but if it pleases you, let us sail. Κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ, may I die most wretchedly, if I do not love Xanthias.

NOTE. Even the future indicative can stand in a protasis of this class if it expresses merely a *present* intention or necessity that something shall be done; as *αἶρε πλῆκτρον, εἰ μαχεῖ, raise your spur, if you are going to fight.* Aristoph. Here *εἰ μέλλεις μάχεσθαι* would be the more common expression in prose. It is important to notice that a future of this kind could not be changed to the subjunctive, like the ordinary future in protasis. (For the latter see § 223, N. 1.)

2. With Supposition contrary to Fact.

§ 222. When the protasis states a present or past supposition, implying that the condition *is not* or *was not fulfilled*, the secondary tenses of the indicative are used in both protasis and apodosis. The apodosis takes the adverb *ἄν*.

The imperfect here refers to *present* time or to a

continued or repeated action in past time, the aorist to an action simply occurring in past time, and the (rare) pluperfect to an action finished in past or present time.

E.g.

Ταῦτα οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ διαίτη μετρία ἐχρῶντο, *they would not be able (as they are) to do this, if they did not lead an abstemious life.* Εἰ ἦσαν ἄνδρες ἀγαθοὶ, ὡς σὺ φῆς, οὐκ ἂν ποτε ταῦτα ἔπασχον, *if they had been good men, as you say, they would never have suffered these things* (referring to several cases). Καὶ ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ ἀρχὴ κατελύθη, *and perhaps I should have perished, if the government had not been put down.* Εἰ ἀπεκρίνω, ἱκανῶς ἂν ἦδη ἐμεμαθήκη (§ 113, 2, N. 4), *if you had answered, I should already have learned enough (which now I have not done).* Εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ τὸν βασιλέα, *if you had not come (aor.), we should now be on our way (impf.) to the King.*

NOTE 1. Sometimes ἂν is omitted in the apodosis, as in English we may say *it had been for it would have been*, or in Latin *aequius fuerat for aequius fuisset*; as εἰ μὴ ἦσμεν, φόβον παρέσχεν, *if we had not known, this had (would have) caused us fear.* So καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος, *it had been good for that man if he had not been born.* N. T.

NOTE 2. The imperfects ἔδει, χρῆν or ἐχρῆν, ἐξῆν, and others denoting *necessity, propriety, obligation, possibility*, and the like, are often used with the infinitive to form an apodosis implying the non-fulfilment of a condition. Ἄν is not used here, as these phrases simply express *in other words* what is usually expressed by the indicative with ἂν. Thus, ἔδει σε τοῦτον φιλεῖν, *you ought to love him (but do not), or you ought to have loved him (but did not)*, is equivalent to *you would love him, or would have loved him* (ἐφίλεις ἂν τοῦτον), *if you did your duty* (τὰ δεόντα). So ἐξῆν σοι τοῦτο ποιῆσαι, *you might have done this*; εἰκὸς ἦν σε τοῦτο ποιῆσαι, *you would properly have done this.* The real apodosis is here always in the infinitive. Ὡφελον with the infinitive in wishes is used in the same way; see § 251, 2, N. 1, and the examples.

When the present infinitive is used, the construction refers to the present or to continued or repeated action in the past; when the aorist is used, it refers to the past.

NOTE 3. In Homer the imperfect indicative in this class of sentences (§ 222) always refers to the past. We occasionally find a present optative in Homer in the sense in which Attic writers use the imperfect indicative; and in a few passages even the aorist optative with κέ in the place of the aorist indicative (see *Il.* v. 311 and 388).

B Future Conditions.

1. Subjunctive in Protasis with Future Apodosis.

§ 223. When a supposed future case is stated *distinctly* and *vividly* (as in English, *if I shall go*, or *if I go*), the protasis takes the subjunctive with *εἰάν* (Epic *εἴ κε*). The apodosis takes the future indicative or some other form expressing future time. *E.g.*

Εἰ μὲν κεν Μενέλαον Ἀλέξανδρος κατὰπέφνη, αὐτὸς ἔπειθ' Ἑλένην ἔχέτω καὶ κτήματα πάντα, *if Alexander shall slay Menelaus, then let him have Helen and all the goods himself.* Hom. Ἄν τις ἀνθιστήται, πειρασόμεθα χειροῦσθαι, *if any one shall stand opposed to us, we shall try to overcome him.* Ἐὰν οὖν ἴης νῦν, πότε ἔσει οἴκοι; *if therefore you go now, when will you be at home?*

REMARK. The older English forms *if he shall go* and *if he go* express the force of the Greek subjunctive; but the ordinary modern English uses *if he goes* even when the time is clearly future.

NOTE 1. The future indicative with *εἰ* is very often used for the subjunctive in conditions of this class, as a still more vivid form of expression; as *εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά*, *if you do not (shall not) restrain your tongue, you will have trouble.* This common use of the future, in which it is merely a more vivid form than the subjunctive, must not be confounded with that of § 221, Note.

NOTE 2. In Homer *εἰ* (without *άν* or *κέ*) is often used with the subjunctive, apparently in the same sense as *εἴ κε* or *ἤν*; as *εἰ δὲ νῆϊ ἐθέλη ὀλέσαι*, *but if he shall wish to destroy our ship.* The same use of *εἰ* for *εἰάν* is found occasionally even in Attic poetry. See § 239, N. 1.

For the Homeric subjunctive with *κέ* in apodosis, see § 255, Note.

2. Optative in Protasis and Apodosis.

§ 224. When a supposed future case is stated in a *less distinct* and *vivid* form (as in English, *if I should go*), the protasis takes the optative with *εἶ*, and the apodosis takes the optative with *άν*. *E.g.*

Εἴησ φορητὸς οὐκ ἄν, εἰ πρᾶσσοις καλῶς, *you would not be enduring, if you should be in prosperity.* Οὐ πολλὴ ἄν ἀλογία εἴη, εἰ

φοβοῖτο τὸν θάνατον ὁ τοιοῦτος; *would it not be a great absurdity, if such a man should fear death?* Οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι, σαφέστατ' ἂν λέξειεν, *but the house itself, if it should find a voice, would speak most plainly.*

The future optative cannot be used in protasis or apodosis, except in indirect discourse representing the future indicative (see the third example under § 247).

NOTE 1. *Ἄν is very rarely omitted in an apodosis of this class. Most examples occur in Homer; as ὁ οὐ δύο γ' ἄνδρε φέροιεν, *which two men could not carry (if they should try)*. But ἄν is sometimes omitted in the Attic poets after such expressions as οὐκ ἔσθ' ὄπως and οὐκ ἔστιν ὅστις (see Aesch. *Prom.* 292, Eur. *Alc.* 52).

NOTE 2. For the Homeric optative used like the past tenses of the indicative in conditions, see § 222, N. 3.

II. PRESENT AND PAST GENERAL SUPPOSITIONS.

§ 225. In general suppositions, the apodosis expresses a *customary* or *repeated* action or a *general truth*, and the protasis refers in a general way to any one of a class of acts. Here the protasis has the subjunctive with εἰ after present tenses, and the optative with εἴ after past tenses. The apodosis has the present or imperfect indicative, or some other form which implies *repetition*.

E.g.

*Ἦν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θήσκειν, *if death comes near, no one is (ever) willing to die.* Ἄπας λόγος, ἂν ἀπῆ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν, *all speech, if deeds are wanting, appears a vain and empty thing.* Εἴ τις πινυθροβουμένους αἰσθοίτο, κατασβεννύναι τὴν παραχῆν ἐπειράτο, *if he saw any falling into disorder (or whenever he saw, &c.), he (always) tried to quiet the confusion.* Εἴ τις ἀντεῖποι, εὐθὺς τεθνήκει, *if any one refused, he was immediately put to death.*

REMARK. The gnomic aorist (§ 205, 2), which is a primary tense (§ 201), can always be used here in the apodosis with the subjunctive depending on it; as ἦν τις παραβαίῃ, ζημίαν αὐτοῖς ἐπέθεσαν, *if any one transgresses, they impose a penalty on him.*

NOTE 1. The indicative is occasionally used in the place of the subjunctive or optative in general suppositions; that is, these sentences may follow the construction of ordinary present and past suppositions (§ 221), as in Latin and English; as εἴ τις δύο ἢ καὶ

πλείους τις ἡμέρας λογίζεται, μάταιός ἐστιν, *if any one counts on two or even more days, he is a fool.* See § 233, N. 1.

NOTE 2. Here, as in ordinary protasis (§ 223, N. 2), εἰ is sometimes used with the subjunctive in poetry for εἰάν or εἴ κε.

PECULIAR FORMS OF CONDITIONAL SENTENCES.

Ellipsis and Substitution in Protasis or Apodosis.

§ 226. 1. The protasis sometimes is not expressed in its regular form with εἰ or εἰάν, but is contained in a participle, or implied in an adverb or some other part of the sentence. When a participle represents the protasis, its *tense* is always that in which the verb itself would have stood in the indicative, subjunctive, or optative. The present (as usual) includes the imperfect. *E.g.*

Πῶς δίκης οὐσίας ὁ Ζεὺς οὐκ ἀπόλωλεν; *how is it that Zeus has not been destroyed, if Justice exists?* (εἰ δίκη ἐστίν). Σὺ δὲ κλύων εἴσει τάχα, *but you will soon know, if you listen* (= εἰάν κλύης). Ἀπολούμαι μὴ τοῦτο μαθῶν, *I shall be ruined unless I learn this* (εἰάν μὴ μάθω). Τοιαῦτά τᾶν γυναιξὶ συνναίων ἔχοις, *such things would you have to endure if you should dwell among women* (i.e. εἰ συνναίοις). Ἐπίστησεν ἂν τις ἀκούσας, *any one would have disbelieved such a thing if he had heard it* (i.e. εἰ ἤκουσεν). Μαμμᾶν δ' ἂν αἰτήσαντος (sc. σοῦ) ἦκόν σοι φέρων ἂν ἄρτον, *and if you (ever) cried for food* (εἰ αἰτήσειας, § 225), *I used to come to you with bread* (§ 206).

Διὰ γε ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε, *if it had depended on yourselves, you would long ago have been ruined.* Οὕτω γὰρ οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς, *for in that case we should no longer suffer harm* (the protasis being in οὕτω). Οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι, *nor should I justly* (i.e. *if I had justice*) *fall into any trouble.*

2. The protasis is often altogether omitted, leaving the optative or indicative with ἂν alone as an apodosis.

(a) Here there is sometimes a definite protasis suggested by the context or by the circumstances. *E.g.*

Οὐκ ἐσθίουσι πλείω ἢ δύνανται φέρειν· διαρραγεῖν γὰρ ἂν, *they do not eat more than they can carry; for (if they did) they would burst.* Ἔχετε τὴν εἰρήνην ὅμως· οὐ γὰρ ἦν ὃ τι ἂν ἐποιεῖτε, *you still kept the peace; for there was nothing which you could have done (if you had not).*

(b) Sometimes, however, the implied protasis is too indefinite to be expressed (in Greek or in English), as often when it is merely *if he pleased, if he could, if he should try, if there should be an opportunity, if we should consider, if what is natural (or likely) should happen, &c.* Sometimes it is even too vague to be really present in the mind. Thus arises the *potential* optative and indicative (with *ἄν*), corresponding to the English forms with *may, can, must, might, could, would, and should.* *E.g.*

* Ἴσως ἄν τις ἐπιτιμήσειε τοῖς εἰρημένοις, *perhaps some one might (or may) find fault with what has been said.* Ἡδέως δ' ἄν ἔγωγ' ἐροίμην Λεπτίνην, *and I should be glad to ask Leptines.* Τοῦτο οὐτ' ἄν οὗτος ἔχοι λέγειν οὐθ' ὑμεῖς πεισθεῖητε, *neither could (can) he say this, nor would you believe it (if he should).* Οὐκ ἄν μεθείμην τὸν θρόνου, *I won't give up the throne (I would n't on any condition).* Ποῖ οὖν τραπίμεθ' ἄν; *whither then can we turn?*

Θάττον ἢ τις ἄν φέτο, *quicker than one would have thought.* Κτύπον πᾶς τις ἤσθετ' ἄν σαφῶς, *every one must have heard the sound.* So ἠγήσω ἄν, *you would have thought;* εἶδες ἄν, *you might have seen;* cf. Latin *crederes, diceres, videres, &c.*

So βουλοίμην ἄν (*velim*), *I should wish (in some future case);* ἐβουλόμην ἄν (*vellem*), *I should (now) wish, I should prefer (on some condition not fulfilled).*

NOTE 1. The potential optative sometimes expresses a mild command, and sometimes is hardly more than a future, or a softer expression for a mere assertion; as *χωροῖς ἄν εἴσω, you may go in; λέγοις ἄν, you may speak (for speak); κλύοις ἄν ἤδη, Φοῖβε, hear me now, Phoebus.* Οὐκ ἄν οὖν πάνυ γέ τι σπουδαῖον εἴη ἡ δικαιοσύνη, *Justice will not then turn out to be anything very excellent:* see also the fourth and fifth examples under (b). Οὐκ ἄν ἀρνοίμην τοῦτο, *I will not (would not) deny it.*

In these cases and in most of those under (b), the form of an apodosis was unconsciously used with no reference to any definite condition.

NOTE 2. The potential indicative sometimes expresses what *would have been likely to happen, i.e. might have happened (and perhaps did happen),* with no reference to any unfulfilled condition; as *ἂν γὰρ μιν ζών γε κιχήσεται, ἢ κεν Ὀρέστης κτεῖνεν ὑποφθάμενος, for either you will find him alive, or else Orestes may already have killed him before you (Od. iv. 546); ὁ θεασάμενος πᾶς ἄν τις ἀνὴρ ἠράσθη δαῖος εἶναι, every man who saw this (the 'Seven against Thebes') would have longed to be a warrior (Aristoph.).* See § 206, Rem.

3. The apodosis may be expressed by an infinitive or participle in indirect discourse, each tense representing its

own tenses of the indicative or optative (§ 203, with Note 1). If the finite verb in the apodosis would have taken *άν*, this particle is used with the infinitive or participle. *E.g.*

‘*Ἡγοῦμαι, εἰ τοῦτο ποιεῖτε, πάντα καλῶς ἔχειν, I believe that, if you are doing this, all is well; ἡγοῦμαι, ἐάν τοῦτο ποιῆτε, πάντα καλῶς ἔξειν, I believe that, if you shall do this, all will be well; οἶδα ὑμᾶς ἐάν ταῦτα γένηται εὖ πράξοντας, I know that you will prosper if this is (shall be) done.* For examples of the infinitive and participle with *άν*, see § 211.

4. The apodosis may be expressed in an infinitive not in indirect discourse (§ 260, 1), especially one depending on a verb of *wishing, commanding, advising, &c.*, from which the infinitive receives a future meaning. *E.g.*

Βούλεται ἐλθεῖν ἐάν τοῦτο γένηται, he wishes to go if this shall be done; κελεύω ὑμᾶς ἐάν δύνησθε ἀπελθεῖν, I command you to depart if you can (§ 223). For the principle of indirect discourse which appears in the *protasis* here after past tenses, see § 248, 1.

NOTE 1. Sometimes the apodosis is merely implied in the context, and in such cases *εἰ* or *ἐάν* is often to be translated *supposing that* or *in case that*; as *ἄκουσον καὶ ἐμοῦ, ἐάν σοι ταῦτὰ δοκῆ, hear me also, in case the same shall please you* (i.e. *that then you may assent to it*); *οἱ δ' ᾤκτειρον, εἰ ἀλώσοιντο, and others pitied them, in case they should be captured* (i.e. *thinking what they would suffer if they should be captured*). See § 248, 2. So *πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρου, they marched towards the city, in case they (the citizens) should rush out* (i.e. *to meet them if they should rush out*). On this principle we must explain *αἶ κέν πως βούλεται, Il. i. 66; αἶ κ' ἐθέλησθα, Od. iii. 92*; and similar passages.

NOTE 2. The apodosis is sometimes entirely suppressed for effect; as *εἰ μὲν δώσουσι γέρας, if they (shall) give me a prize, — very well* (*Il. i. 135; cf. i. 580*).

Mixed Constructions. — Δέ in Apodosis.

§ 227. 1. The *protasis* and *apodosis* sometimes belong to different forms. This happens especially when an indicative with *εἰ* in the *protasis* is followed by an optative with *άν* in the *apodosis*, the latter sometimes having another *protasis* implied, and sometimes being a potential optative (§ 226, 2). *E.g.*

Εἰ νῦν γε δυστυχούμεν, πῶς τάναντί' ἂν πράττοντες οὐ σωζοίμεθ' άν; *if we are now unfortunate, how could we help being saved if we*

should do the opposite? Εἰ οὗτοι ὀρθῶς ἀπέστησαν, ὑμεῖς ἂν οὐ χρεὼν ἄρχοιτε, *if these had a right to secede, you cannot (could not) possibly hold your power rightfully.*

NOTE. Sometimes a protasis contains the adverb ἂν, belonging not to εἰ, but to the verb. Here the verb is also an apodosis at the same time; as εἰ μὴ ποιήσαιτ' ἂν τοῦτο, *if (it is true that) you would not do this (i.e. if it should be necessary)*, which differs entirely from εἰ μὴ ποιήσαίτε τοῦτο, *if you should not do this*; εἰ τοῦτο ἰσχυρὸν ἦν ἂν αὐτῷ τεκμήριον, *if this would have been a strong proof for him (if he had had it).*

2. The apodosis is sometimes introduced by the conjunction δέ, which cannot be translated in English. *E.g.*

Εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, *but if they do not give her up, then I will take her myself.*

Εἰ after Verbs of Wondering, &c.

§ 228. Some verbs expressing *wonder, contentment, disappointment, indignation, &c.* take a protasis with εἰ where a causal sentence would seem more natural. So *miror si* in Latin. *E.g.*

Θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμείται μήτ' ὀργίζεται, *and I wonder that no one of you is either concerned or angry (lit. if no one of you is, &c., I wonder).* See also § 248, 2, for the principle of indirect discourse applied to these sentences.

NOTE. Such verbs are especially θαυμάζω, αἰσχύνομαι, ἀγαπάω, and ἀγανακτέω. They sometimes take ὅτι, *because*, and a causal sentence (§ 250).

III. RELATIVE AND TEMPORAL SENTENCES.

REMARK. The principles of construction of relative clauses include all *temporal* clauses. Those introduced by ἕως, πρὶν, and other particles meaning *until*, have special peculiarities, and are therefore treated separately (§§ 239, 240).

§ 229. The antecedent of a relative is either *definite* or *indefinite*. It is definite when the relative refers to a definite person or thing, or to some definite time, place, or manner; it is indefinite when no such definite person, thing, time, place, or manner is referred to. Both definite

and indefinite antecedents may be either expressed or understood. *E.g.*

(*Definite.*) Ταῦτα ἃ ἔχω ὀράς, *you see these things which I have*; or ἃ ἔχω ὀράς. "Ὅτε ἐβούλετο ἦλθεν, (*once*) *when he wished, he came.*

(*Indefinite.*) Πάντα ἃ ἂν βούλωνται ἐξουσιν, *they will have everything which they may want*; or ἃ ἂν βούλωνται ἐξουσιν, *they will have whatever they may want.* "Ὅταν ἔλθῃ, τοῦτο πράξω, *when he shall come (or when he comes), I will do this.* "Ὅτε βούλοιτο, τοῦτο ἔπρασεν, *whenever he wished, he (always) did this.* "Ὡς ἂν εἴπω, ποιῶμεν, *as I shall direct, let us act.*

Definite Antecedent.

§ 230. A relative *as such* has no effect on the mood of the following verb. A relative with a definite antecedent therefore may take the indicative (with *οὐ* for its negative) or any other construction which could occur in an independent sentence. *E.g.*

Τίς ἔσθ' ὁ χώρος δῆτ' ἐν ᾧ βεβήκαμεν; *i.e. the place in which, &c.* "Ἔως ἐστὶ καιρὸς, ἀντιλάβεσθε τῶν πραγμάτων, (*now*) *while there is an opportunity, &c.* Τοῦτο οὐκ ἐποίησεν, ἐν ᾧ τὸν δῆμον ἐτίμησεν ἂν, *he did not do this, in which he would have honored the people.* So ὁ μὴ γένοιτο, *may this not happen.*

Indefinite Antecedent. — Conditional Relative.

§ 231. A relative clause with an *indefinite* antecedent has a conditional force, and is often called a protasis, the antecedent clause being called the apodosis. Such a relative is called a *conditional* relative. The negative particle is *μή*.

NOTE. Relative words (like *εἰ, if*) take *ἂν* before the subjunctive. (See § 207, 2.) With *ὅτε, ὁπότε, ἐπεί,* and *ἐπειδὴ, ἂν* forms *ὅταν, ὁπότεν, ἐπὴν* or *ἐπὴν* (Ionic *ἐπεάν*), and *ἐπειδάν*. "Α with *ἂν* may form *ἄν*. In Homer we generally find *ὅτε κε, &c.* (like *εἴ κε, § 219, 2*), or *ὅτε, &c.* alone (§ 234).

§ 232. The conditional relative sentence has *four* forms (two of *present* and *past*, and two of *future* conditions) which correspond to the four forms of ordinary protasis (§§ 221–224).

1. Present or past condition *simply stated* (§ 221). *E.g.*

Ὅτι βούλεται δώσω, *I will give him whatever he (now) wishes* (like εἴ τι βούλεται, δώσω, *if he (now) wishes anything, I will give it*).
 Ἄ μὴ οἶδα, οὐδὲ οἶμαι εἰδέναι, *what I do not know, I do not even think I know* (like εἴ τινα μὴ οἶδα, *if there are any things which I do not know*).

2. Present or past condition stated so as to imply that the condition *is not* or *was not* fulfilled (*supposition contrary to fact*, § 222). *E.g.*

Ἄ μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν, *he would not have given what he had not wished to give* (like εἴ τινα μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν, *if he had not wished to give certain things, he would not have given them*). Οὐκ ἂν ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα, *we should not (then) be undertaking to do (as we now are) things which we do not understand* (like εἴ τινα μὴ ἠπιστάμεθα, *if there were any things which we did not understand, the whole belonging to a supposition not realized*). So ὄν γῆρας ἔτετμεν, *Od. i. 217*.

This case occurs much less frequently than the others.

3. Future condition in the *more vivid* form (§ 223).

E.g.

Ὅτι ἂν βούληται, δώσω, *I will give him whatever he may wish* (like εἰάν τι βούληται, δώσω, *if he shall wish anything, I will give it*).
 Ὅταν μὴ σθένω, πεπάνομαι, *when I (shall) have no more strength, I shall cease*. Ἀλόχους καὶ νήπια τέκνα ἄξομεν ἐν νήεσσιν, ἐπὶ ἡν πτολίεθρον ἔλωμεν, *we will carry them as soon as we shall have taken the city*. *Hom.*

NOTE. The future indicative cannot generally be substituted for the subjunctive here, as it can in common protasis (§ 223, N. 1).

4. Future condition in the *less vivid* form (§ 224). *E.g.*

Ὅτι βούλοιο, δοίην ἄν, *I should give him whatever he might wish* (like εἴ τι βούλοιο, δοίην ἄν, *if he should wish anything, I should give it*). Πεινῶν φάγοι ἂν ὅποτε βούλοιο, *if he were hungry, he would eat whenever he might wish* (like εἴ ποτε βούλοιο, *if he should ever wish*).

§ 233. The conditional relative sentence has the same forms as other conditional sentences (§ 225) in present and past general suppositions, taking the subjunctive after present tenses, and the optative after past tenses. *E.g.*

Ὅτι ἂν βούληται δίδωμι, *I (always) give him whatever he wants* (like εἰάν τι βούληται, *if he ever wants anything*). Ὅτι βούλοιο

ἐδίδουν, *I (always) gave him whatever he wanted (like εἴ τι βούλοιο). Συμμαχεῖν τούτοις ἐθέλουσιν ἅπαντες, οὓς ἂν ὀρώσι παρεσκευασμένους, all wish to be allies of those whom they see prepared. Ἦνίκ' ἂν οἴκοι γένωνται, δρῶσιν οὐκ ἀνάσχετα, when they get home, they do things unbearable. Οὓς μὲν ἴδοι εὐτάκτως ἰόντας, τίνας τε εἰεν ἥρωτα, καὶ ἐπεὶ πύθοιο ἐπήνει, he (always) asked those whom he saw (at any time) marching in good order, who they were; and when he learned, he praised them. Ἐπειδὴ δὲ ἀνοιχθεῖη, εἰσήειμεν παρὰ τὸν Σωκράτη, and (each morning) when the prison was opened, we went in to Socrates.*

NOTE 1. The indicative sometimes takes the place of the subjunctive or optative here, as in the general suppositions of common protasis (see § 225, N. 1). This occurs especially in poetry after the indefinite relative ὅστις, which itself expresses the same idea of indefiniteness which ὅς with the subjunctive or optative usually expresses; as ὅστις μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων, *κάκιστος εἶναι δοκεῖ, whoever does not cling to the best counsels seems to be most base. Soph. Antig. 178.* (Here ὅς ἂν μὴ ἄπτηται would be the common prose expression.) Such examples belong under § 232, 1.

NOTE 2. Homeric similes sometimes have ὡς, ὡς τε, ὡς ὅτε, ὡς ὅς (seldom ὡς κε, &c.), with the subjunctive, where we should expect the present indicative, which is sometimes used; as ὡς γυνὴ κλαίησι, . . . ὡς Ὀδυσσεύς, &c., *as a wife weeps, so did Ulysses, &c. Odys. viii. 523. See Odys. v. 328; Il. x. 5; xi. 67.*

§ 234. Conditional relative sentences have most of the peculiarities and irregularities of common protasis. Thus, the protasis and apodosis may have different forms (§ 227, 1); the simple relative is sometimes found in poetry with the subjunctive (like εἰ for εἰάν or εἴ κε, § 223, N. 2); the relative clause may depend on an infinitive, participle, or other construction (§ 226, 3 and 4); and the conjunction δέ may connect the relative clause to a following antecedent clause (§ 227, 2).

Assimilation in Conditional Relative Clauses.

§ 235. 1. When a conditional relative clause referring to the future depends on a subjunctive or optative referring to the future, it regularly takes by assimilation the same mood with its leading verb. *E.g.*

Ἐάν τις οἱ ἂν δύνωνται τοῦτο ποιῶσι, καλῶς ἔξει, *if any who may be able shall do this, it will be well; εἴ τις οἱ δύναιτο τοῦτο ποιοίεν, καλῶς ἂν ἔχοι, if any who should be (or were) able should do this, it*

would be well. *Εἴθε πάντες οἱ δύναιτο τοῦτο ποιοῖεν*, *O that all who may be (or were) able would do this.* (Here the optative *ποιοῖεν*, § 251, 1, makes οἱ δύναιτο preferable to οἱ ἂν δύνωνται, which would express the same idea). *Τεθναίην ὅτε μοι μηκέτι ταῦτα μέλοι*, *may I die whenever I shall no longer care for these* (ὅταν μέλη would express the same idea). So in Latin: *Injurias quas ferre nequeas defugiendo relinquas.*

2. Likewise, when a conditional relative sentence depends on a secondary tense of the indicative implying the non-fulfilment of a condition, it takes by assimilation a similar form. *E.g.*

Εἴ τις οἱ ἐδύναντο τοῦτο ἔπραξαν, καλῶς ἂν εἶχεν, *if any who had been able had done this, it would have been well.* *Εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον ἐν οἷς ἐτεθράμμην*, *if I were speaking to you in the dialect and in the manner in which I had been brought up* (all introduced by *εἰ ξένος ἐτύγχανον ὦν*, *if I happened to be a foreigner*). So in Latin: *Si solos eos diceres miseris quibus moriendum esset, neminem tu quidem eorum qui viverent exciperes.*

NOTE. All clauses which come under this principle of assimilation are really protases, and belong equally under § 232, 2, 3, or 4. This principle often decides which form shall be used in future conditions.

Relative Clauses expressing Purpose, Result, or Cause.

§ 236. The relative is used with the future indicative to express a *purpose*. *E.g.*

Πρεσβείαν πέμπειν ἦτις ταῦτ' ἐρεῖ καὶ παρῆσται τοῖς πράγμασι, τοῦ γὰρ ἔστι μοι χρήματα, ὅπόθεν ἐκτίσω, *for I have no money to pay the fine with.*

The antecedent here may be definite or indefinite; but the negative particle is always *μή*, as in final clauses.

NOTE 1. In Homer, the subjunctive (with *κέ* joined to the relative) is commonly found in this construction after primary tenses, and the optative (without *κέ*) after secondary tenses. The optative is sometimes found even in Attic prose, usually depending on another optative.

NOTE 2. *Ἐφ' ᾧ* or *ἐφ' ᾧ τε*, *on condition that*, which commonly takes the infinitive (§ 267), sometimes takes the future indicative; as *ἐπὶ τούτῳ ὑπεξίσταμαι, ἐφ' ᾧ τε ἕπ' οὐδενὸς ὑμῶν ἄρξομαι*, *I withdraw on this condition, that I shall be ruled by none of you.* Hdt.

NOTE 3. In this construction the future indicative is very rarely changed to the future optative after past tenses.

§ 237. "Ὡστε (sometimes ὡς), so that, which generally takes the infinitive (§ 266, 1), is sometimes followed by the indicative to express a *result*. The negative is οὐ. *E.g.*

Ὅτως ἀγνώμωνος ἔχετε, ὥστε ἐλπίζετε αὐτὰ χρηστὰ γενήσασθαι; are you so senseless that you expect them to become good?

REMARK. When ὥστε takes the infinitive (with negative μή), the action of the verb is stated more distinctly as a *result* depending on the action of the leading verb; the indicative emphasizes the action rather as an independent fact. Thus, in the preceding example, we might have had ἐλπίζειν, when the more natural translation would have been *are you so senseless as to expect*. Sometimes it is indifferent whether the indicative or the infinitive is used with ὥστε.

NOTE. A simple relative sentence with ὅς or ὅστις sometimes denotes a *result*, where ὥστε would be expected; as τίς οὕτως εὐήθης ἐστίν, ὅστις ἀγνοεῖ; *who is so simple as not to know?*

§ 238. The relative is sometimes equivalent to ὅτι, *because*, and a personal or demonstrative. The verb is in the indicative, as in ordinary causal sentences (§ 250). *E.g.*

Θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως, *you do a strange thing in giving us nothing* (like ὅτι σὺ οὐδὲν δίδως). Δόξας ἀμαθῆς εἶναι, ὃς . . . ἐκέλευε, *having seemed unlearned, because he commanded, &c.*

Compare causal relative sentences in Latin.

Temporal Particles signifying Until and Before that.

§ 239. 1. When ἕως, ἕστε, ἄχρι, μέχρι, and ὄφρα, *until*, refer to a definite point of past time, they take the indicative. *E.g.*

Νῆχον πάλιν, ἕως ἐπῆλθον εἰς ποταμόν, *I swam on again, until I came into a river*. Hom. Ταῦτα ἐποίουν, μέχρι σκότος ἐγένετο, *this they did until darkness came on*.

2. These particles follow the construction of conditional relatives in the last three forms which correspond to ordinary protasis, and in general suppositions. *E.g.*

Ἐπίσχεσ, ἕστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς, *wait until you (shall) learn the rest besides* (§ 232, 3). Εἶπομι' ἂν . . . ἕως παρατείνειμι τοῦτον, *I would tell him, &c., until I put him to the torture* (§ 232, 4; § 235, 1). Ἡδέως ἂν τοῦτῳ ἔτι διελεγόμην, ἕως αὐτῷ . . . ἀπέδωκα.

I should (in that case) gladly have continued to talk with him until I had given him back, &c. (§ 232, 2; § 235, 2). Ἄ δ' ἂν ἀσύντακτα ἦ, ἀνάγκη ταῦτα αἰεὶ πράγματα παρέχειν, ἕως ἂν χώραν λάβῃ, *whatever things are in disorder, these must always make trouble until they are put in order* (§ 233). Περιεμόμεν ἐκάστοτε, ἕως ἀνοιχθεῖν τὸ δεσμωτήριον, *we waited each day until the prison was opened* (§ 233), or *until the prison should be opened* (Note 2).

NOTE 1. The omission of ἂν after these particles and πρίν, when the verb is in the subjunctive, is more common than it is after εἰ or ordinary relatives (§ 223, N. 2), occurring sometimes in Attic prose; as μέχρι πλοῦς γέννηται, Thuc. i. 137.

NOTE 2. Clauses introduced by ἕως, &c. and by πρίν frequently imply a *purpose*; see the examples under 2. When these clauses depend upon a past tense, they admit the double construction of indirect discourse (§ 248, 3), like final clauses (§ 216, 2). See examples under § 248, 3.

§ 240. 1. When πρίν, *before, until*, is not followed by the infinitive (see below, 2), it takes the indicative, subjunctive, or optative, following the principles already stated for ἕως (§ 239). *E.g.*

Οὐκ ἦν ἀλέξιμ' οὐδὲν, πρίν γ' ἐγὼ σφισιν ἔδειξα, &c., *there was no relief, until I showed them, &c.* (§ 239, 1). Οὐ χρή με ἐνθένδε ἀπελθεῖν, πρίν ἂν δῶ δίκην, *I must not leave this place until he is punished* (§ 232, 3). Οὐκ ἂν εἰδείης πρίν πειρηθείης, *you would not know until you had (should have) tested it* (§ 232, 4; § 235, 1). Ἐχρῆν μὴ πρότερον συμβουλεύειν, πρίν ἡμᾶς ἐδίδαξαν, &c., *they ought not to have given advice until they had instructed us, &c.* (§ 232, 2; § 235, 2). Ὁρῶσι τοὺς πρεσβυτέρους οὐ πρόσθεν ἀπιόντας, πρίν ἂν ἀφῶσιν οἱ ἄρχοντες, *they see that the elders never go away until the authorities dismiss them* (§ 233). Οὐδαμόθεν ἀφίεσαν, πρίν παραθεῖεν αὐτοῖς ἄριστον, *they dismissed them from no place before they had set a meal before them* (§ 233). Ἀπηγόρευε μηδένα βάλλειν, πρίν Κῦρος ἐμπλησθεῖη θηρῶν, *he forbade any one to shoot until Cyrus should be sated with the hunt* (§ 239, 2, N. 2; § 248, 3).

For πρίν without ἂν with the subjunctive, see § 239, N. 1.

2. In constructions in which πρίν (following the principle of ἕως, § 239) might take the subjunctive or optative, these moods are generally used only when the leading verb is *negative* or *interrogative* with an implied negative. It takes the indicative (when that would be allowed by the construction) after both negative and affirmative sentences, but chiefly after negatives.

When *πρίν* does not take the indicative, subjunctive, or optative, it is followed by the infinitive (§ 274). In Homer, the infinitive is the form regularly used after *πρίν*, without regard to the leading sentence.

NOTE. *Πρίν* is by ellipsis for *πρίν ἤ* (*priusquam*), and is probably for *προ-ιον* (*προ-υ*), a comparative of *πρό*, *before*. *Πρίν ἤ*, *πρότερον ἤ*, and *πρόσθεν ἤ* may be used in the same constructions as *πρίν* itself.

IV. INDIRECT DISCOURSE.

GENERAL PRINCIPLES.

§ 241. 1. A *direct* quotation or question gives the exact words of the original speaker or writer. In an *indirect* quotation or question the original words conform to the construction of the sentence in which they are quoted.

Thus the words *ταῦτα βούλομαι* may be quoted either *directly*, *λέγει τις* “*ταῦτα βούλομαι*,” or *indirectly*, *λέγει τις ὅτι ταῦτα βούλεται* or *φησὶ τις ταῦτα βούλεσθαι*, *some one says that he wishes for this*. So *ἔρωτᾷ* “*τί βούλει;*” *he asks*, “*what do you want?*” But *ἔρωτᾷ τί βούλεται*, *he asks him what he wants*.

2. Indirect quotations may be introduced by *ὅτι* or *ὡς*, *that*, or by the infinitive (as in the example given above); sometimes also by the participle.

NOTE. *Ὅτι*, *that*, occasionally introduces even a direct quotation; as in *Anab.* i. 6, 8.

3. Indirect *questions* follow the same rule as indirect quotations in regard to their moods and tenses.

NOTE. The term *indirect discourse* applies to all clauses (even single clauses in sentences of different construction) which indirectly express the words or thought of any person, even past thoughts of the speaker himself (§ 248).

§ 242. 1. Indirect quotations after *ὅτι* and *ὡς* and indirect questions follow these general rules:—

(a) After primary tenses, each verb retains both the *mood* and the *tense* of the direct discourse.

(b) After secondary tenses, each indicative or subjunctive of the direct discourse may be either changed to the *same tense* of the optative or retained in its original *mood and tense*. But all *secondary tenses* of the indicative implying non-fulfilment of a condition (§ 222) and all *optatives* are retained unchanged.

NOTE. The imperfect and pluperfect, having no tenses in the optative, generally remain unchanged in all kinds of sentences. The aorist indicative likewise remains unchanged when it belongs to a *dependent* clause of the direct discourse (§ 247); but when it belongs to the *leading* clause, it is changed to the optative like the primary tenses (§ 243).

2. When the quotation depends on a verb which takes the infinitive or participle, its leading verb is changed to the *corresponding tense* of the infinitive or participle (*äv* being retained when there is one), and its dependent verbs follow the preceding rule.

3. **Av* is never omitted with the *indicative* or *optative* in indirect discourse, if it was used in the direct form; but *äv* belonging to a relative word or particle in the direct form (§ 207, 2) is regularly dropped when the subjunctive is changed to the optative in indirect discourse.

NOTE. **Av* is never added in the indirect discourse when it was not used in the direct form.

4. The negative particle of the direct discourse is regularly retained in the indirect form. But the infinitive and participle occasionally have *μη* where *οὐ* would be used in direct discourse (§ 283, 3).

SIMPLE SENTENCES IN INDIRECT DISCOURSE.

Indicative and Optative after *ἔτι* and *ὥς*, and in Indirect Questions.

§ 243. When the direct form is an indicative (without *äv*), the principle of § 242, 1, gives the following rule

for indirect quotations after *ὅτι* or *ὡς* and for indirect questions: —

After primary tenses the verb retains both its mood and its tense. After secondary tenses it is either changed to the *same tense* of the *optative* or retained in the original *mood* and *tense*. *E. g.*

Λέγει *ὅτι* γράφει, *he says that he is writing*; λέγει *ὅτι* ἔγραφεν, *he says that he was writing*; λέγει *ὅτι* ἔγραψεν, *he says that he wrote*; λέξει *ὅτι* γέγραφεν, *he will say that he has written*. Ἐρωτᾷ τί βούλονται, *he asks what they want*; ἀγνοῶ τί ποιήσουσιν, *I do not know what they will do*.

Εἶπεν *ὅτι* γράφοι *οἱ* *ὅτι* γράφει, *he said that he was writing* (he said γράφω). Εἶπεν *ὅτι* γράφοι *οἱ* *ὅτι* γράψει, *he said that he would write* (he said γράψω). Εἶπεν *ὅτι* γράψειεν *οἱ* *ὅτι* ἔγραψεν, *he said that he had written* (he said ἔγραψα, *I wrote*). Εἶπεν *ὅτι* γεγραφὸς εἶη *οἱ* *ὅτι* γέγραφεν, *he said that he had written* (he said γέγραφα, *I have written*).

(OPT.) Ἐπειρώμην αὐτῷ δεικνύναι, *ὅτι* οἶοιτο μὲν εἶναι σοφὸς, εἶη δ' οὐ, *I tried to show him that he believed himself to be wise, but was not so* (i.e. οἶεται μὲν . . . ἔστι δ' οὐ). Ὑπειπὼν ὅτι αὐτὸς τάκεί πράξοι, ᾤχετο, *hinting that he would himself attend to things there, he departed* (he said αὐτὸς τάκεί πράξω). Ἐλεξαν *ὅτι* πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς, κελεύων ἐρωτᾶν ἐξ ὅτου ὁ πόλεμος εἶη, *they said that the king of the Indians had sent them, commanding them to ask on what account there was the war* (they said ἔπεμψεν ἡμᾶς, and the question was ἐκ τίνος ἐστὶν ὁ πόλεμος;). Ἦρετο εἴ τις ἐμοῦ εἶη σοφώτερος, *he asked whether there was any one wiser than I* (i.e. ἔστι τις σοφώτερος;).

(INDIC.) Ἐλεγον *ὅτι* ἐλπίζουσι σὲ καὶ τὴν πόλιν ἔξειν μοι χάριν, *they said that they hoped you and the state would be grateful to me*. Ἦκε δ' ἀγγέλλων τις ὡς Ἠλάτεια κατείληπται, *some one was come with a report that Elatea had been taken* (here the perfect optative might have been used). Ἀποκρινάμενοι ὅτι πέμψουσι πρέσβεις, εὐθὺς ἀπήλλαξαν, *having replied that they would send ambassadors, they dismissed them at once*. Ἠπόρουν τί ποτε λέγει, *I was uncertain what he meant* (τί ποτε λέγει;). Ἐβουλεύοντο τίν' αὐτοῦ καταλείψουσιν, *they were considering* (the question) *whom they should leave here*.

NOTE 1. The imperfect and pluperfect regularly remain unchanged in this construction after secondary tenses (§ 242, 1, N.). But occasionally the present optative represents the imperfect here; as ἀπεκρίναντο *ὅτι* οὐδεὶς μάρτυς παρείη, *they replied that there had been no witness present* (οὐδεὶς παρῆν), where the context makes it clear that παρείη does not stand for πάρεστι. See § 203, N. 1.

NOTE 2. In a few cases the Greek changes a present indicative to the *imperfect*, or a perfect to the *pluperfect*, in this construction,

instead of retaining it or changing it to the optative; as ἐν ἀπορίᾳ ἦσαν, ἐννοούμενοι ὅτι ἐπὶ ταῖς βασιλείως θύραις ἦσαν, προὔδεδόκεσαν δὲ αὐτοὺς οἱ βάρβαροι, *they were in despair, considering that they were at the King's gates, and that the barbarians had betrayed them.* (See the whole passage, *Anab.* iii. 1, 2.) This is also the English usage.

Subjunctive or Optative representing the Interrogative Subjunctive.

§ 244. In indirect questions, after a primary tense, an *interrogative subjunctive* (§ 256) retains its mood and tense; after a secondary tense, it may be either changed to the same tense of the optative or retained in the subjunctive. *E.g.*

Βουλεύομαι ὅπως σε ἀποδρῶ, *I am trying to think how I shall escape you* (πῶς σε ἀποδρῶ); Οὐκ οἶδ' εἰ Χρυσάντα τοῦτω δῶ, *I do not know whether I shall give them to Chrysantas here.* Οὐκ ἔχω τί εἶπω, *I do not know what I shall say* (τί εἶπω); Nou habeo quid dicam. Ἐπῆροντο εἰ παραδοίεν τὴν πόλιν, *they asked whether they should give up the city* (παραδῶμεν τὴν πόλιν; *shall we give up the city?*). Ἠπόρει ὃ τι χρῆσαιτο τῷ πράγματι, *he was at a loss how to deal with the matter* (τί χρήσωμαι); Ἐβουλεύοντο εἴτε κατακαύσωσιν εἴτε τι ἄλλο χρήσονται, *they were deliberating whether they should burn them or dispose of them in some other way.*

NOTE 1. An interrogative subjunctive may be changed to the optative when the leading verb is in the optative, contrary to the general usage in indirect discourse (§ 201, N. 2); as οὐκ ἂν ἔχοις ὃ τι εἶποις, *you would not know what to say.*

NOTE 2. In these cases εἰ (not εἰάν) is used for *whether*, before the subjunctive as well as the optative: see the second example.

Indicative or Optative with ἄν.

§ 245. An indicative or optative with ἄν retains its mood and tense (with ἄν) unchanged in indirect discourse after ὅτι or ὡς and in indirect questions. *E.g.*

Λέγει (or ἔλεγεν) ὅτι τοῦτο ἂν ἐγένετο, *he says (or said) that this would have happened*; ἔλεγεν ὅτι οὗτος δικαίως ἂν ἀποθάνοι, *he said that this man would justly die.* Ἠρώτων εἰ δοίεν ἂν τὰ πιστά, *they asked whether they would give the pledges* (δοίητε ἄν);

Infinitive and Participle in Indirect Quotation.

§ 246. When the infinitive or participle is used in indirect discourse, its tense represents the tense of the finite verb in the direct form to which it corresponds, the present and perfect including the imperfect and pluperfect. Each tense with *ἄν* can represent the *corresponding* tenses of either indicative or optative with *ἄν*. *E.g.*

Ἄρρωστεῖν προφασίζεται, he pretends that he is ill; ἐξώμωσεν ἄρρωστεῖν τουτονί, he took an oath that this man was ill. Κατασχεῖν φησι τούτους, he says that he detained them. Ἔφη χρήμαθ' ἑαυτῷ τοὺς Θηβαίους ἐπικεκρηρῦχέναι, he said that the Thebans had offered a reward for him. Ἐπαγγέλλεται τὰ δίκαια ποιήσειν, he promises to do what is right. See examples under § 203, and N. 1.

Ἦγγειλε τούτους ἐρχομένους, he announced that these were coming (οὗτοι ἐρχονται); ἀγγέλλει τούτους ἐλθόντας, he announces that these came: ἀγγέλλει τούτο γενησόμενον, he announces that this will be done; ἤγγειλε τούτο γενησόμενον, he announced that this would be done; ἤγγειλε τούτο γεγενημένον, he announced that this had been done (τούτο γεγένηται).

See examples of *ἄν* with infinitive and participle under § 211.

NOTE. The infinitive is said to stand in indirect discourse and its tenses correspond to those of the finite moods, when it depends on a verb implying *thought* or the *expression of thought*, and when also the thought, as *originally conceived*, would have been expressed by some tense of the indicative (with or without *ἄν*) or optative (with *ἄν*), and can therefore be transferred without change of tense to the infinitive. Thus in *βούλεται εἰθεῖν, he wishes to go, εἰθεῖν* represents no form of either aorist indicative or aorist optative, and is not in indirect discourse. But in *φησὶν εἰθεῖν, he says that he went, εἰθεῖν* represents *ἦλθον* of the direct discourse.

INDIRECT QUOTATION OF COMPOUND SENTENCES.

§ 247. When a compound sentence is indirectly quoted, its *leading* verb follows the rule for simple sentences (§§ 243–246).

After primary tenses the dependent verbs of the quotation retain the same mood and tense. After secondary tenses, all *primary* tenses of the indicative and all sub-

junctions may either be changed to the *same tense* of the optative or retain the mood and tense of the direct form. But dependent *secondary* tenses of the indicative are kept unchanged. *E.g.*

* Ἄν ὑμεῖς λέγητε, ποιήσιν (φησὶν) ὁ μὴτ' αἰσχύνῃ μὴτ' ἀδοξίαν αὐτῷ φέρει, *if you (shall) say so, he says he will do whatever does not bring shame or discredit to him.* Here no change is made, except in ποιήσιν (§ 246).

Ἀπεκρίνατο ὅτι μανθάνοιεν ἃ οὐκ ἐπίσταιντο, *he replied, that they were learning what they did not understand (he said μανθάνουσιν ἃ οὐκ ἐπίστανται, which might have been retained).* Εἶ τινὰ φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμίῳ χρήσοιτο, *he announced that if he should catch any one running away, he should treat him as an enemy (he said εἶ τινὰ λήψομαι, χρήσομαι, § 223, N. 1).* Ἐνόμιζεν, ὅσα τῆς πόλεως προλάβοι, πάντα ταῦτα βεβαίως ἔξειν, *he believed that he should hold all those places securely which he should take from the city beforehand (ὅσ' ἂν προλάβω, ἔξω).* Ἐδόκει μοι ταύτῃ πειράσθαι σωθῆναι, ἐνθυμουμένῳ ὅτι, εἰ μὲν λάθω, σωθήσομαι, *it seemed best to me to try to gain safety in this way, thinking that, if I should escape notice, I should be saved (here we might have had εἰ λάθοιμι, σωθησοίμην).* Ἐφασαν τοὺς ἄνδρας ἀποκτενεῖν οὓς ἔχουσι ζῶντας, *they said that they should kill the men whom they had living (ἀποκτενοῦμεν οὓς ἔχομεν, which might have been changed to ἀποκτενεῖν οὓς ἔχοιεν).* Πρὸδηλον ἦν (τοῦτο) ἐσόμενον, εἰ μὴ κωλύσετε, *it was plain that this would be so unless you should prevent (τοῦτο ἔσται, εἰ μὴ κωλύσετε, which might have become εἰ μὴ κωλύσοιτε).* Ἦλπιζον τοὺς Σικελοὺς ταύτῃ, οὓς μετεπέμψαντο, ἀπαντήσεσθαι, *they hoped the Sikels whom they had sent for would meet them here (N. 2).*

NOTE 1. One verb may be changed to the optative while another is retained; as δηλώσας ὅτι ἔτοιμοὶ εἰσι μάχεσθαι, εἴ τις ἐξέρχοιτο, *having shown that they were ready to fight if any one should come forth (ἔτοιμοὶ εἰσιν, εἰάν τις ἐξέρχεται).* This sometimes causes a great variety of constructions in the same sentence.

NOTE 2. The *aorist* indicative is not changed to the *aorist* optative in dependent clauses, because the latter tense is commonly used to represent the *aorist* subjunctive. In dependent clauses in which confusion would be impossible (as in *causal* sentences, which never have a subjunctive), even an *aorist* indicative may become optative.

For the imperfect and pluperfect see § 242, 1 (b), Note.

NOTE 3. A dependent optative of the direct form naturally remains unchanged in all indirect discourse.

NOTE 4. Occasionally a dependent present or perfect indicative is changed to the imperfect or pluperfect, as in the leading clause (§ 243, N. 2).

§ 248. The principles of § 247 apply also to *any dependent clause* (in a sentence of any kind) which expresses indirectly the *past thoughts* of any person, even of the speaker himself.

This applies especially to the following constructions:—

1. Clauses depending on an infinitive after verbs of *wishing, commanding, advising, &c.*, which imply *thought*, although the infinitive after them is not in indirect discourse (§ 246, Note).

2. Clauses containing a protasis with the apodosis implied in the context (§ 226, 4, N. 1), or with the apodosis expressed in a verb like *θαυμάζω* (§ 228).

3. Temporal clauses expressing a *past intention* or *purpose*, especially those introduced by *ἕως* or *πρίν* after past tenses.

4. Even ordinary relative sentences, which would regularly take the indicative.

This affects the construction of course only after past tenses. *E.g.*

(1) Ἐβούλοντο ἐλθεῖν, εἰ τοῦτο γένοιτο, *they wished to go if this should happen*. (Here ἐβούλοντο ἐλθεῖν, εἰ τοῦτο γένηται might be used, expressing the form, *if this shall happen*, in which the wish would be conceived. Here ἐλθεῖν is not in indirect discourse. (§ 226, 4; § 246, N.) Ἐκέλευσεν ὁ τι δύναιντο λαβόντας μεταδιώκειν, *he commanded them to take what they could and pursue* (he said ὁ τι ἂν δύνησθε, *what you can*, and therefore we might have had ὁ τι ἂν δύνωνται). Προεῖπον αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἢν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν, *they instructed them not to engage in a sea fight with Corinthians, unless these should be sailing against Corcyra and should be on the point of landing*. (Here the direct forms are retained, for which εἰ μὴ πλέοιεν καὶ μέλλοιεν might have been used.)

(2) Ὀικτιρον, εἰ ἀλώσοιντο, *they pitied them, in case they should be captured* (the thought being εἰ ἀλώσονται, which might have been retained). Φύλακας συμπέμπει, ὅπως φυλάττοιεν αὐτόν, καὶ εἰ τῶν ἀγρίων τι φανεῖη θηρίων, *he sends (sent) guards, to guard him and (to be ready) in case any of the savage beasts should appear* (the thought being εἰ τι φανῆ). Τάλλα, ἢν ἔτι ναυμαχεῖν οἱ Ἀθηναῖοι πολμήσωσι, παρεσκευάζοντο, *they made the other preparations, (to be ready) in case the Athenians should still venture a naval battle*. Ἐχμυρον ἀγαπῶν εἰ τις εἰάσοι, *I rejoiced, being content if any one would let it pass* (the

thought was ἀγαπῶ εἴ τις ἐάσει). Ἐθαύμαζεν εἴ τις ἀργύριον πρᾶττοίτο, *he wondered that any one demanded money* (Xen. Mem. i. 2, 7); but in the same book (i. 1, 13) we find ἐθαύμαζε δ' εἰ μὴ φανερόν αὐτοῖς ἐστίν, *he wondered that it was not plain*.

(3) Σπονδὰς ἐποιήσαντο ἕως ἀπαγγελθεῖη τὰ λεχθέντα εἰς Λακεδαίμονα, *they made a truce, (to continue) until what had been said should be reported at Sparta* (their thought was ἕως ἂν ἀπαγγελθῆ, which might have been retained). Οὐ γὰρ δὴ σφεας ἀπίει ὁ θεὸς τῆς ἀποικίης, πρὶν δὴ ἀπίκωνται ἐς αὐτὴν Λιβύην, i.e. *until they should come, &c.* (where ἀπίκωντο might have been used). Ἡδὲ Μένοντες ἕστασαν ὅππότε πύργος Τρώων ὀρμήσειε, *they stood waiting until (for the time when) a column should rush upon the Trojans*. Hom.

(4) Καὶ ἦτε σῆμα ιδέσθαι, ὃ τι ῥά οἱ γαμβροῖο πάρα Προίτιο φέροίτο, *he asked to see the token, which he was bringing (as he said) from Proetus*. Κατηγορεῖον τῶν Αἰγινητέων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα, *they accused the Aeginetans for what (as they said) they had done in betraying Greece*.

For the same principle in causal sentences, see § 250, Note.

NOTE. On this principle, final and object clauses with ἵνα, ὅπως, ὡς, μὴ, &c. admit the double construction of indirect discourse, and allow either the subjunctive or future indicative (as the case may be) to stand unchanged after secondary tenses. (See § 216, 2.) The same principle extends to all conditional and all conditional relative and temporal sentences depending on final or object clauses, as these too belong to the indirect discourse.

ὍΠΩΣ AND HOMERIC Ὅ IN INDIRECT QUOTATIONS.

§ 249. 1. In a few cases ὅπως is used for ὡς or ὅτι in indirect quotations, chiefly in poetry. *E.g.*

Τοῦτο μὴ μοι φράξ', ὅπως οὐκ εἶ κακός, *do not tell me this, that you are not base*. Soph.

2. Homer rarely uses ὃ (neuter of ὅς) for ὅτι. *E.g.*

Δεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη, *for you all see this, that my prize goes another way*. Γινώσκων ὃ οἱ αὐτὸς ὑπέιρεχε χεῖρας Ἀπόλλων, *knowing that Apollo himself held over him his hands*.

V. CAUSAL SENTENCES.

§ 250. Causal sentences express a *cause* or *reason*, and are introduced by ὅτι, ὡς, *because*, ἐπεὶ, ἐπειδὴ, ὅτε, ὅποτε, *since*, and by other particles of similar meaning. They

take the indicative after both primary and secondary tenses. The negative particle is οὐ. *E.g.*

Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρᾱτο, *for he pitied the Danaï, because he saw them dying.* "Ὅτε τοῦθ' οὕτως ἔχει, προσήκει, &c., *since this is so, it is becoming, &c.*

NOTE. On the principle of indirect discourse (§ 248), the optative may be used in a causal sentence after a past tense, to imply that the cause is assigned on the authority of some other person than the speaker; as τὸν Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, *they abused Pericles, because (as they said) being general he did not lead them out.* Thuc. (This assigns the Athenians' reason for abusing him, and does not show the historian's opinion.)

VI. EXPRESSION OF A WISH.

§ 251. 1. When a wish refers to the future, it is expressed by the optative, either with or without εἶθε or εἰ γάρ (Hom. αἶθε, αἰ γάρ), *O that, O if.* The negative is μὴ, which can stand alone with the optative. *E.g.*

Αἱ γὰρ ἐμοὶ τοσσηνδε θεοὶ δύναμιν παραθεῖεν, *O that the Gods would clothe me with so much strength.* Hom. Τὸ μὲν νῦν ταῦτα πρήσσοις τάπερ ἐν χερσὶν ἔχεις, *for the present may you continue to do these things which you have now in hand.* Hdt. Εἶθε φίλος ἡμῖν γένοιο, *O that you may become our friend.* Μηκέτι ζῶην ἐγώ, *may I no longer live.* Τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι, *may I die when I shall no longer care for these things* (§ 235, 1).

For the distinction between the present and aorist see § 202, 1.

NOTE 1. In poetry εἰ alone is sometimes used with the optative in wishes; as εἴ μοι γένοιτο φθόγγος ἐν βραχίουσιν, *O that I might find a voice in my arms.* Eur.

NOTE 2. The poets, especially Homer, sometimes prefix ὡς (not translatable) to the optative in wishes; as ὡς ἀπόλοιτο καὶ ἄλλος ὅστις τοιαῦτά γε ῥέζοι, *likewise may any other perish who may do the like.*

NOTE 3. In poetry, especially in Homer, the optative alone sometimes expresses a *concession* or *permission*, sometimes a *command* or *exhortation*; as αὖτις Ἀργεῖην Ἐλένην Μενέλαος ἄγοιτο, *Menelaus may take back Argive Helen.* Τεθναίης, ᾧ Προῖτ', ἢ κάκτανε Βελλεροφόντην, *either die, or kill Bellerophontes.* Here, and in the optative alone in wishes, we probably have an original independent use of the optative; while all the forms of wishes introduced by εἶθε, εἰ γάρ, or εἰ are elliptical protases, as is seen by the use of εἰ, and by the force of the tenses, which is the same as it is in protasis.

2. When a wish refers to the present or the past, and it is implied that its object is *not* or *was not attained*, it is expressed by a secondary tense of the indicative with *εἶθε* or *εἰ γάρ*, which here cannot be omitted. The imperfect and aorist are distinguished here as in protasis (§ 222). *E.g.*

Εἶθε τοῦτο ἐποίει, *O that he were doing this*, or *O that he had done this*. *Εἶθε τοῦτο ἐποίησεν*, *O that he had done this*; *εἰ γάρ μὴ ἐγένετο τοῦτο*, *O that this had not happened*.

Εἶθ' εἶχες βελτίους φρένας, *O that thou hadst a better understanding*. *Εἰ γάρ τοσαύτην δύναμιν εἶχον*, *O that I had so great power*. *Εἶθε σοὶ τότε συνεγενόμην*, *O that I had then met with you*.

NOTE 1. The aorist ὄφελον of ὀφείλω, *debeo*, and in Homer sometimes the imperfect ὄφελλον, are used with the infinitive in wishes, with the same meaning as the secondary tenses of the indicative; as ὄφελε τοῦτο ποιεῖν, *would that he were doing this* (lit. *he ought to be doing this*), or *would that he had done this* (*habitually*); ὄφελε τοῦτο ποιῆσαι, *would that he had done this*. For the distinction made by the different tenses of the infinitive, see § 222, N. 2.

NOTE 2. Ὀφελον is negatived by μή (not οὐ), and it may even be preceded by εἶθε, εἰ γάρ, or ὡς; as μή ποτ' ὄφελον λιπεῖν τὴν Σκύρον, *O that I had never left Scyros*; εἰ γάρ ὄφελον οἰοί τε εἶναι, *O that they were able*, &c.; so ὡς ὄφελες ὀλέσθαι. As this is really an apodosis, like ἔδει, &c., with the infinitive (§ 222, N. 2), the use of εἶθε and εἰ γάρ with it is an anomaly: μή should perhaps be constructed with the infinitive.

VII. IMPERATIVE AND SUBJUNCTIVE IN COMMANDS, EXHORTATIONS, AND PROHIBITIONS.

§ 252. The imperative expresses a command, exhortation, or entreaty; as λέγε, *speak thou*; φεῦγε, *begone!* ἐλθέτω, *let him come*; χαιρόντων, *let them rejoice*.

NOTE. A combination of a command and a question is found in such phrases as οἶσθ' ὃ δρᾶσον; *do — dost thou know what?*

§ 253. The *first person* of the subjunctive (generally *plural*) is used in exhortations. Its negative is μή. *E.g.*

*Ἴωμεν, *let us go*; ἴδωμεν, *let us see*; μὴ τοῦτο ποιῶμεν, *let us not do this*.

NOTE. Both subjunctive and imperative may be preceded by ἄγε (ἄγετε), φέρε, or ἴθι, *come!* These words are used without regard to the number or person of the verb which follows; as ἄγε μίμνετε πάντες.

§ 254. In prohibitions, in the second and third persons, the *present imperative* or the *aorist subjunctive* is used with μή and its compounds. *E.g.*

Μὴ ποίει τοῦτο, *do not do this (habitually), or do not go on doing this*; μὴ ποιήσης τοῦτο, (simply) *do not do this*. Μὴ κατὰ τοὺς νόμους δικάσητε· μὴ βοηθήσητε τῷ πεπονηθέντι δεινῷ· μὴ εὐορκεῖτε, *do not judge according to the laws; do not help him who has suffered outrages; do not abide by your oaths*.

The two forms have merely the usual distinction between the *present* and *aorist* (§ 202, 1).

NOTE. The *third person* of the *aorist imperative* sometimes occurs in prohibitions; the *second person* very rarely.

VIII. SUBJUNCTIVE LIKE FUTURE INDICATIVE (IN HOMER). — INTERROGATIVE SUBJUNCTIVE. — SUBJUNCTIVE AND FUTURE INDICATIVE WITH οὐ μή.

§ 255. In Homer, the subjunctive in independent sentences sometimes has the force of a future indicative. *E.g.*

Οὐ γὰρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, *for I never yet saw nor shall I ever see such men*. Καὶ ποτέ τις εἴπησιν, *and one will (or may) some time say*.

NOTE. This subjunctive may, like the future indicative, take ἄν or κέ to form an apodosis. See § 209, 2, with the example.

§ 256. The first person of the subjunctive, and sometimes the third, may be used in questions of doubt, where a person asks himself or another *what he is to do*. It is negatived by μή. It is often introduced by βούλει or βούλεσθε (in poetry θέλεις or θέλετε). *E.g.*

Εἴπω ταῦτα; *shall I say this?* or βούλει εἴπω ταῦτα; *do you wish that I should say this?* Ποῖ τράπωμαι; ποῖ πορευθῶ; *whither shall I turn? whither shall I go?* Ποῦ δὴ βούλει καθιζόμενοι ἀναγνῶμεν; *where now wilt thou that we sit down and read?* Τί τις εἶναι τοῦτο φῆ; *what shall any one (i.e. I) say this is?*

So in τί πάθω; *what will become of me? what harm will it do me?* (lit. *what shall I undergo?*)

§ 257. The subjunctive and future indicative are used with the double negative οὐ μὴ in the sense of the future indicative with οὐ, but with more emphasis. *E.g.*

Οὐ μὴ πίθηται, *he will not obey.* Οὔτε γὰρ γίγνεται, οὔτε γέγονεν, οὐδέ οὖν μὴ γένηται, *for there is not, nor has there been, nor will there ever be, &c.* Οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε, *you never shall suffer this at my hands.* Οὐ τοι μήποτε σε . . . ἄκοτά τις ἄξει, *no one shall ever take you against your will, &c.*

The double negative here seems to have merely the force of emphasis, and the subjunctive is a relic of the old usage (§ 255). The *aorist subjunctive* is generally used in these expressions.

NOTE. This construction in the *second* person sometimes expresses a strong *prohibition*; as οὐ μὴ καταβήσει, *do not come down* (lit. *you shall not come down*); οὐ μὴ σκώψῃς, *do not mock*. The future indicative and the aorist subjunctive are both allowed in this sense. The imperative force is to be explained as in the future used imperatively (§ 200, N. 8).

THE INFINITIVE.

§ 258. The infinitive has the force of a neuter verbal noun, and may take the neuter article in all its cases. It may at the same time, like a verb, have a subject or object; and it is qualified by adverbs, not by adjectives.

§ 259. The infinitive as nominative may be the subject of a finite verb, especially of an impersonal verb (§ 134, N. 2) or of ἐστί; or it may be a predicate (§ 136). As accusative it may be the subject of another infinitive. *E.g.*

Συνέβη αὐτῷ ἐλθεῖν, *it happened to him to go*; ἐξῆν μένειν, *it was possible to remain*; ἦδὺ πολλοὺς ἐχθροὺς ἔχειν; *is it pleasant to have many enemies?* φησὶν ἐξεῖναι τούτοις μένειν, *he says it is possible for these to remain* (μένειν being subject of ἐξεῖναι). Τὸ γινῶναι ἐπιστήμην λαβεῖν ἐστίν, *to learn is to acquire knowledge*. Τοῦτό ἐστι τὸ ἀδικεῖν, *this is to commit injustice*. Τὸ γὰρ θάνατον δεδιέναι οὐδὲν ἄλλο ἐστίν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα, *for to fear death (the fear of death) is nothing else than to seem to be wise without being so*.

NOTE. These infinitives usually stand without the article; but whenever it is desired to make the infinitive more prominent as a *noun* (see the last examples), the article can be added. See § 260, 1, N. 2.

§ 260. The infinitive *without the article* may be the object of a verb. It generally has the force of an object accusative, sometimes that of a cognate accusative, and sometimes that of an object genitive.

1. The object infinitive not in indirect discourse may follow any verb whose action naturally implies another action as its object. Such verbs are in general the same in Greek as in English, and others must be learned by practice. *E.g.*

Βούλεται ἐλθεῖν, *he wishes to go*; βούλεται τοὺς πολίτας πολεμικοὺς εἶναι, *he wishes the citizens to be warlike*; παραινῶμέν σοι μένειν, *we advise you to remain*; προεῖλετο πολεμῆσαι, *he preferred to make war*; κελεύει σε μὴ ἀπελθεῖν, *he commands you not to depart*; ἀξιούσιν ἄρχειν, *they claim the right to rule*; ἀξιούται θανεῖν, *he is thought to deserve to die*; δέομαι ὑμῶν συγγνώμην μοι ἔχειν, *I ask you to have consideration for me*. So κωλύει σε βαδίζειν, *he prevents you from marching*; οὐ πέφυκε δουλεύειν, *he is not born to be a slave*; ἀναβάλλεται τοῦτο ποιεῖν, *he postpones doing this*; κινδυνεύει θανεῖν, *he is in danger of death*.

NOTE 1. The tenses here used are chiefly the present and aorist, and these do not differ in their time (§ 202, 1, 2, and 3). In this construction the infinitive has no more reference to *time* than any other verbal noun would have, but the meaning of the verb generally gives it a reference to the future; as in ἀξιούται θανεῖν (above) θανεῖν expresses time only so far as θανάτου would do so in its place. Its negative is μὴ (§ 283, 3).

NOTE 2. When the infinitive is the object of a verb which does not commonly take this construction, it generally has the article; as τὸ τελευτῆσαι πάντων ἢ πεπρωμένη κατέκρινεν, *Fate adjudged death to all*. Occasionally even the ordinary verbs included in § 260, 1 (as verbs of *wishing*) take the infinitive with τὸ as an object accusative, chiefly in poetry; as τὸ δρᾶν οὐκ ἠθέλησαν, *they were not willing to act*.

2. The object infinitive in indirect discourse (§ 203) follows a verb implying *thought* or the *expression of thought*, or some equivalent phrase. Here each tense of the infinitive corresponds in time to the same tense of some finite mood. See § 246, with the examples and Note.

NOTE 1. Of the three common verbs meaning *to say*, —

- (a) φημί regularly takes the infinitive in indirect discourse;
- (b) εἶπον takes ὅτι or ὡς with the indicative or optative;
- (c) λέγω allows either construction, but in the *active* voice it generally takes ὅτι or ὡς.

NOTE 2. A relative clause depending on an infinitive in indirect discourse sometimes takes the infinitive by assimilation; as ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, (ἔφη) ἀνεωγμένην καταλαμβάνειν τὴν θύραν, and when they came to the house, they found the door open (he said). Herodotus allows this even after εἰ, if, and διότι, because.

§ 261. 1. The infinitive without the article limits the meaning of many adjectives and nouns. *E.g.*

Δυνατὸς ποιεῖν τοῦτο, able to do this; δεινὸς λέγειν, skilled in speaking; ἄξιος τοῦτο λαβεῖν, worthy to receive this; πρόθυμος λέγειν, eager to speak; μαλακοὶ καρτερεῖν, (too) effeminate to endure; ἐπιστήμων λέγειν τε καὶ σιγᾶν, knowing how both to speak and to be silent.

Ἀνάγκη ἐστὶ πάντας ἀπελθεῖν, there is a necessity that all should withdraw; κίνδυνος ἦν αὐτῷ παθεῖν τι, he was in danger of suffering something; ὥρα ἀπιέναι, it is time to go away; ἐλπίδας ἔχει τοῦτο ποιῆσαι, he has hopes of doing this.

NOTE 1. Adjectives of this class are especially those denoting ability, fitness, desert, readiness, and their opposites; and, in general, those corresponding in meaning to verbs which take the infinitive (§ 260, 1). Nouns of this class are such as form with a verb (generally εἰμί) an expression equivalent to a verb which takes the object infinitive. Most nouns take the infinitive with the article as an adnominal genitive (§ 262, 2).

NOTE 2. The article is sometimes prefixed to the infinitive here, as after verbs (§ 260, 1, N. 2). This shows more clearly its character as an object accusative; as τὸ βία πολιτῶν δρᾶν ἔφην ἀμήχανος, I am incapable of acting in defiance of the citizens.

2. Any adjective or adverb may take the infinitive without the article as an accusative of specification (§ 160, 1). *E.g.*

Θέαμα αἰσχρὸν ὁρᾶν, a sight disgraceful to behold; λόγοι ὑμῖν χρησιμώτατοι ἀκοῦσαι, words most useful for you to hear; τὰ χαλεπώτατα εὑρεῖν, the things hardest to find; πολιτεία χαλεπὴ συζῆν, a government hard to live under. Κάλλιστα (adv.) ἰδεῖν, in a manner most delightful to behold.

REMARK. This infinitive is generally active rather than passive; as πρᾶγμα χαλεπὸν ποιεῖν, a thing hard to do, rather than χαλεπὸν ποιεῖσθαι, hard to be done.

NOTE. Nouns and even verbs may take the infinitive on this principle; as θαῦμα ἰδέσθαι, a wonder to behold. Ἄριστέυσκε μάχεσθαι, he was the first in fighting (like μάχην). Hom.

§ 262. 1. The infinitive may depend on a preposition, in which case the article τοῦ, τῷ, or τό must be prefixed. *E.g.*

Πρὸ τοῦ τοὺς ὄρκους ἀποδοῦναι, *before taking the oaths*; πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, *besides receiving nothing by the embassy*; διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι; *do you think you would not be wronged on account of your being a stranger?*

2. The genitive and dative of the infinitive, *with the article*, can stand in most of the constructions belonging to those cases; as in that of the adnominal genitive, the genitive after a *comparative* or after verbs and adjectives, the dative of *manner, means, &c.*, the dative after verbs and adjectives, and sometimes in that of the genitive of *cause or purpose* (§ 173, 1). *E.g.*

Τοῦ πιεῖν ἐπιθυμία, *a desire to drink*; κρεῖττον τοῦ λαλεῖν, *better than prating*; ἐπέσχομεν τοῦ δακρῦειν, *we ceased our weeping* (§ 263); ἀήθεις τοῦ κατακοῦειν τινός εἰσιν, *they are unused to obeying any one*. Τῷ φανερόσ εἶναι τοιοῦτος ὧν, *by having it evident that he was such a man*; τῷ κοσμίως ζῆν πιστεύειν, *to trust in an orderly life*; ἴσον τῷ προστένειν, *equal to lamenting beforehand*. Μίνως τὸ ληστικὸν καθήρει, τοῦ τὰς προσόδους μᾶλλον ἔναι αὐτῷ, *Minos put down piracy, that his revenues might come in more abundantly*. Thuc.

§ 263. 1. Verbs and expressions denoting *hindrance or freedom* from anything allow either the infinitive with τοῦ (§ 262, 2) or the simple infinitive (§ 260, 1). As the infinitive after such verbs can take the negative μή without affecting the sense (§ 283, 6), we have a third and fourth form, still with the same meaning. (See Note, and § 263, 2.) *E.g.*

Ἔργει σε τοῦτο ποιεῖν, ἔργει σε τοῦ τοῦτο ποιεῖν, ἔργει σε μὴ τοῦτο ποιεῖν, ἔργει σε τοῦ μὴ τοῦτο ποιεῖν, *all meaning he prevents you from doing this*. Τὸν Φίλιππον παρελθεῖν οὐκ ἐδύναντο κωλύσαι, *they could not hinder Philip from passing through*. Τοῦ δραπετεῦειν ἀπέργουσι, *they restrain them from running away*. Ὅπερ ἔσχε μὴ τὴν Πελοπόννησον πορθεῖν, *which prevented (him) from ravaging Peloponnesus*. Ἐξεί αὐτοὺς τοῦ μὴ καταδῦναι, *it will keep them from sinking*.

NOTE. When the leading verb is negatived (or interrogative implying a negative), the double negative μὴ οὐ is generally used rather than the simple μή with the infinitive (§ 283, 7) so that we

can say οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν, *he does not prevent you from doing this*. Τοῦ μὴ οὐ ποιεῖν is rarely (if ever) used.

2. The infinitive with τὸ μὴ (sometimes with τό alone) may be used after expressions denoting *hindrance*, and also after all which even imply *prevention*, *omission*, or *denial*. This infinitive with τό is less closely connected with the leading verb than are the forms just mentioned (1), and it may often be considered an accusative of *specification* (§ 160, 1), and sometimes (as after verbs of *denial*) an *object accusative*. Sometimes it expresses merely a *result*. *E.g.*

Τὸν ὄμιλον εἴργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν, *they prevented the crowd from injuring the neighboring parts of the city*. Κωλύσει σε τὸ δρᾶν, *he will prevent you from acting* (§ 260, 1, N. 2). Κίμωνά παρὰ τρεῖς ἀφείσαν ψήφους τὸ μὴ θανάτῳ ζημιῶσαι, *they allowed Cimon by three votes to escape the punishment of death (they let him off from the punishment of death)*. Φόβος ἀντ' ὕπνου παραστατεῖ, τὸ μὴ βλέφαρα συμβαλεῖν, *fear stands by me instead of sleep, preventing me from closing my eyelids*.

Thus we have a *fifth* and a *sixth* form, εἴργει σε τὸ μὴ τοῦτο ποιεῖν and εἴργει σε τὸ τοῦτο ποιεῖν, added to those given in § 263, 1, as equivalents of the English *he prevents you from doing this*.

NOTE. Here, as above (1, Note) μὴ οὐ is used when the leading verb is negatived; as οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν, *for this will not at all suffice to prevent him from falling*.

§ 264. The infinitive with its subject, object, or other adjuncts (sometimes including dependent clauses) may be preceded by the article, the whole standing as a single noun in any ordinary construction. *E.g.*

Τὸ δὲ μήτε πάλαι τοῦτο πεπονθῆναι, πεφηνῆναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, ἂν βουλόμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὐεργέτημ' ἂν ἔγωγε θεῖην, *but the fact that we have not suffered this long ago, and that an alliance has appeared to us to balance these, if we shall wish to use it, — this I should ascribe as a benefaction to their good-will*. Dem. (Here the whole sentence τὸ . . . χρῆσθαι is the object of θεῖην.)

§ 265. The infinitive without the article may express a *purpose*. *E.g.*

Οἱ ἄρχοντες, οὓς εἴλεσθε ἄρχειν μου, *the rulers, whom you chose to rule me*. Τὴν πόλιν φυλάττειν αὐτοῖς παρέδωκαν, *they delivered the*

city to them to guard. Αἱ γυναῖκες πιεῖν φέρουσαι, *the women bringing them (something) to drink.*

NOTE. In Homer, where ὥστε is seldom used in its sense of *so as* (§ 266, N. 3), the simple infinitive may express a *result*; as τίς σφῶε ξυνέηκε μάχεσθαι; *who brought them into conflict so as to contend?*

§ 266. 1. The infinitive after ὥστε, *so that, so as*, expresses a *result*. *E.g.*

Ἦν πεπαιδευμένος οὕτως, ὥστε πᾶν ῥαδίως ἔχειν ἀρκούντα, *he had been so educated as very easily to have enough.* Σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ, *and you delay, so that I wonder.*

2. The infinitive after ὥστε sometimes expresses a *condition*, like that after ἐφ' ᾧ or ἐφ' ᾧτε (§ 267); and sometimes a *purpose*, like a final clause. *E.g.*

Ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, *it being in their power to rule the rest of the Greeks, on condition that they should themselves obey the King.* Πᾶν ποιούσιν ὥστε δίκην μὴ διδόναι, *they do everything so that they may not suffer punishment (ἵνα μὴ διδῶσι might have been used).*

NOTE 1. Ὡς sometimes takes the infinitive like ὥστε, generally to express a *result*, seldom to express a *purpose*.

NOTE 2. Ὡστε may also take the indicative to express a *result* (§ 237). For the distinction see § 237, Rem.

NOTE 3. Ὡστε in Homer usually means *as*, like ὥσπερ. (See § 265, Note.)

NOTE 4. (a) The infinitive with ὥστε or ὡς sometimes follows a comparative with ἤ; as ἐλάττω ἔχων δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν, *having too little power to aid his friends.*

(b) Sometimes ὥστε is omitted; as νόσημα μείζον ἢ φέρειν, *a disease too great to bear* (§ 261, 2, with Rem.).

NOTE 5. Verbs, adjectives, and nouns which commonly take the simple infinitive occasionally have the infinitive with ὥστε or ὡς; as ψηφισάμενοι ὥστε ἀμύνειν, *having voted to defend them*; πείθουσιν ὥστε ἐπιχειρῆσαι, *they persuade them to make an attempt*; φρονιμώτεροι ὥστε μαθεῖν, *wiser in learning*; ὀλίγοι ὡς ἐγκρατεῖς εἶναι, *too few to have the power*; ἀνάγκη ὥστε κινδυνεύειν, *a necessity of incurring risk* (§ 261, 1).

§ 267. The infinitive follows ἐφ' ᾧ or ἐφ' ᾧτε, *on condition that*, sometimes for the *purpose of*. *E.g.*

Ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι φιλοσοφεῖν, *we release you, but on this condition, that you shall no longer be a philosopher.* Αἰρεθέντες ἐφ' ᾧτε ξυγγράψαι νόμους, *chosen for the purpose of compiling laws.*

For the future indicative after these words, see § 236, N. 2.

§ 268. The infinitive may stand *absolutely* in parenthetical phrases, generally with ὡς or ὅσον. *E.g.*

Τὸ Δέλτα ἐστὶ νεωστὶ, ὡς λόγῳ εἰπεῖν, ἀναπεφηνός, *the Delta has recently, so to speak, made its appearance.* So ὡς ἔπος εἰπεῖν, *so to speak*; ὡς συντόμως (or συνελόντι, § 184, 5) εἰπεῖν, *to speak concisely*; τὸ ξύμπαν εἰπεῖν, *on the whole*: ὡς ἀπεικάζειν, *to judge* (i.e. as far as we can judge); ὅσον γέ μ' εἰδέναί, *as far as I know*; ὡς ἐμοὶ δοκεῖν, *as it seems to me*; οὐ πολλῶ λόγῳ εἰπεῖν, *not to make a long story, in short.* So ὀλίγου δεῖν, *to want little*, i.e. almost; in which δεῖν can be omitted.

NOTE. In certain cases εἶναι seems to be superfluous; especially in ἐκὼν εἶναι, *willing or willingly*, which generally stands in a negative sentence. So τὸ νῦν εἶναι, *at present*; τὸ τήμερον εἶναι, *to-day*; τὸ ἐπ' ἐκείνοις εἶναι, *as far as depends on them*; τὴν πρώτην εἶναι, *at first* (Hdt.); ὡς πάλαια εἶναι, *considering their age* (Thuc.); and some other phrases.

§ 269. The infinitive is sometimes used like the imperative, especially in Homer. *E.g.*

Μὴ ποτε καὶ σὺ γυναικί περ ἤπιος εἶναι, *be thou never indulgent to thy wife.*

NOTE. The subject is here in the nominative; but in the three following constructions it is in the accusative.

§ 270. The infinitive sometimes expresses a wish, like the optative. This occurs chiefly in poetry. *E.g.*

Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν ἢ Τυδέος νιόν, *Father Zeus, may the lot fall either on Ajax or on the son of Tydeus* (Hom.).

NOTE. This construction depends in thought on some word like εὔχομαι, *I pray*, or δός, *grant*, which is often expressed; as δός τίσασθαι.

§ 271. In laws, treaties, and proclamations the infinitive often depends on ἔδοξε or δέδοκται, *be it enacted*, or κελεύεται, *it is commanded*; which may be expressed in a previous sentence or understood. *E.g.*

Δικάζειν δὲ τὴν ἐν Ἀρείῳ πάγῳ φόνον, &c., and (be it enacted) that the Senate on the Areopagus shall have jurisdiction in cases of murder, &c. Ἔτη δὲ εἶναι τὰς σπονδὰς πενήτηκοντα, and that the treaty shall continue fifty years.

§ 272. The infinitive, with or without τό, may be used to express surprise or indignation. *E.g.*

Τῆς μωρίας· τὸ Δία νομίζειν, ὅτα τηλικουτοῖ, what folly! to believe in Zeus when you are so big! So in Latin: Mene incepto desistere victam!

§ 273. In narration, the infinitive often seems to stand for the indicative, when it depends on some word like λέγεται, it is said, in a preceding sentence. *E.g.*

Ἀπικομένους δὲ ἐς τὸ Ἄργος, διατίθεσθαι τὸν φόρτον, and coming to Argos, they were (it is said) setting out their cargo for sale (διατίθεσθαι is an imperfect infinitive, § 203, N. 1). Hdt. i. 1. See Hdt. i. 24, and Xen. Cyr. i. 3, 5.

§ 274. Πρὶν, before, before that, until, besides taking the indicative, subjunctive, and optative (§ 240), also takes the infinitive. This happens in Attic Greek chiefly after affirmative sentences, but in Homer without regard to the leading verb. *E.g.*

Ἀποπέμπουσιν αὐτὸν πρὶν ἀκοῦσαι, they send him away before hearing him. Μεσσήνην εἰλομεν πρὶν Πέρσας λαβεῖν τὴν βασιλείαν, we took Messene before the Persians obtained their kingdom.

For πρὶν with the finite moods, see § 240.

NOTE. Πρὶν ἢ, πρότερον ἢ, πρόσθεν ἢ, before that, sooner than, and even ὕστερον ἢ, later than, may take the infinitive like πρὶν alone. See § 240, Note.

THE PARTICIPLE.

§ 275. The participle is a verbal adjective, and has three uses. First, it may express a simple *attribute*, like an ordinary adjective; secondly, it may define the *circumstances* under which an action takes place; thirdly, it may form part of the predicate with certain verbs, often having a force resembling that of the infinitive.

§ 276. 1. The participle, like any other adjective, may qualify a noun. Here it must often be translated by a relative and a finite verb, especially when it is preceded by the article. *E.g.*

Ὁ παρῶν χρόνος, *the present time*; θεοὶ αἰὲν ἔόντες, *immortal Gods* (Hom.); πόλις κάλλει διαφέρουσα, *a city excelling in beauty*; ἀνὴρ καλῶς πεπαιδευμένος, *a man who has been well educated* (or *a well-educated man*); οἱ πρέσβεις οἱ ὑπὸ Φιλίππου πεμφθέντες, *the ambassadors who were sent by Philip*; ἄνδρες οἱ τοῦτο ποιήσοντες, *men who are to do this*.

2. The participle preceded by the article may be used substantively, like any other adjective. It is then equivalent to *he who* or *those who* with a finite verb. *E.g.*

Οἱ πεπεισμένοι, *those who have been convinced*; παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, *among those who seem to be best*; ὁ τὴν γνώμην ταύτην εἰπὼν, *the one who gave this opinion*; τοῖς Ἀρκάδων σφετέροις οὐσι ξυμμάχοις προείπον, *they proclaimed to those who were their allies among the Arcadians*.

§ 277. The participle may define the *circumstances* of an action. It expresses the following relations:—

1. *Time*; the tenses denoting various points of time, which is relative to that of the verb of the sentence (§ 204). *E.g.*

Ταῦτα ἔπραττε στρατηγῶν, *he did this while he was general*; ταῦτα πράξει στρατηγῶν, *he will do this while he is general*; τυραννεύσας δὲ ἔτη τρία Ἱππίας ἐχώρει ἐς Σίγειον, *and when he had been tyrant three years, Hippias withdrew to Sigeum*.

2. *Cause, manner, means*, and similar relations, including *manner of employment*. *E.g.*

Λέγω δὲ τούτου ἕνεκα, βουλόμενος δόξαι σοι ὅπερ ἐμοί, *and I speak for this reason, because I wish that to seem good to you which, &c.* Προεἶλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν, *he preferred to die abiding by the laws rather than to live transgressing them*; τοῦτο ἐποίησε λαθῶν, *he did this secretly*; ἀπεδήμει τρητηραρχῶν, *he was absent on duty as trierarch*. Δηιζόμενοι ζῶσω, *they live by plunder*.

3. *Purpose or intention*; generally expressed by the *future* participle. *E.g.*

ἦλθε λυσόμενος θύγατρα, *he came to ransom his daughter.* Hom. Πέμπειν πρέσβεις ταῦτα ἐροῦντας καὶ Λύσανδρον αἰτήσοντας, *to send ambassadors to say this and to ask for Lysander.*

4. *Condition*; the tenses of the participle representing the corresponding tenses of the indicative, subjunctive, or optative, in all classes of protasis.

See § 226, 1, where examples will be found.

5. *Opposition or limitation*; where the participle is generally to be translated by *although* and a verb. *E.g.*

Ὀλίγα δυνάμενοι προορᾶν πολλὰ ἐπιχειροῦμεν πράττειν, *although we are able to foresee few things, we try to do many things.*

6. Any *attendant* circumstance, the participle being merely *descriptive*. *E.g.*

Ἔρχεται τὸν υἱὸν ἔχουσα, *she comes bringing her son*; παραλαβόντες τοὺς Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον, *taking the Boeotians with them, they marched against Pharsalus.*

NOTE 1. (a) The adverbs ἄμα, μεταξὺ, εὐθύς, αὐτίκα, and ἐξαίφνης are often connected (in position and in sense) with the *temporal* participle, while grammatically they qualify the verb of the sentence; as ἄμα καταλαμβάνοντες προσέκιάτο σφι, *as soon as they overtook them, they pressed hard upon them*; Νεκῶς μεταξὺ ὀρύσσων ἐπαύσατο, *Necho stopped while digging (the canal).* Hdt.

(b) The participle denoting *opposition* is often strengthened by καίπερ or καί, even (poetic also καί . . . περ), in negative sentences οὐδέ or μηδέ, with or without περ; or by καὶ ταῦτα, and that too; as ἐποικτείρω νιν, καίπερ ὄντα δυσμενῆ, *I pity him, even though he is an enemy.* Οὐκ ἂν προδοίην, οὐδέ περ πρᾶσσων κακῶς, *I would not be faithless, even though I am in a wretched state.*

NOTE 2. (a) The participles denoting *cause* or *purpose* are often preceded by ὥς. This shows that they express the idea of the subject of the leading verb or that of some other person prominent in the sentence, *without implying* that it is also the idea of the speaker or writer; as τὸν Περικλέα ἐν αἰτία εἶχον ὥς πείσαντα σφᾶς πολέμειν, *they found fault with Pericles, on the ground that he had persuaded them to the war*; ἀγανακτοῦσιν ὥς μεγάλων τῶν ἀπεστερημένοι, *they are indignant, because (as they say) they have been deprived of some great blessings.*

(b) The participle denoting *cause* is often emphasized by ἄτε, οἷον, or οἷα, as, *inasmuch as*; but these particles have no such force as ὥς (above); as ἄτε παῖς ὢν, ἦδετο, *inasmuch as he was a child, he was pleased.*

NOTE 3. Ὡσπερ, *as*, very often precedes a *conditional* participle, belonging to an implied apodosis, to which the participle forms the protasis; as Ὡσπερ ἤδη σαφῶς εἰδότες, οὐκ ἐθέλει ἀκούειν, *you are unwilling to hear, as (you would be) if you already knew it well*. Here Ὡσπερ means merely *as*; the *if* belongs to the meaning of the participle. Compare Ὡσπερ εἰ λέγοις, *as if you should say*. We find even Ὡσπερ ἂν εἶ . . . ἠγούμενοι, *as if you believed* (Dem.).

The participle thus used with Ὡσπερ has οὐ for its negative, not μή (§ 283, 4).

§ 278. 1. When a participle denoting any of the relations included in § 277 belongs to a noun which is not connected with the main construction of the sentence, they stand together in the *genitive absolute*.

See § 183, and the examples there given. All the particles mentioned in the notes to § 277 can be used here.

NOTE. Sometimes a participle stands alone in the *genitive absolute*, when a subject can easily be supplied from the context, or when some general subject, like ἀνθρώπων or πραγμάτων, is understood; as οἱ πολέμοι, προϊόντων, τέως μὲν ἡσύχασον, *but the enemy, as they (men before mentioned) came on, kept quiet for a time*; οὕτω δ' ἐχόντων, εἰκὸς ἐστίν, κ. τ. λ., *and this being the case* (sc. πραγμάτων), *it is likely, &c.* So with verbs like ὕει, &c. (§ 134, N. 1, e); as ὕοντος πολλῶ, *when it was raining heavily* (where originally Διὸς was understood).

2. The participles of *impersonal* verbs stand in the *accusative absolute*, in the neuter singular, when others would be in the *genitive absolute*. So with passive participles and ὄν when they are used impersonally. *E.g.*

Οἱ δ' οὐ βοηθήσαντες, δέον, ὑγείς ἀπῆλθον; *and did those who brought no aid when it was needed escape safe and sound?* So εὐδὲ παρασχόν, *and when a good opportunity offered*; οὐ προσῆκον, *improperly (it being not becoming)*; τυχόν, *by chance (it having happened)*; προσταχθέν μοι, *when I had been commanded*; εἰρημένον, *when it has been said*; ἀδύνατον ὄν, *it being impossible*; ἀπόρητον πόλει (sc. ὄν), *when it is forbidden by the state*.

NOTE. The participles of *personal* verbs sometimes stand with their nouns in the *accusative absolute*; but very seldom unless they are preceded by ὡς or Ὡσπερ (§ 277, Notes 2 and 3).

§ 279. The participle may be used to limit the meaning of certain verbs, in a sense which often resembles that of the infinitive (§ 260, 1).

1. In this sense the participle is used with the subject of verbs signifying *to begin, to continue, to endure, to persevere, to cease, to repent, to be weary of, to be pleased, displeased, or ashamed*; and with the object of verbs signifying *to cause to cease*. *E.g.*

**Ἀρξομαι λέγων, I will begin to speak; οὐκ ἀνέξομαι ζῶν, I shall not endure to live; τοῦτο ἔχων διατελεῖ, he continues to have this (4, Note); ἀπείρηκα τρέχων, I am tired of running; τοῖς ἐρωτῶσι χαίρω ἀποκρινόμενος, I delight to answer questioners; ἐλεγχόμενοι ἤχθοντο, they were displeased at being tested; αἰσχύνεται τοῦτο λέγων, he is ashamed to say this (which he says); τὴν φιλοσοφίαν παύσον ταῦτα λέγουσαν, make Philosophy stop talking in this style.*

NOTE 1. Some of these verbs also take the infinitive, but generally with some difference of meaning; thus, *αἰσχύνεται τοῦτο λέγειν, he is ashamed to say this (and does not say it)*, — see above; *ἀποκάμνει τοῦτο ποιεῖν, he ceases to do this, through weariness (but τοῦτο ποιῶν, he is weary of doing this)*. But see the last example under 3.

NOTE 2. The aorist (sometimes the perfect) participle with *ἔχω* may form a periphrastic perfect, especially in Attic poetry; as *θαυμάσας ἔχω τὸδε, I have wondered at this*. In prose, *ἔχω* with a participle generally has its common force; as *τὴν προίκα ἔχει λαβῶν, he has received and has the dowry (not simply he has taken it)*.

2. The participle may be used with the object of verbs signifying *to perceive (in any way), to find, or to represent*, denoting an act or state in which the object is perceived, found, or represented. *E.g.*

**Ὅρῶ σε κρύπτοντα, I see you hiding; ἤκουσά σου λέγοντος, I heard you speak; εὔρε Κρονίδην ἄτερ ἡμενον ἄλλων, he found the son of Cronos sitting apart from the others (Hom.); πεποίηκε τοὺς ἐν Ἅιδου τιμωρουμένους, he has represented those in Hades as suffering punishment.*

NOTE. This must not be confounded with indirect discourse, in which *ὁρῶ σε κρύπτοντα* would mean *I see that you are hiding*; *ἀκούω σε λέγοντα, I hear that you say (ἀκούω taking the accusative)*. See § 280.

3. With verbs signifying *to overlook or see, in the sense of allow*, — *περιοράω* and *ἐφοράω*, with *περιεῖδον* and *ἐπεῖδον*, sometimes *εἶδον*, — the participle is used in the sense of the object infinitive (§ 260, 1), the present and aorist participles

differing merely as the present and aorist infinitives would differ in similar constructions (§ 202, 1). *E.g.*

Μὴ περιίδωμεν ὑβρισθεῖσαν τὴν Λακεδαίμονα καὶ καταφρονηθεῖσαν, *let us not allow Lacedaemon to be insulted and despised.* Μὴ μ' ἰδεῖν θανόνθ' ὑπ' ἀστών, *not to see me killed by citizens* (Eur.). Περιυδεῖν τὴν γῆν τμηθεῖσαν, *to allow the land to be ravaged* (Thuc. ii. 18). (But in ii. 20, we find περιυδεῖν τὴν γῆν τμηθῆναι, referring to the same thing.) See § 204, N. 2.

4. With the following verbs the participle contains the leading idea of the expression: λαμβάνω, *escape the notice of*; τυγχάνω, *happen*; φθάνω, *anticipate*. The aorist participle here does not denote past time in itself, but coincides in time with the verb (§ 204, N. 2). *E.g.*

Λήσετε διαφθαρέντες, *you will be corrupted before you know it.* Ἐτυχον καθήμενος ἐνταῦθα, *I happened to be sitting there*; ἔτυχε κατὰ τοῦτο τοῦ καιροῦ ἐλθών, *he happened to come (not to have come) just at that time.* Ἐφθησαν τοὺς Πέρσας ἀπικόμενοι, *they came before the Persians* (Hdt.). Οὐδ' ἄρα Κίρκην ἐλθόντες ἐλήθομεν, *nor did we come without Circe's knowing it* (Hom.). See examples under § 204, N. 2.

The perfect participle here has its ordinary force.

NOTE. The participle with διατελέω, *continue* (§ 279, 1), οἴχομαι, *be gone* (§ 277, 2), θαμίζω, *be wont or be frequent*, and some others, expresses the leading idea; but the aorist participle with these has no peculiar force; as οἴχεται φεύγων, *he has taken flight* (§ 200, N. 3); οὐ θαμίξεις καταβαίνων εἰς τὸν Πειραιᾶ, *you don't come down to the Peiraeus very often.*

§ 280. With many verbs the participle stands in indirect discourse, each tense representing the corresponding tense of the indicative or optative.

Such verbs are chiefly those signifying *to see, to know, to hear or learn, to remember, to forget, to show, to appear, to prove, to acknowledge, and ἀγγέλλω, to announce.* *E.g.*

Ὅρῶ δὲ μ' ἔργον δεινὸν ἐξείργασμένην, *but I see that I have done a dreadful deed*; ἤκουσε Κύρον ἐν Κιλικίᾳ ὄντα, *he heard that Cyrus was in Cilicia* (cf. § 279, 2, with N.); ὅταν κλύῃ ἡξοντ' Ὀρέστην, *when she hears that Orestes will come*; οἶδα οὐδὲν ἐπιστάμενος, *I know that I understand nothing*; οὐκ ᾔδεσαν αὐτὸν τεθνηκότα, *they did not know that he was dead*; ἐπειδὴν γῶδον ἀπιστούμενοι, *after they find out that they are distrusted*; μέμνημαι ἐλθών, *I re-*

member that I went; μέμνημαι αὐτὸν ἐλθόντα, *I remember that he went*; δείξω τοῦτον ἐχθρὸν ὄντα, *I shall show that this man is an enemy* (pass. οὗτος δειχθήσεται ἐχθρὸς ὢν); αὐτῷ Κῦρον στρατεύοντα πρῶτος ἤγγειλα, *I first announced to him that Cyrus was on his march*.

See § 246 and examples; and § 211 for examples of the participle with ἄν representing both indicative and optative with ἄν.

NOTE 1. Δηλός εἰμι and φανερός εἰμι take the participle in indirect discourse, where we use an impersonal construction; as δηλός ἦν οἰόμενος, &c., *it was evident that he thought*, &c. (like δηλον ἦν ὅτι οἰοίτο).

NOTE 2. With σύνοιδα or συγγιγνώσκω and a dative of the reflexive, a participle may be in either the nominative or dative; as σύνοιδα ἐμαντῷ ἡδικημένῳ (or ἡδικημένος), *I am conscious to myself that I have been wronged*.

NOTE 3. Most of the verbs included in § 280 may take a clause with ὅτι in indirect discourse. Most of them are found also with the infinitive. Οἶδα takes the infinitive regularly when it means *I know how*; as οἶδα τοῦτο μαθεῖν, *I know how to learn this* (but οἶδα τοῦτο μαθῶν, *I know that I learned this*).

NOTE 4. Ὡς may be used before this participle in the sense explained in § 277, N. 2. The genitive absolute with ὥς is sometimes found where we should expect the participle to agree with the object of the verb; as ὥς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ; *shall I announce from you that there is war?* (lit. *assuming that there is war, shall I announce it from you?*) where we might have πόλεμον ὄντα with less emphasis, and in closer connection with the verb.

VERBAL ADJECTIVES IN -τέος AND -τέον.

§ 281. The verbal in -τέος has both a *personal* and an *impersonal* construction.

1. In the personal construction it is *passive* in sense, and expresses *necessity*, like the Latin participle in *-dus*.
E.g.

Ὡφελητέα σοι ἡ πόλις ἐστίν, *the city must be benefited by you*.
"Ἄλλας μεταπεμπτέας εἶναι (εἶφη), *he said that other (ships) must be sent for*.
Ὁ λέγω ρητέον ἐστίν, *what I say must be spoken*.

The noun denoting the agent is here in the dative (§ 188, 4)
See 2.

2. In the impersonal construction the verbal is in the neuter of the nominative singular (sometimes plural), with *ἐστί* expressed or understood. It is *active* in sense, and is equivalent to *δεῖ* with the infinitive.

The agent is generally expressed by the dative, sometimes by the accusative. These verbals may have an object like their verbs. *E.g.*

Ταῦτα ἡμῖν (or ἡμᾶς) ποιητέον ἐστίν, *we must do this* (equivalent to ταῦτα ἡμᾶς δεῖ ποιῆσαι, § 184, 2, N. 1). Οἱστέον τάδε, *we must bear these things* (sc. ἡμῖν). Τί ἂν αὐτῷ ποιητέον εἴη; *what would he be obliged to do?* Ἐψηφίσαντο πολεμητέα εἶναι, *they voted that they must go to war* (= δεῖν πολεμεῖν). Τοὺς ξυμμάχους οὐ παραδοτέα τοῖς Ἀθηναίοις, *we must not abandon our allies to the Athenians.*

The Latin has this construction (but seldom with verbs which take an object accusative); as *Eundum est tibi* (ἰτέον ἐστί σοι), — *Moriendum est omnibus*. So *Bello utendum est nobis* (τῷ πολέμῳ χρηστέον ἐστίν ἡμῖν), *we must go to war*. (See Madvig's Latin Grammar, § 421.)

INTERROGATIVE SENTENCES.

§ 282. 1. All interrogative pronouns, pronominal adjectives, and adverbs can be used in both direct and indirect questions. The relative *ὅστις* and most other relative words may be used in indirect questions. (See § 149.)

2. The principal *direct* interrogative particles are *ἦ* and *ἄρα*. These imply nothing as to the answer expected; but *ἄρα οὐ* implies that an *affirmative*, *ἄρα μή* that a *negative*, answer is expected. *Οὐ* and *μή* alone are often used with the same force as with *ἄρα*. So *μῶν* (for *μὴ οὖν*). *E.g.*

Ἡ σχολή ἐσται: *will there be leisure?* Ἄρ' εἰσὶ τινες ἄξιοι; *are there any deserving ones?* Ἄρ' οὐ βούλεσθε ἐλθεῖν; or οὐ βούλεσθε ἐλθεῖν: *do you not wish to go* (i.e. *you wish, do you not*)? Ἄρα μὴ βούλεσθε ἐλθεῖν; or μὴ (or μῶν) βούλεσθε ἐλθεῖν; *do you wish to go* (*you don't wish to go, do you*)? This distinction between *οὐ* and *μή* does not apply to the interrogative subjunctive (§ 256), which allows only *μή*.

3. Ἄλλο τι ἤ; *is it anything else than?* or simply ἄλλο τι; *is it not?* is sometimes used as a direct interrogative. *E.g.*

* Ἄλλο τι ἢ ἀδικοῦμεν; *are we not (is it anything else than that we are) in the wrong?* — ἄλλο τι ὁμολογοῦμεν; *do we not agree?*

4. *Indirect* questions may be introduced by εἰ, *whether*; and in Homer by ἤ or ἤέ. *E.g.*

* Ἡρώτησα εἰ βούλοιο ἐλθεῖν, *I asked whether he wished to go.* * Ὡχιστο πεισόμενος ἤ που ἔτ' εἴης, *he was gone to inquire whether possibly you were still living* (Hom.). Οὐκ οἶδα εἰ τοῦτο δῶ, *I do not know whether I shall give this* (here εἰ is used even with the subjunctive: see § 244).

5. *Alternative* questions (both direct and indirect) may be introduced by πότερον (πότερα) . . . ἤ, *whether . . . or.* *Indirect* alternative questions can also be introduced by εἰ . . . ἤ, εἴτε . . . εἴτε, εἴτε . . . ἤ, *whether . . . or*; and in Homer by ἤ (ἤέ) . . . ἤ (ἤέ). *E.g.*

Πότερον εἴς ἄρχειν ἢ ἄλλον καθίστης; *do you allow him to rule, or do you appoint another?* Ἐβουλεύετο εἰ πέμποιέν τινας ἢ πάντες ἴοιεν, *he was deliberating whether they should send some or should all go.*

NEGATIVES.

§ 283. The Greek has two negative adverbs, οὐ and μή. What is said of each of these applies generally to its compounds, — οὐδεῖς, οὐδέ, οὔτε, &c., and μηδεῖς, μηδέ, μήτε, &c.

1. Οὐ is used with the indicative and optative in all *independent* sentences (except *wishes*, which are generally elliptical protases, § 251, 1, N. 3); also in *indirect discourse* after ὅτι and ὡς, and in *causal* sentences.

NOTE. In *indirect questions*, introduced by εἰ, *whether*, μή can be used as well as οὐ; as βούλομαι ἐρέσθαι εἰ μαθὼν τίς τι καὶ μεμνημένος μὴ οἶδεν, *I want to ask whether one who has learnt a thing and remembers it does not know it?* Also, in the second part of an *indirect alternative question* (§ 282, 5), both οὐ and μή are allowed; as σκοπῶμεν εἰ πρόπει ἢ οὐ, *let us look and see whether it is becoming or not*; εἰ δὲ ἀληθές ἢ μὴ, *πειράσομαι μαθεῖν, but I will try to learn whether it is true or not.*

2. *Μή* is used with the subjunctive and imperative in all constructions (except the Homeric subjunctive, § 255, which has the force of a future indicative). *Μή* is used in all *final* and *object* clauses after *ἵνα*, *ὅπως*, &c. ; except after *μή*, *lest*, which takes *οὐ*. It is used in all *conditional* sentences, in relative sentences with an *indefinite antecedent* (§ 231) and the corresponding temporal sentences after *ἕως*, *πρίν*, &c. (§§ 239, 240), in relative sentences expressing a *purpose* (§ 236), and in all expressions of a *wish* with both indicative and optative (§ 251).

3. *Μή* is used with the infinitive in all constructions, both with and without the article, except that of *indirect discourse*. The infinitive in indirect discourse regularly has *οὐ*, to retain the negative of the direct discourse ; but some exceptions occur.

4. When a participle expresses a *condition* (§ 277, 4) it takes *μή* ; so when it is equivalent to a relative clause with an *indefinite antecedent*, as *οἱ μή βουλόμενοι*, *any who do not wish*. (See, however, § 277, N. 3.) Otherwise it takes *οὐ*. In indirect discourse it sometimes, like the infinitive, takes *μή* irregularly (3).

5. Adjectives follow the same principle with participles, taking *μή* only when they do not refer to *definite* persons or things (i. e. when they can be expressed by a relative clause with an indefinite antecedent) ; as *οἱ μή ἀγαθοὶ πολῖται*, *(any) citizens who are not good*, but *οἱ οὐκ ἀγαθοὶ πολῖται* means *special citizens who are not good*.

6. When verbs which contain a *negative idea* (as those of *hindering*, *forbidding*, *denying*, *concealing*, and *distrusting*) are followed by the infinitive, the negative *μή* can be added to the infinitive to strengthen the negation. Such a negative cannot be translated in English, and can always be omitted in Greek. For examples see § 263.

7. When an infinitive would regularly be negated by μή, — either in the ordinary way (§ 3) or to strengthen a preceding negation (6), — if the verb on which it depends has a negative, it generally takes the double negative μή οὐ. Thus δίκαιόν ἐστι μὴ τοῦτον ἀφεῖναι, *it is just not to acquit him*, becomes, if we negative the leading verb, οὐ δίκαιόν ἐστι μὴ οὐ τοῦτον ἀφεῖναι, *it is not just not to acquit him*. So ὡς οὐχ ὀσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη, *since (as you said) it was a failure in piety for you not to assist justice*. Again, εἴργει σε μὴ τοῦτο ποιεῖν (§ 263, 1), *he prevents you from doing this*, becomes, with εἴργει negated, οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν, *he does not prevent you from doing this*.

NOTE. Μὴ οὐ is used also when the leading verb is interrogative implying a negative; as τί ἐμποδῶν μὴ οὐχὶ ὑβριζομένους ἀποθανεῖν; *what is there to prevent (us) from being insulted and perishing?*

It is sometimes used with participles, or even nouns, to express an exception to a negative statement; as πόλεις χαλεπαὶ λαβεῖν, μὴ οὐ πολιορκία, *cities hard to capture, except by siege*.

8. When a negative is followed by a simple negative (οὐ or μή) in the same clause, each retains its own force. If they belong to the same word or expression, they make an affirmative; as οὐδὲ τὸν Φορμίωνα οὐχ ὄρᾳ, *nor does he not see Phormio* (i. e. *he sees Phormio well enough*). But if they belong to different words, each is independent of the other; as οὐ δι' ἀπειρίαν γε οὐ φήσεις ἔχειν ὅτι εἴπης, *it is not surely through inexperience that you will deny that you have anything to say*; οὐ μόνον οὐ πείθονται, *they not only do not obey*; εἰ μὴ Πρόξενον οὐχ ὑπεδέξαντο, *if they had not refused to receive Proxenus (had not not received him)*.

NOTE. An interrogative οὐ (§ 282, 2), belonging to the whole sentence, is not counted as a negative in these cases; as οὐκ ἐπὶ τὸν δῆμον . . . οὐκ ἠθέλησαν συστρατεύειν; *were they not unwilling, &c.?*

9. But when a negative is followed by a compound negative (or by several compound negatives) in the same clause, the

negation is strengthened; as *ἄνευ τούτου οὐδείς εἰς οὐδὲν οὐδενὸς ἂν ὑμῶν οὐδέποτε γένοιτο ἄξιος*, *if it were not for this, no one of you would ever come to be of any value for anything.*

For the double negative *οὐ μή*, see § 257.

PART V.

VERSIFICATION.

ICTUS.—RHYTHM AND METRE.

§ 284. 1. Every verse is composed of portions called *feet*. Thus we have four feet in each of these verses:—

Φήσο|μεν πρὸς | τοὺς στρα|τηγούς. |
Fár from | mórtal | cáres re|treátíng. |

2. In each foot there is a certain part on which falls a special stress of voice called *ictus* (*stroke*), and another part on which there is no such stress. The part of the foot on which the *ictus* falls is called the *arsis*, and the rest of the foot is called the *thesis*.¹ The regular alternation of *arsis* and *thesis* in successive feet produces the *rhythm* (*harmonious movement*) of the verse.

3. In this English verse (as in all English poetry) the rhythm depends entirely on the ordinary *accent* of the words, with which the *ictus* coincides. In the Greek verse, however, the *ictus* is entirely independent of the word-accent; and the feet (with the *ictus* marked) are φήσο, — μέν προς, — τοὺς στρα, — τήγους. In Greek poetry a foot consists of a regular combination of syllables of a certain length; and the place of the *ictus* here depends on the *quantity* (i. e. the length or shortness) of the syllables which compose the foot, the *ictus* naturally falling upon a long syllable (§ 285, 3). The regu-

¹ The term *ἀρσις* (*raising*) and *θέσις* (*placing*), as they were used by nearly all the Greek writers on Rhythm, referred to the *raising* and *putting down* of the foot in marching, dancing, or beating time, so that *θέσις* denoted the part of the foot on which the *ictus* fell, and *ἀρσις* the lighter part. Most of the Roman writers, however, inverted this use, and referred *arsis* to the raising of the voice and *thesis* to the lowering of the voice in reading. The prevailing modern use of these terms unfortunately follows the Roman writers.

lar alternation of long and short syllables in successive feet makes the verse *metrical*, i.e. *measured* in its time. The rhythm of a Greek verse thus depends closely on its metre, i.e. on the *measure* or *quantity* of its syllables.

NOTE. The fundamental distinction between ancient and most modern poetry is simply this, that in modern poetry the verse consists of a regular combination of *accented* and *unaccented* syllables, while in ancient poetry it consists of a regular combination of *long* and *short* syllables. The *rhythm* is the one essential requisite in the external form of all poetry, ancient and modern; but in ancient poetry, rhythm depends on metre and not at all on accent; in modern poetry it depends on accent, and the *quantity* of the syllables (i.e. the metre) is generally no more regarded than it is in prose. Both are equally *rhythmical*; but the ancient is also *metrical*, and its metre is the basis of its rhythm. What is called *metre* in English poetry is strictly only rhythm.¹

It is to a great extent uncertain how the Greeks distinguished or reconciled the stress of voice which constituted the ictus and the raising of tone which constituted the word-accent. Any combination of the two is now very difficult, and for most persons impossible. In reading Greek poetry we usually mark the Greek ictus by our accent, which is its modern representative, and neglect the word-accent or make it subordinate to the ictus. Care should always be taken in reading to distinguish the *words*, not the *feet*.

FEEET.

§ 285. 1. The unit of measure in Greek verse is the short syllable (◡), which has the value of ♪ or an $\frac{1}{8}$ note in music. This is called a *time* or *mora*. The long syllable (—) has twice the length of a short one, and has the value of a $\frac{1}{4}$ note or ♩ in music.

¹ The change from metrical to accentual rhythm can best be seen in modern Greek poetry, in which, even when the forms of the ancient language are retained, the rhythm is generally accentual and the metre is no more regarded than it is in English poetry. These are the first two verses in a translation of the *Odyssey*:—

Ψάλλε τὸν | ἄνδρα, Θεῖά, τὸν πο|λύτροπον, | ὅστις το|σοῦτους
τόπους δι|ήλθε, πορ|θήσας τῆς | Τροίας τῆν | ἔνδοξον | πόλιν.

The original verses are:—

"Ἄνδρα μοι | ἔννεπε, | Μοῦσα, πο|λύτροπον, | ὅς μάλα | πολλὰ
Πλάγχθη, ἐ|πεὶ Τροί|ης ἰε|ρὸν πτολ|εθρον ἔ|περσεν.

If the former verses set our teeth on edge, it is only through force of *acquired* habit; for these verses have much more of the nature of modern poetry than the Homeric originals, and their rhythm is precisely what we are accustomed to in English.

2. Feet are distinguished according to the number of *times* which they contain. The most common feet are the following:—

(a) *Of Three Times* (in $\frac{3}{8}$ time).

Trochee	— ∪	φαῖνε	
Iambus	∪ —	ἔφην	
Tribrach	∪ ∪ ∪	λέγετε	

(b) *Of Four Times* (in $\frac{2}{4}$ time).

Dactyl	— ∪ ∪	φαίνετε	
Anapaest	∪ ∪ —	σέβομαι	
Spondee	— —	εἰπών	

(c) *Of Five Times* (in $\frac{5}{8}$ time).

Cretic	— ∪ —	φαινέτω	
Paeon primus	— ∪ ∪ ∪	ἐκτρέπετε	
Paeon quartus	∪ ∪ ∪ —	καταλέγω	
Bacchius	∪ — —	ἀφεγγής	
Antibacchius	— — ∪	φαίνητε	

(d) *Of Six Times* (in $\frac{3}{4}$ time).

Ionic <i>a majore</i>	— — ∪ ∪	ἐκλείπετε	
Ionic <i>a minore</i>	∪ ∪ — —	προσιδέσθαι	
Choriambus	— ∪ ∪ —	ἐκτρέπομαι	
Molossus (<i>rare</i>)	— — —	βουλεύων	
Ditrochee	— ∪ — ∪	μουσόμαντις	
Diiambus	∪ — ∪ —	ἀπαλλαγή	

For the dochmius, ∪ — — | ∪ —, see § 302.

NOTE. The feet in $\frac{3}{4}$ time (*a*), in which the arsis is twice as long as the thesis, form the *double class* (*γένος διπλάσιον*), as opposed to those in $\frac{2}{4}$ time (*b*), in which the arsis and thesis are of equal length, and which form the *equal class* (*γένος ἴσον*). The more complicated relations of arsis and thesis in the feet of five and six times are not considered here.

3. The ictus falls naturally on a long syllable. The first syllable of the trochee and the dactyl, and the last syllable of the iambus and the anapaest, therefore, form the arsis, the remainder of the foot being the thesis; as $\underline{\quad} \cup$, $\underline{\quad} \cup \cup$, $\cup \underline{\quad}$, $\cup \cup \underline{\quad}$.

NOTE 1. When a long syllable in the arsis is resolved into two short syllables (§ 286, 1), the ictus properly belongs on the two taken together, but in reading it is usually placed on the first. Thus a tribrach used for a trochee ($\underline{\quad} \cup$) is $\cup \cup \cup$; one used for an iambus ($\cup \underline{\quad}$) is $\cup \cup \cup$. So a spondee used for a dactyl is $\underline{\quad} \underline{\quad}$; one used for an anapaest is $\underline{\quad} \underline{\quad}$. Likewise a dactyl used for an anapaest ($\underline{\quad} \cup \cup$ for $\underline{\quad} \underline{\quad}$ for $\cup \cup \underline{\quad}$) is $\underline{\quad} \cup \cup$. The only use of the tribrach and the chief use of the spondee are to represent other feet which have their arsis naturally marked by a long syllable.

NOTE 2. Although the principal ictus (which alone has been considered) falls on the arsis, there is generally also a subordinate ictus on the thesis or on some syllable of the thesis. (See § 299.)

4. A verse is sometimes introduced by an incomplete foot, consisting of one or two syllables equivalent in time to the thesis of the fundamental foot of the verse. This is called an *anacrusis* (*ἀνάκρουσις*, *upward beat*). (See § 289, 3, N.) The mark of anacrusis is a following (:).

For the *basis*, introducing a logaedic verse, see § 299, 2.

RESOLUTION AND CONTRACTION. — IRRATIONAL TIME. — SYLLABA ANCEPS.

§ 286. 1. A long syllable, being the metrical equivalent of two short ones (§ 285, 1), is often resolved into these; as when a tribrach $\cup \cup \cup$ stands for a trochee $\underline{\quad} \cup$ or an iambus $\cup \underline{\quad}$. On the other hand, two short syllables are often contracted into one long syllable; as when a spondee $\underline{\quad} \underline{\quad}$ stands

for a dactyl — ∪ ∪ or an anapaest ∪ ∪ —. The mark for a long resolved into two short is ∪ ∪; that for two short contracted into one long is ∞.

2. A long syllable in the arsis may be *prolonged* so as to have the measure of three or even four short syllables. A single syllable may thus represent a whole foot, including both arsis and thesis: this is called *syncope*. A syllable which includes three *times* is marked ⊣ (∪.); one which includes four *times* is marked ⊣ (∪ ∪).

3. On the other hand, a long syllable may in certain cases be *shortened* so as to take the place of a short syllable in verse. Such a syllable is called *irrational*, and is marked >. The foot in which it occurs is also called *irrational* (πρὸς ἄλογος). Thus, in ἀλλ' ἀπ' ἐχθρῶν (⊣ ∪ ⊣ >), the apparent spondee which takes the place of the second trochee is called an *irrational trochee*; in δοῦναι δίκην (> ⊣ ∪ ⊣) that which takes the place of the first iambus is called an *irrational iambus*.

4. A similar shortening occurs in the so-called *cyclic dactyl* (marked ∪ ∪) and *cyclic anapaest* (marked ∪ ∪ —), which have the time of only three short syllables instead of four. The cyclic dactyl takes the place of a trochee. — ∪, especially in *logaedic* verses (§ 300). The cyclic anapaest takes the place of an iambus ∪ —, and is found especially in the iambic trimeter of comedy (§ 293, 4).

5. The last syllable of every verse is common, and may be considered long or short to suit the metre, without regard to its usual quantity. It is called *syllaba anceps*. But the continuous *systems* described in § 298 allow this only at the end of the last verse.

RHYTHMICAL SERIES. — VERSE. — CATALEXIS. — PAUSE.

§ 287. 1. A *rhythmical series* is a continuous succession of feet of the same measure. A *verse* may consist of one such series, or of several such united. Thus the verse

πολλὰ τὰ δεινὰ, κούδὲν ἀν||θρώπου δεινότερον πέλει

consists of a First Glyconic (§ 300, 4), $\sim\cup\cup|_ \cup|_ \cup|_ _$ (at the end of a verse, $\sim\cup\cup|_ \cup|_ \cup|_ _ \wedge$), followed by a Second Glyconic, $_ \supset|_ \sim\cup\cup|_ \cup|_ _ \wedge$. Each part forms a series, the former ending with the first syllable of *ἀνθρώπου* (see above); and either series might have formed a distinct verse. A rhythmical series generally ends after the arsis of the third foot in the dactylic hexameter (§ 295, 4). See § 288.

2. The verse must close in such a way as to be distinctly marked off from what follows.

(a.) It must end with the end of a word.

(b.) It allows the last syllable (*syllaba anceps*) to be either long or short (§ 286, 5).

(c.) It allows *hiatus* (§ 8) before a vowel beginning the next verse.

3. A verse which has an unfinished foot at the close is called *catalectic* (*καταληκτικός*, *stopped short*). A complete verse is called *acatalectic*.

4. The time of the omitted syllable or syllables in a catalectic verse is filled by a *pause*. A pause of one *time*, equivalent to a short syllable (\cup), is marked \wedge (for Λ , the initial of *λείμμα*); a pause of two *times* ($_$) is marked $\bar{_}$.

CAESURA AND DIAERESIS.

§ 288. 1. *Caesura* (i.e. *cutting*) of the foot occurs whenever a word ends before a foot is finished; as in three cases in the following verse:—

πολλὰς | δ' ἰφθί|μους ψυ|χὰς *Αἴ|δι προῖ|αψεν.

This becomes important only when it coincides with the *caesura of the verse* (as after *ἰφθίμους*). This caesura is a pause within a foot introduced to make the verse more melodious or to aid in its recital, regularly occurring at the end of a rhythmical series which does not end the verse (§ 287, 1). In some verses its place is fixed: see § 293, 4; § 295, 4.

2. When the end of a word coincides with the end of a foot, the double division is called *diaeresis* (*διαίρεσις*, *division*); as after the first foot in the line just quoted. Diaeresis be-

comes important only when it coincides with a natural pause in the verse produced by the ending of a rhythmic series; as in the trochaic tetrameter (§ 291, 2) and the dactylic pentameter (§ 295, 5).

NOTE. The following verse of Aristophanes (Clouds, 519), in trochaic (§) rhythm, shows the irrational long (§ 286, 3) in the first, second, and sixth feet; the cyclic dactyl (§ 286, 4) in the third; syncope (§ 286, 2) in the fourth; and at the end catalexis and pause (§ 287, 3 and 4) with *syllaba anceps* (§ 286, 5): —

τάλη|θῆ νῆ | τὸν Διό|νυ||σον τὸν | ἐκθρέ | ψαντα | με.

— > | — > | ~ ~ | — || — ~ | — > | — ~ | — ^

A rhythmical series (§ 287, 1) ends with the penult of Διόνυσον. This is a *logaoedic* verse, called *Eupolidæan* (§ 300, 7).

VERSES.

§ 289. 1. Verses are called *Trochaic, Iambic, Dactylic, &c.*, from their fundamental foot.

2. In most kinds of verse, a *monometer* consists of one foot, a *dimeter* of two feet, a *trimeter, tetrameter, pentameter, or hexameter* of three, four, five, or six feet. But in trochaic, iambic, and anapaestic verses, which are measured by *dipodies* (i. e. *pairs of feet*), a monometer consists of one *dipody* (or two feet), a dimeter of four feet, a trimeter of six feet, and a tetrameter of eight feet. In most kinds of verse, there are catalectic as well as acatalectic forms (§ 287, 3).

3. Rhythms are divided into *rising* and *falling* rhythms. In rising rhythms the arsis follows the thesis, as in the iambus and anapaest; in falling rhythms the thesis follows the arsis, as in the trochee and the dactyl.

NOTE. It will be seen that prefixing an *anacrusis* (§ 285, 4) of the same time as the thesis to a falling rhythm will change it to a rising rhythm; as — ~ | — ~ with ~ prefixed becomes ~ — | ~ — | ~; and — ~ ~ | — ~ ~ | — with ~ ~ prefixed becomes ~ ~ — | ~ ~ — | ~ ~ —. Many modern writers treat all iambic and anapaestic verses as trochaic and dactylic with anacrusis;

as ~ : ~ ~ | ~ ~ | — ~ for ~ — | ~ — | ~ — | ~ ~; and ~ ~ : — ~ ~ | — ~ ~ | — ~ ~ | — ~ for ~ ~ — | ~ ~ — | ~ ~ — | ~ ~ —.

4. In Greek poetry, the same kind of verse may be repeated without interruption, as in the heroic hexameter (§ 295, 4) and the iambic trimeter of the drama (§ 293, 4). Secondly, similar verses may be combined into distichs (§ 295, 5) or into simple *systems* (§ 298). Thirdly, in lyric poetry, verses may be combined into *strophes* of complex rhythmical and metrical structure, with *antistrophes* corresponding to them in form.

In the following sections, the principal rhythms found in Greek poetry are described.

TROCHAIC RHYTHMS.

§ 290. Trochaic verses are measured by dipodies (§ 289, 2). The irrational trochee $\underline{\text{—}} >$ (§ 286, 3) in the form of a spondee can stand in the *second* place of each trochaic dipody; so that the dipody has the form, $\underline{\text{—}} \cup \underline{\text{—}} \cup$. In trochaic verse, therefore, the tribrach $\cup \cup \cup$ can stand in any place for the trochee $\underline{\text{—}} \cup$; and the (apparent) spondee can stand in all the *even* places, that is, in the *second* part of every dipody. An apparent anapaest ($\underline{\text{—}} \cup >$ for $\underline{\text{—}} >$) is sometimes used as the equivalent of the irrational trochee. The cyclic dactyl $\cup \cup \cup$ (§ 286, 4) sometimes stands for the trochee in proper names in both parts of the dipody.

§ 291. The following are the most common trochaic verses:—

1. The dimeter (acatalectic and catalectic):—

$\overset{\cup}{\text{φῆσομεν}} \overset{\cup}{\text{πρὸς}} \mid \overset{\cup}{\text{τοὺς}} \overset{\cup}{\text{στρατηγούς.}}$ $\psi\upsilon\chi\alpha\gamma\omega\gamma\acute{\epsilon}\iota \mid \Sigma\omega\kappa\rho\acute{\alpha}\tau\eta\varsigma.$	$\text{—} \cup \text{—} >$	$\text{—} \cup \text{—} \cup$ $\text{—} \cup \text{—} \wedge$
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2. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined. There is a regular *diaeresis* (§ 288, 2) after the second dipody, where the first rhythmical series ends (§ 287, 1). See § 293, 3.

$\overset{\cup}{\text{ὦ}} \overset{\cup}{\text{σοφώτα}} \mid \overset{\cup}{\text{τοὶ}} \overset{\cup}{\text{θεᾶται,}} \mid \overset{\cup}{\text{δεῦρο}} \overset{\cup}{\text{τὸν}} \overset{\cup}{\text{νοῦν}} \mid \overset{\cup}{\text{πρόσχετε.}}$	$\text{—} \cup \text{—} \cup \mid \text{—} \cup \text{—} >$	\parallel	$\text{—} \cup \text{—} >$	\mid	$\text{—} \cup \text{—} \wedge$
--	---	-------------	----------------------------	--------	---------------------------------

In English poetry each series is generally made a separate verse ; as

Téll me nó't in móurnful númbers,
Life is bú't an é'mpty dréam.

3. The Ithyphallic, which is a trochaic *tripody*, not allowing irrational feet, —

μήποτ' ἔκτακεῖν. — ∪ | — ∪ | — ∪

For *trochaic systems* see § 298, Note.

IAMBIC RHYTHMS.

§ 292. Iambic verses are measured by dipodies (§ 289, 2). The irrational iambus > — (§ 286, 3) in the form of a spondee can stand in the *first* place of each iambic dipody, so that the dipody has the form ∪ — ∪ —. In iambic verse, therefore, the tribrach ∪ ∪ ∪ can stand in any place for the iambus ∪ — and the (apparent) spondee can stand in all the *odd* places, that is, in the *first* part of every dipody. An apparent dactyl (> ∪ ∪ for > —) is sometimes used as the equivalent of the irrational iambus ; and the cyclic anapaest ∪ ∪ — (§ 286, 4) is used for the iambus in both parts of the dipody, especially by the Attic comedians (§ 293, 4).

§ 293. The following are the most common iambic verses : —

1. The monometer, —

πρὸς τὴν θεόν. > — ∪ —

2. The dimeter (acatalectic and catalectic), —

ξηλῶ σε τῆς | εὐβουλίας. > — ∪ — | > — ∪ —
καὶ τὸν λόγον | τὸν ἥττω. > — ∪ — | ∪ — ∪ — ᾶ

3. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined. There is a regular *diaeresis* (§ 288, 2) after the second dipody, where the first rhythmical series ends (§ 287, 1). See § 291, 2.

εἴπερ τὸν ἄνδρ' | ὑπερβαλεῖ, || καὶ μὴ γέλωτ' | ὀφλήσεις.

> — ∪ — | ∪ — ∪ — | > — ∪ — | ∪ — ∪ — ᾶ

In English poetry each series is generally made a separate verse ; as

A cáptain bóld | of Hálifáx
Who lived in coín|try quárters.

4. The TRIMETER ACATALECTIC, the most common of all iambic verses, in which most of the dialogue of the Attic drama is composed. It never allows any substitution in the last foot. With this exception it may have the tribrach in any place. The irrational iambus > — in the form of a spondee can stand in the first place of every dipody. The *tragedians* allow the (apparent) dactyl > ∪ ∪ only in the first and third places, and the cyclic anapaest only in the first place ; but in proper names they allow the anapaest in every place except the last. The *comedians* allow the dactyl > ∪ ∪ in all the *odd* places, and the cyclic anapaest in every place except the last (§ 292). The most common caesura is that after the *thesis* of the third foot.

The following scheme shows the tragic and the comic iambic trimeter compared, — the forms peculiar to comedy being enclosed in [] .

∪ — ∪ —	∪ — ∪ —	∪ — ∪ —
> —	> —	> —
∪ ∪ ∪ ∪ ∪ ∪	∪ ∪ ∪ ∪ ∪ ∪	∪ ∪ ∪
> ∪ ∪	> ∪ ∪	[> ∪ ∪]
∪ — [∪ ∪ —]	[∪ ∪ —] [∪ ∪ —]	[∪ ∪ —]

In general the tragedians avoid the feet of three syllables, even where they are allowed. The following are examples of both the tragic and the comic form : —

- (Tragic) χθονὸς μὲν εἰς | τηλουρόν ἤ|κομεν πέδον,
Σκύθην ἐς οἴ|μον, ἄβατον εἰς | ἐρημίαν.
Ἕφαιστε, σοὶ | δὲ χρὴ μέλειν | ἐπιστολάς.
- (Comic) ὦ Ζεῦ βασιλεῦ· | τὸ χρῆμα τῶν | νυκτῶν ὅσον
ἀπέραντον· οὐ|δέποθ' ἡμέρα | γενήσεται ;
ἀπόλοιο δῆτ', | ὦ πόλεμε, πολ|λῶν οὐνεκα.

The Iambic Trimeter appears in English as the Alexandrine, which is seldom used except at the end of a stanza : —

And hópe to mér|it Heáven by mák|ing Eárrh a Héll.

For *iambic systems*, see § 298.

DACTYLIC RHYTHMS.

§ 294. The only regular substitute for the dactyl is the spondee, which arises by contraction of the two short syllables of the dactyl ($\underline{\quad}$ — from $\underline{\quad} \cup \cup$).

§ 295. The following are the most common dactylic verses : —

1. The dimeter, —

μυστοδό|κος δόμος — $\cup \cup$ | — $\cup \cup$
 μῦ|ρα δι|ώκει — $\cup \cup$ | — —

2. The trimeter (acatalectic and catalectic), —

ἀδυ|με|λῆ κε|λα|δή|σω. — $\cup \cup$ | — $\cup \cup$ | — —
 παρ|θένοι | ὀμ|βροφύ|ροι — $\cup \cup$ | — $\cup \cup$ | — $\bar{\quad}$

3. The tetrameter (acatalectic and catalectic), —

οὐρανί|οις τε θε|οῖς δω|ρήματα. — $\cup \cup$ | — $\cup \cup$ | — — | — $\cup \cup$
 ἔλθετ' εἴ|ποψόμε|ναι δύνα|μιν. — $\cup \cup$ | — $\cup \cup$ | — $\cup \cup$ | — $\bar{\quad}$

4. The HEROIC HEXAMETER, the Homeric verse. It *always* has a spondee in the last place, *often* in the first four places, *seldom* in the fifth (the verse being then called *spondaic*). There is commonly a caesura in the third foot, either after the arsis or (rather more frequently) dividing the thesis. There is sometimes a caesura after the arsis of the fourth foot, and rarely one in the thesis. The caesura after the arsis is called *masculine*, that in the thesis *feminine* or *trochaic*. A diaeresis after the fourth foot, common in bucolic poetry, is called *bucolic*. For examples see the Iliad and Odyssey.

5. The ELEGIAC DISTICH consists of an heroic hexameter followed by the so-called *Elegiac pentameter*. This last verse consists really of two dactylic trimeters with syncope (§ 286, 2) in the last measure ; as, —

Παλλὰς Ἀ|θηναίη || χεῖρας ὕ|περθεν ἔ|χει.
 — $\cup \cup$ | — — | \sqcup || — $\cup \cup$ | — $\cup \cup$ | \sqcup

At the end of the pentameter verse we can place — $\bar{\quad}$ (§ 287, 4) in place of \sqcup . The verse probably arose from a

repetition of the first *penthemim* (πενθ-ημι-μερές, *five half feet*) of the hexameter. But *syllaba anceps* (§ 286, 5) and hiatus (§ 8) are not allowed after the first trimeter, but only at the end of the verse (§ 287, 2). The last two complete feet are always dactyls. A diaeresis (§ 288, 2) divides the two parts of the verse.

The following is an Elegiac Distich:—

τίς δέ βί|ος, τί δέ | τερπνόν, ἄ|νευ χρυσέ|ης Ἐφρο|δίτης;
 τεθναί|ην ὄτε | μοι | μηκέτι | ταῦτα μέ|λοι.
 — — — | — — — | — — — | — — — | — — — | — — —
 — — — | — — — | — — — | — — — | — — — | — — —

NOTE. In the Homeric verse and in Lyric poetry, a long vowel or a diphthong is often shortened at the end of a word when the next word begins with a vowel. *E.g.*

ὦ πόποι, | ἦ μάλα | δῆ μετε|βούλευ|σαν θεοὶ | ἄλλως.
 χρυσέω ἀ|νά σκή|πτρω, καὶ ἐ|λίσσετο | πάντας Ἐ|χαιούς (§ 10).

This sometimes occurs in the middle of a word. Sometimes a short final vowel occurs in Homer where a long one is required by the verse. This can often be explained by supposing a following semi-vowel to have been doubled in pronunciation. Many anomalies in Homeric quantity are explained by the omission of *Vau* or *Digamma* (§ 1, Note 2); as τοῖόν οἱ (— — —) for τοῖόν *Foi*.

ANAPAESTIC RHYTHMS.

§ 296. Anapaestic verses are measured by dipodies (§ 289, 2). The spondee and the dactyl (— — and — — —) may stand for the anapaest.

NOTE. The long syllable of an anapaest is rarely resolved into two short, making — — — — for — — — —.

§ 297. The following are the most common anapaestic verses:—

1. The monometer, —

τρόπον αἰ γυπιῶν.	— — — — — —
καὶ θέμις αἰνεῖν.	— — — — — —
•ύμφω νος ὁμοῖ	— — — — — —

2. The dimeter acatalectic, —

μέγαν ἐκ | θυμοῦ | κλάζον|τες Ἄρη.
οἷτ' ἐκ|πατίοις | ἄλγεσι | παίδων.

And the ó|live of peáce | sends its bránch|es abroáð.

3. The dimeter catalectic, or *paroemíac*, —

ἦραν | στρατιῶ|τιν ἄρω|γάν.
οὔτω | πλουτή|σετε πάν|τες.

The Lórd | is advánc|ing. Prépare | ye!

4. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined. There is a regular diaeresis after the second dipody. See § 291, 2.

πρόσχετε τὸν νοῦν | τοῖς ἀθανάτοις || ἡμῖν, τοῖς αἰ|ἐν εἰούσι,
τοῖς αἰθερίοις, | τοῖσιν ἀγήρως, || τοῖς ἄφθιτα μῆ|δομένοισιν.

§ 298. An *anapaestic system* consists of a series of anapaestic dimeters *acatalectic*, with occasionally a monometer, ending always with the *paroemiac* (or dimeter *catalectic*). These are very frequently employed in both tragedy and comedy. *E.g.*

δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου
μέγας ἀντίδικος,
Μενέλαος ἄναξ ἠδ' Ἀγαμέμνων,
διβρόνου Διόθεν καὶ δισκίπτρου
τιμῆς ὄχυρόν ζευγος Ἀτρειδᾶν,
στόλον Ἀργείων χιλιοναύταν
τῆσδ' ἀπὸ χώρας
ἦραν, στρατιῶτιν ἄρωγάν.

NOTE. Iambic and trochaic systems are sometimes formed on the same principle, consisting of iambic or trochaic dimeters *acatalectic*, with occasionally a monometer, ending always with a dimeter *catalectic*.

LOGAOEDIC RHYTHMS.

§ 299. 1. Logaoedic rhythm is a rhythm in $\frac{3}{8}$ time, having the trochee as its foundation, but admitting great freedom of construction. Besides the trochee — ∪, it admits the irrational trochee — >, the tribrach ∪ ∪ ∪, the cyclic dactyl ∪ ∪ ∪, and the syncopated trochee ⊔.

2. The first foot of a logaoedic verse often allows special freedom, and it is then called a *basis*. The basis may be a trochee or an irrational trochee — >, and sometimes a tribrach ∪ ∪ ∪. An apparent iambus (probably with ictus ∪ —) sometimes occurs (see § 300, 7); and rarely even two short syllables, ∪ ∪, stand for a basis in lyric poetry. Great license is permitted in using different forms of basis, even in verses which otherwise correspond precisely (§ 289, 4), as in § 300, 7. A basis is marked x.

When a verse has more than one rhythmical series (§ 287, 1), each series may begin with a basis (see § 300, 7). Sometimes an anacrusis (§ 285, 4) precedes a logaoedic verse, either with or without a following basis.

§ 300. The following are some of the most important logaoedic verses:—

1. *Adonic*: σύμμαχος ἔσσο. ∪ ∪ | — ∪ This is the final verse of the Sapphic stanza (6.)

2. *First Pherecratic*: ἐπταπύλοισι Θήβαις. ∪ ∪ | — ∪ | — ∪
Catal. ψεύδεσι ποικίλοις. ∪ ∪ | — ∪ | — ∪

3. *Second Pherecratic*: παιδὸς δύσφορον ἄταν. — x > | ∪ ∪ | — ∪
Catal. ἐχθίστων ἀνέμων. — x > | ∪ ∪ | — ∪

4. *Glyconic*: (Three forms):—

(a) μὴ κατὰ τὸν νεανίαν. ∪ ∪ | — ∪ | — ∪ | — ∪
(b) Θήβα τῶν προτέρων φάος. — x > | ∪ ∪ | — ∪ | — ∪
(c) φῶτα βάντα πανσαγία. — x ∪ | — ∪ | ∪ ∪ | — ∪

5. Three *Alcaics*, which form the Alcaic stanza:—

(a) ἀσυνέτημι τῶν ἀνέμων στάσιν.
∪ : ∪ ∪ | — ∪ | ∪ ∪ | — ∪ | — ∪
(a) τὸ μὲν γὰρ ἔνθεν κῦμα κυλίνδεται
∪ : — x | — > | ∪ ∪ | — ∪ | — ∪
(b) τὸ δ' ἔνθεν ἄμμες δ' ἂν τὸ μέσσον
∪ : — ∪ | — ∪ | — ∪ | — ∪
(c) νῆϊ φορήμεθα σὺν μελαίνα.
∪ ∪ | ∪ ∪ | — ∪ | — ∪

Compare in Horace,—

Vides ut alta stet nive candidum, &c.

A ditrochee $\text{—} \cup \text{—} \cup$ often takes the place of two long syllables and the two *following* shorts. This is called *anac̄l̄sis* (*ἀνάκλασις*, *breaking up*):—

τίς ὁ κραιπνῶ | ποδὶ πηδῆ | ματος εὐπε | τοῦς ἀνάσσω;
 $\cup \cup \text{—} \text{—} | \cup \cup \text{—} \text{—} | \cup \cup \text{—} \cup | \text{—} \cup \text{—} \text{—}$

3. *Cretic* rhythms, in which *pacons* occur by resolution of long syllables ($\text{—} \cup \cup \cup$ or $\cup \cup \cup \text{—}$ for $\text{—} \cup \text{—}$):—

οὐκ ἀνα | σχήσομαι · | μηδὲ λέγε | μοι σὺ λόγον.
 κατατεμῶ | τοῖσιν ἰπ | πεύσι κατ | τύματα.
 $\text{—} \cup \text{—} | \text{—} \cup \text{—} | \text{—} \cup \cup \cup | \text{—} \cup \cup \cup$
 $\cup \cup \cup \text{—} | \cup \cup \text{—} | \text{—} \cup \text{—} | \text{—} \cup \text{—}$

4. *Bacchic* rhythms, with the *bacchius* $\cup \text{—} \text{—}$ as the fundamental foot:—

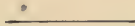
τίς ἀχῶ, | τίς ὀδμᾶ | προσέπᾶ | μὲ ἀφεγγής;
 $\cup \text{—} \text{—} | \cup \text{—} \text{—} | \cup \text{—} \text{—} | \cup \text{—} \text{—}$

DOCHMIACS.

§ 302. *Dochmiac* verses, which are used chiefly in tragedy to express great excitement, are based upon a foot compounded of the *bacchius* and the *iambus*, $\cup \text{—} \text{—} | \cup \text{—}$, called the *dochmius*. This peculiar foot appears in nineteen different forms, by resolving the long syllables and admitting irrational longs in place of the two shorts. Its most common forms are $\cup \text{—} \text{—} | \cup \text{—}$ and $\cup \cup \cup \text{—} | \cup \text{—}$. As examples may be given

δυσαλαγῆ τύχα.	$\cup \text{—} \text{—} \cup \text{—}$
πτεροφόρον δέμας.	$\cup \cup \cup \text{—} \cup \text{—}$
μισόθειον μὲν οὖν.	$> \cup \cup \text{—} \cup \text{—}$ (for $> \text{—} \text{—} \cup \text{—}$)
μεγάλα μεγάλα καί.	$\cup \cup \cup \cup \cup \cup \text{—}$ (for $\cup \text{—} \text{—} \cup \text{—}$)
φεροίμαν βοσκάν.	$\cup \text{—} \text{—} > \text{—}$ (for $\cup \text{—} \text{—} \cup \text{—}$)
προπέμψας ἄχη, τίνα θροεῖς λόγον;	$\cup \text{—} \text{—} \cup \text{—} \cup \cup \cup \text{—} \cup \text{—}$

APPENDIX.



CATALOGUE OF VERBS.

APPENDIX.

CATALOGUE OF VERBS.

NOTE. — This catalogue professes to contain only those verbs in ordinary use in classic Greek which have any such peculiarities as to present difficulties to a student. No verb is introduced which does not occur in some form before Aristotle; and no forms are given which are not found in writers earlier than the Alexandrian period, except sometimes the present indicative of a verb which is classic in other tenses, and occasionally a form which is given for completeness and marked as *later*. Tenses which are not used by Attic writers, in either prose or poetry, or which occur only in lyrical parts of the drama, are enclosed in [], except occasionally the present indicative of a verb which is Attic in other tenses.

The simple stem of each verb, when this does not appear in the present, *i.e.* unless the verb is of the *first class* (§ 108, I.), is given in () directly after the present indicative. The *class* of each verb (§ 108) is given in () at the end, unless it belongs to the first class, when it is left without a number. Verbs in μ of the second class (in $\iota\mu$, § 108, v. 4) are marked (II.); other verbs in μ are marked (I.). A few Epic irregularities are not noticed in the classification.

The modification of the stem made by adding ϵ in certain tenses (§ 109, 8) is marked by prefixing (ϵ -) to the first form in which this occurs. A hyphen prefixed to a form (as $\text{-}\eta\nu\epsilon\kappa\alpha$) indicates that it occurs only in composition. This is omitted, however, if the simple form occurs even in later Greek; and it is not always inserted when the occurrence of cognate forms, or any other reason, makes it probable that the simple form was in good use. It would be extremely difficult to point out an example of every tense of even the best English verbs in a writer of established authority within a fixed period.

The imperfect or pluperfect is generally omitted when the present or perfect is given.

A

[$\acute{\alpha}\alpha$ -], *injure, infatuate*, stem, with aor. $\acute{\alpha}\alpha\sigma\alpha$, $\acute{\alpha}\sigma\alpha$; a. p. $\acute{\alpha}\acute{\alpha}\sigma\theta\eta\nu$; pr. mid. $\acute{\alpha}\acute{\alpha}\tau\alpha\iota$, aor. $\acute{\alpha}\alpha\sigma\acute{\alpha}\mu\eta\nu$, *erred*. Epic.]

* Ἄγαμαι , *admire*, [Ep. fut. $\acute{\alpha}\gamma\acute{\alpha}\sigma\omicron\mu\alpha\iota$, rare,] $\eta\gamma\acute{\alpha}\sigma\theta\eta\nu$, $\eta\gamma\acute{\alpha}\sigma\acute{\alpha}\mu\eta\nu$. (I.)

' Ἄγγελλω ($\acute{\alpha}\gamma\gamma\epsilon\lambda$ -), *announce*, $\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\omega}$ [$\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\epsilon}\omega$], $\eta\gamma\gamma\epsilon\iota\lambda\alpha$, $\eta\gamma\gamma\epsilon\iota\lambda\kappa\alpha$, $\eta\gamma\gamma\epsilon\lambda\text{-}\mu\alpha\iota$, $\eta\gamma\gamma\epsilon\lambda\theta\eta\nu$, fut. p. $\acute{\alpha}\gamma\gamma\epsilon\lambda\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$; a. m. $\eta\gamma\gamma\epsilon\iota\lambda\acute{\alpha}\mu\eta\nu$. Second aorists with λ are rare or doubtful. (4.)

- ***Ἀγείρω** (ἀγερ-), *collect*, a. *ἤγειρα*; [Ep. plpf. p. ἀγγεράτο; a. p. ἠγέρθην, a. m. (ἠγειράμην) *συν-αγείρατο*, 2 a. m. ἀγερόμην with part. ἀγρόμενος.] (4.)
- ***Ἀγνῶμι** (Fαγ-), in comp. also ἀγνώω, *break*, ἀξω, ἔαξα, [rarely Epic ἤξα], 2 p. -ἔαγα [Ion. ἔηγα], 2 a. p. ἐάγην [Ep. ἀγην]. (II.)
- ***Ἄγω**, *lead*, ἀξω, ἤξα (rare), ἦχα (in comp.), ἦγμαι, ἦχθην, ἀχθήσομαι; 2 a. ἦγαγον, ἠγαγόμεν; fut. m. ἀξομαι (as pass.), [a. m. ἀξάμην, (Ion).]
- [[ἀδε-], *be satiated*, stem with aor. opt. ἀδήσειεν, pf. part. ἀδηκώς. Epic.]
- [[ἀε-], *rest*, stem with aor. ἀεσα, ἀσα. Epic.]
- ***Ἄειδω**, *sing*, ἀελω and ἀείσομαι, ἤεσα. In Attic prose, ᾄδω, ᾄσομαι (ἄσω, rare), ᾄσα, ᾄσθην.
- ***Ἄειρω** (ἀερ-), *take up*, f. ἀρῶ, a. ἤειρα, ἠέρθην, [ἤερμαι late, Hom. plp. p. ἀωροτο for ἤεροτο; a. m. ἀειράμην.] Ionic and poetic. In Attic prose always αἶρω (ἀρ-) ἀρῶ, ἦρα, ἦρκα, ἦρμαι, ἦρθην; ἀρούμαι, ἠράμην. Poetic 2 a. m. ἀρόμην. (4.)
- [***Ἄημι** (ἀε-), *blow*, inf. ἀήναι, ἀήμεναι, part. ἀείς; imp. ἄην. Mid. ἀημαι, imp. ἀήμην. Poetic, chiefly Epic.] (I.)
- Αἰδέομαι**, poet. αἰδομαι, *respect*, αἰδέσομαι, ἠδέσμαι, ἠδέσθην, ἠδεσάμην. [Hom. imperat. αἰδεῖο]. § 109, 2.
- Αἰνέω**, *praise*, αἰνέσω [αἰνήσω], ἠνεσα [ἠνησα], -ἠνεκα, -ἠνημαι, ἠνέθην, § 109, 1, N. 2.
- [***Αἰνῶμαι**, *take*, imp. αἰνύμην. Epic.] (II.)
- Αἰρέω** (έλ-), *take*, αἰρήσω, ἦρηκα, ἦρημαι [Hdt. ἀραίρηκα, ἀραίρημαι], ἠρέθην, αἰρεθήσομαι; fut. pf. ἠρήσομαι (rare); 2 a. εἶλον, ἔλω, &c.; εἰλόμην, ἔλωμαι, &c. (8.)
- Αἶρω**, Attic prose form of ἀείρω. See ἀείρω.
- Αἰσθάνομαι** (αἰσθ-), *perceive*, (ε-) αἰσθήσομαι, ἦσθμαι, ἦσθόμην. Pres. αἰσθομαι (rare). (5.)
- Αἰσχύνω** (αἰσχύν-), *disgrace*, αἰσχύνῶ, ἦσχυνῶ, [p. p. part. ἠσχυμμένος Ep.,] ἦσχύνθην, *felt ashamed*, αἰσχυνθήσομαι; fut. m. αἰσχυνούμαι. (4.)
- ***Ἄω**, *hear*, imp. δῖον, [aor. -ἦῖσα.] Ionic and poetic.
- [***Ἄω**, *breathe out*, only imp. δῖον. Epic. See ἀημι.]
- [***Ἀκαχίζω**, *afflict*, redupl. pres., with ἀχέω and ἀχεύω, *be grieved* (only in pr. part. ἀχέων, ἀχεύων), and ἄχομαι, *be grieved*; fut. ἀκαχίσω, aor. ἀκάχησα; p. p. ἀκάχημαι (ἀκηχέδαται), ἀκάχησθαι, ἀκαχήμενος or ἀκηχήμενος; 2 aor. ἦκαχον, ἀκαχόμεν. See ἀχνημαι and ἀχομαι. Epic.]
- [***Ἀκαχμένοσ**, *sharpened*, Epic perf. part. with no present in use.]
- ***Ἀκέομαι**, *heal*, aor. ἠκεσάμην.
- ***Ἀκηδέω**, *neglect*, [aor. ἀκήδεσα Ep.] Poetic.
- ***Ἀκούω** (ἀκου- for ἀκοF-), *hear*, ἀκούσομαι, ἤκουσα [Dor. pf. ἀκουκα], 2 pf. ἀκήκοα (for ἀκ-ηκοFα, § 102), 2 plpf. ἠκηκέειν or ἀκηκέειν; ἠκούσθην, ἀκουσθήσομαι.

- Ἄλαομαι**, *wander*, [pf. ἀλάημαι (as pres.), w. inf. ἀλάησθαι, pt. ἀλαλήμενος], a. ἀλήθην. Chiefly poetic.
- Ἄλδαίνω** (ἀλδᾶν-), *nourish*, [Ep. 2 aor. ἤλδανον.] Pres. also ἀλδήσκω. Poetic. (4.)
- Ἀλείφω** (ἀλίφ-), *anoint*, ἀλείψω, ἤλειψα, -ἀλήλιφα (or -ειφα), ἀλήλιμμαί, ἤλειφθην, -ἀλείφθησομαι (rare), 2 a. p. -ἤλιφην (rare). Mid. f. ἀλείψομαι, a. ἤλειψάμην. (2.)
- Ἀλέξω** (ἀλεκ-), *ward off*, fut. [Ep. ἀλεξήσω] ἀλεξήσομαι or ἀλέξομαι; aor. ἤλεξῆσα (-ἤλεξα, rare), ἤλεξάμην; [Ep. 2 a. ἀλαλκον for ἀλ-αλεκ-ον.] (8.)
- [Ἄλέομαι, *avoid*, Epic; aor. ἤλεάμην.]
- Ἀλεύω**, *avert*, ἀλεύσω, ἤλευσα, ἤλευάμην.
- Ἀλέω**, *grind*, ἀλέσω (ἀλῶ), ἤλεσα, ἀλήλεσαι or ἀλήλεμαι. § 102.
- Ἄλθομαι**, *be healed*, (ε-) ἀλθήσομαι.
- Ἀλίσκομαι** (άλ-, ἀλο-), *be captured*, ἀλώσομαι, ἤλωκα or ἐάλωκα, 2 aor. ἤλων or ἐάλων, ἀλῶ [Epic ἀλώω], ἀλοίην, ἀλῶναι, ἀλοῦς; all passive in meaning. § 109, 8, N. No active ἀλίσκω, but see ἀν-αλίσκω. (6.)
- Ἀλιταίνομαι** (ἀλιτ-, ἀλιτᾶν-), [with Ep. pres. act. ἀλιτραίνω], *sin*; 2 aor. ἤλιτον, [ἀλιτόμην, pf. part. ἀλιτήμενος, *sinning*, Ep.]. Poetic, chiefly Epic. (4. 5.)
- Ἀλλάσσω** (ἀλλάτῃ-), *change*, ἀλλάξω, &c. regular; 2 a. p. ἠλλάγην. (4.)
- Ἄλλομαι** (άλ-), *leap*, ἀλοῦμαι, ἠλάμην; 2 a. ἠλόμην (rare). [Epic 2 a. ἄλσο, ἄλτο, ἄλμενος, by syncope. (4.)
- [Ἄλκυτάζω and ἀλκυτέω, *be excited*, imp. ἀλκυταζον Hdt., pf. ἀλαλύκτῃμαι Hom. Ionic.]
- Ἀλύσσω** (ἀλύκ-), *avoid*, ἀλύξω [and ἀλύξομαι], ἤλυξα (rarely -αμην). Poetic. Ἄλύσσω is for ἀλυκ-σσω (§ 108, vi. N. 3). (6.)
- Ἀλφάνω** (άλφ-), *find, acquire*, [Epic 2 aor. ἤλφον.] (5.)
- Ἀμαρτάνω** (ἀμαρτ-), *err*, (ε-) ἀμαρτήσομαι, ἠμάρτηκα, ἠμάρτημαι, ἠμαρτήθην; 2 aor. ἠμαρτον [Ep. ἠμβροτον]. (5.)
- Ἀμβλίσσω** (ἀμβλ-), ἀμβλώω in compr., *miscarry*, [ἀμβλώσω, late,] ἠμβλώσα, -ἠμβλώκα, -ἠμβλώμαι, ἠμβλώθην. (6.)
- Ἀμείρω** (ἀμερ-) and ἀμέρδω, *deprive*, ἠμερσα, ἠμέρθην. Poetic. (1. 4.)
- Ἄμπ-έχω** and ἀμπ-ίσχω (ἀμφι and ἔχω), *wear about, clothe*, ἀμφέξω, 2 a. ἠμπισχον; [Epic impf. ἄμπεχον.] Mid. ἀπέχομαι, ἀπίσχομαι, ἀπι-σχέομαι; imp. ἠμπειχόμεν; f. ἀμφέξομαι; 2 a. ἠμπισχόμεν and ἠμπε-σχόμεν, § 105, 1, N. 3. See ἔχω and ἴσχω.
- Ἀμπλακίσσω** (ἀμπλακ-), *err, miss*, ἠμπλάκημαι; 2 a. ἠμπλακον, part. ἀμπλακῶν or ἀπλακῶν. Poetic. (6.)
- [Ἄμπνύε, ἀμπνύθη, ἀμπνῦτο, all Epic: see ἀναπνέω.]
- Ἀμῦνω** (ἀμῦν-), *ward off*; fut. ἀμῦνῶ, ἀμῦνούμαι; aor. ἠμῦνα, ἠμῦνάμην. (4.)

***Ἀμφι-γνοέω**, *doubt*, ἡμφιγνέοον and ἡμφεγνόεον, ἡμφεγνόησα; aor. pass. part. ἀμφιγνοηθείς. § 105, 1, N. 3.

***Ἀμφι-έννυμι** (see ἐννυμι), *clothe*, fut. [Ep. ἀμφιέσω] Att. -ἀμφιῶ; ἡμφίεσα, ἡμφίεσμαι; ἀμφιέσομαι, ἀμφιεσάμην (poet.). § 105, 1, N. 3. (II.)

***Ἀμφισβητέω**, *dispute*, augmented ἡμφισ- and ἡμφεσ- (§ 105, 1, N. 3); otherwise regular.

***Ἀναίνομαι** (ἀνᾶν-), *refuse*, imp. ἡναινόμεην, aor. ἡνηνάμην. (4.)

***Ἀναλίσκω** and **ἀνάλωω**, *expend*, ἀνάλώσω, ἀνάλωσα, and ἀνήλωσα (κατηνάλωσα), ἀνάλωκα and ἀνήλωκα, ἀνάλωμαι and ἀνήλωμαι (κατηνάλωμαι), ἀναλώθην and ἀνηλώθην, ἀναλωθήσομαι. See ἀλίσκομαι.

***Ἀναπνέω**, *take breath*, comp. of ἀνά and πνέω (πνύ-): see πνέω. [Epic 2 aor. imperat. ἄμπνυε, a. p. ἀμπνύνθην, 2 a. m. ἀμπνύτο (for -υετο).]

***Ἀνδάνω** (Fād-, ἄδ-), *please*, (ε-) [ἀδήσω, Hdt.; 2 pf. εἶδα, Epic;] 2 aor. ἄδον [Ion. εἶδον, Epic εἶἄδον for ἐFαδον.] Ionic and poetic. (5.)

***Ἀνέχω**, *hold up*; see ἔχω, and § 105, 1, Note 3.

[**Ἀνήνοθε**, defect. 2 pf., *springs, sprung*. Epic.] See ἐνήνοθε.

***Ἀν-οίγνυμι** and **ἀνοίγω** (see οἴγνυμι), *open*, imp. ἀνέφγων (ἡνοιγον, rare) [Epic ἀνέφγων]; ἀνοιξω, ἀνέφξα (ἡνοιξα, rare) [Hdt. ἀνοιξα], ἀνέφχα, ἀνέφγμαι, ἀνέφχθην (subj. ἀνοιχθῶ, &c.); fut. pf. ἀνέφξομαι; 2 pf. ἀνέφγα (rare). (II.)

***Ἀν-ορθόω**, *set upright*, aug. ἀνωρ- and ἡνωρ-. § 105, 1, N. 3.

***Ἀνύω**, Att. also ἀνύτω, *accomplish*; fut. ἀνύσω, ἀνύσομαι; aor. ἡνύσα, ἡνύσάμην; pf. ἡνύκα, ἡνύσμαι. (Always ὕ.)

***Ἀνώγω**, *order, exhort*, imp. ἡνωγον; ἀνώξω, ἡνωξα; 2 p. ἄνωγα (as pres.), with imperat. ἄνωχθι, ἀνώχθω, ἄνωχθε, 2 plpf. ἡνώγεα. Ionic and poetic.

(***Ἀπ-αυράω**), *take away*, not found in present; imp. ἀπηύρων (as aor.); a. m. ἀπηυράμην (?); aor. part. ἀπούρας, ἀπουράμενος. Poetic.

***Ἀπαφίσκω** (ἀπᾶφ-), *deceive*, 2 a. ἡπαφον [2 a. m. opt. ἀπαφοίμην]. Poetic. (6.)

***Ἀπεχθάνομαι** (ἐχθ-), *be hated*, (ε-) ἀπεχθήσομαι, ἀπήχθημαι; 2 a. ἀπηχθόμεν. (5.)

[**Ἀποέρσε**, *swept off*, subj. ἀποέρση, opt. -σειε. Only in 3 pers. Epic.]

***Ἀποκτίννυμι** and -ύω, forms of ἀποκτείνω. See κτείνω.

***Ἀπόχηρ**, *it suffices*, impersonal. See χρή.

***Ἄπτω** (ἄφ-), *touch*, fut. ἄψω, ἄψομαι; aor. ἤψα, ἤψάμην; pf. ἤμμαι; a. p. ἤφθην. (3.)

***Ἀράομαι**, *pray*, ἀράσομαι, ἡράσάμην, ἡράμαι. [Ep. act. inf. ἀρήμεναι, to pray.]

***Ἀραρίσκω** (ἀρ-), *fil*, ἡρσα, ἡρθην; 2 p. ἀράρα, [Ion. ἀρηρα, plpf. ἀρήρειν and ἡρήρειν;] 2 a. ἡράρον; 2 a. m. part. ἀρμενος (as adj.), *filling*. Att. redupl. in pres. (§ 108, vi. N. 1). (6.)

- Ἄρεσκω** (ἀρε-), *please*, ἀρέσω, ἤρεσα, ἤρεσθην; ἀρέσομαι, ἤρεσάμην. § 109, 1, N. 2. (6.)
- [**Ἄρημένος**, *oppressed*, pf. pass. part. Epic.]
- Ἄρκέω**, *assist*, ἀρκέσω, ἤρκεσα. § 109, 1, N. 2.
- Ἄρμότης** [Ion. ἀρμόσσω], poet. ἀρμόζω (ἀρμωδ-), *fit*, ἀρμύσω, ἤρμοσα (συν-ἀρμωξα Pind.), ἤρμοκα, ἤρμοσμαι, ἤρμύσθην, fut. p. ἀρμοσθήσομαι; a. m. ἤρμοσάμην. (4.)
- Ἄρνυμαι** (ἀρ-), *win, secure*, pres. and impf.; chiefly poetic. Same stem as αἶρω (v. αἰρω). (II.)
- Ἄρώω**, *plough*, ἤροσα, [p. p. Ion. ἀρήρομαι,] ἠρόθην. § 109, 1, N. 2.
- Ἄρπάζω** (ἀρπαδ-, ἀρπαγ-), *seize*, ἀρπάσω and ἀρπάσομαι [Ep. ἀρπάξω], ἤρπασσα [ἤρπαξα], ἤρπακα, ἤρπασμαι, ἤρπάσθην [Hdt. ἠρπάχθην], ἀρπασθήσομαι. (4.)
- Ἄρῶω** and ἀρνύω, *draw water*, aor. ἤρῶσα, ἤρυσάμην, ἠρύθην [ἠρύσθην, Ion.].
- Ἄρχω**, *begin, rule*, ἄρξω, ἤρξα, ἤρχα, ἤρχμαι (mid.), ἤρχθην, ἀρχθήσομαι; ἄρξομαι, ἠρξάμην.
- [**Ἄτιτάλλω** (ἀτιτᾶλ-), *tend*; aor. ἀτίτηλα. Epic and Lyric.] (4.)
- Αὔαινω** (αὔαν-) or αὔαινω; fut. αὔανῶ; aor. ἠθῆνα, ἠὔανθην or αὔανθην, αὔανθήσομαι; fut. m. αὔανοῦμαι (as pass.). Augment ην- or αυ- (§ 103, Note). Chiefly poetic and Ionic. (4.)
- Αὔξαινω** or αὔξω (αὔξ-), *increase*, (ε-) αὔξήσω, αὔξήσομαι, ἠὔξησα, ἠὔξηκα, ἠὔξημαι, ἠὔξηθην, αὔξηθήσομαι. [Also Ion. pres. ἀέξω, impf. ἀέξον.] (5.)
- [**Ἄφάσσω** (ἀφᾶδ-), *feel, handle*, aor. ἠφᾶσα; used by Hdt. for ἀφάω or ἀφάω.] (4.)
- Ἄφ-ίημι**, *let go*, impf. ἀφίην or ἠφίην (§ 105, 1, N. 3); fut. ἀφήσω, &c. See ἴημι, § 127.
- [**Ἄφύσσω** (ἀφύγ-), *draw, pour*, ἀφύξω. Epic.] See ἀφύω. (4.)
- [**Ἄφύω**, *draw*, ἀφύσω (late), ἠφύσα, ἠφυσάμην. Poetic, chiefly Epic.]
- Ἄχθομαι**, *be displeased*, (ε-) ἀχθέσομαι, ἠχθέσθην, ἀχθεσθήσομαι. § 109, 2.
- [**Ἄχυνῶμαι** (ἀχ-), *be troubled*, impf. ἀχύνωμην. Poetic. (II.) Also Epic pres. ἄχομαι.] See ἀκαχίζω.
- [**Ἄω**, *satiate*, ἄσω, ἄσα; 2 aor. subj. ἔωμεν (or ἐώμεν), inf. ἄμεναι, *to satiate one's self*. Mid. (ἄομαι) ἀᾶται as fut.; f. ἄσομαι, a. ἄσάμην. Epic.]

B.

- Βάξω** (βαγ-), *speak, utter*, -βάξω, [p. p. Ep. βέβακται]. Poetic. (4.)
- Βαίνω** (βᾶ-, βᾶν-), *go*, βήσομαι (poet. except in comp.), βέβηκα, -βέβᾶμαι, -έβᾶθην (rare); 2 a. ἐβην (§ 125, 3); 2 p. (βέβαα) βεβῶ, &c. (125, 4); [a. m. Ep. ἐβησάμην (rare) and ἐβησάμην]. In active sense, *cause to go*, poet. βήσω, ἐβησα. See § 108, v. N. 1. (5. 4.)

Βάλλω (βαῶ-, βλά-), *throw*, f. [βαλέω] βαλῶ, rarely (ε-) βαλλήσω, βέβληκυ, βέβλημαι [Ep. βεβόλημαι], ἐβλήθην, βληθήσομαι; 2 a. ἔβαλον, ἐβαλόμην; fut. m. βαλοῦμαι; f. p. βεβλήσομαι; [Epic, 2 a. dual ξυμ-βλήτην; 2 a. m. ἐβλήμην, with subj. βλήται, opt. βλήῃ or βλεῖω, inf. βλήσθαι, pt. βλήμενος; fut. ξυμ-βλήσει]. (4.)

Βάπτω (βαῶφ-), *dip*, βάψω, ἔβαψα, βέβαμμαι, ἐβάφην and (poet.) ἐβάφθην; fut. m. βάψομαι. (3.)

Βάσκω (βαῶ-), poetic form of βαίνω, *go*. (6.)

Βαστάζω (βασταῶδ-), *carry*, βαστάσω, ἐβάστασα. Poetic. (4.)

Βήσσω (βηχ-), Att. βήττω, *cough*, βήξω, ἔβηξα. (4.)

[**Βιβημι** (βα-), *go*, pr. part. βιβάς. Epic.] (I.)

Βιβρώσκω (βρο-), *eat*, p. βέβρωκα, βέβρωμαι, [ἐβρώθην; 2 a. ἔβρων; fut. pf. βεβρώσομαι]; 2 p. part. (βεβρώς) pl. βεβρώτες (§ 125, 4). [Hom. pres. βεβρώθω.] (6.)

Βιώω, *live*, βιώσομαι, ἐβίωσα (rare), βεβίωκα, (βεβίωμαι) βεβιώται; 2 a. ἐβίω (§ 125, 3).

Βιώσκομαι (βιο-), *revive*, ἐβιώσάμην, *restored to life*. (6.)

Βλάπτω (βλαῶβ-), *injure*, βλάψω, ἔβλαψα, βέβλαψα, βέβλαμμαι, ἐβλάφθην; 2 a. p. ἐβλάβην, 2 f. βλαθήσομαι; fut. m. βλάψομαι; [fut. pf. βεβλάψομαι Ion.]. (3.)

Βλαστάνω (βλαστ-), *sprout*, (ε-) βλαστήσω, ἐβλάστησα, βεβλάστηκα (and ἐβλ-); 2 a. ἔβλαστον. (5.)

Βλέπω, *see*, βλέπομαι [Hdt. -βλέψω], ἔβλεψα.

Βλίττω or **βλίσσω** (μελίτ-, βλίτ-, § 14, N. 1), *take honey*, aor. ἔβλισα. (4.)

Βλώσκω (μολ-, μλο-, βλο-, § 14, N. 1), *go*, f. μολοῦμαι, p. μέμβλωκα, 2 a. ἔμολον. Poetic. (6.)

Βοάω, *shout*, βοήσομαι, ἐβόησα. [Ion. (stem βο-), -βώσομαι, ἔβωσα, ἐβωσάμην, (βέβωμαι) βεβωμένος, ἐβώσθην. § 108, vii. N.]

Βόσκω, *feed*, (ε-) βοσκήσω.

Βούλομαι, *will, wish*, (augm. ἐβουλ- or ἠβουλ-); (ε-) βουλήσομαι, βεβούλημαι, ἐβουλήθην; [2 p. προ-βέβουλα, *prefer*.] § 100, N. 2.

[(**Βραῶχ-**), stem, with only 2 aor. ἔβραῶχε and βράχε, *resounded*. Epic.]

Βρίθω, *be heavy*, βρίσω, ἔβρισα, βέβριθα. Rare in Attic prose.

[(**Βροχ-**), stem, *swallow*, aor. ἔβροξα, 2 aor. p. ἀνα-βροχέις; 2 pf. (?) ἀναβέβροχεν (Hom.). Epic.]

Βρυχάομαι (βρυχ-), *roar*, p. βέβρυχα; ἐβρυχησάμην; βρυχηθείς. § 108, vii. N. (7.)

Βύνέω or **βύνω** (βυ-), *stop up*, βύσω, ἔβυσα, βέβυσμαι. Chiefly poetic. (5.)

Γ.

Γαμέω (γάμ-), *marry* (said of a man), f. γαμῶ [γαμέω], a. ἐγημα, p. γεγάμηκα, p. p. γεγάμημαι. Mid. *marry* (said of a woman), f. γαμοῦμαι [Epic γαμέσσομαι (?), *will provide a wife*], a. ἐγημάμην. (7.)

Γάνυμαι (γά-), *rejoice*, [fut. (Epic) γανύσσομαι, pf. γεγάνυμαι (later).] Poetic. (II.)

Γεγωνέω (γων-), *shout*, γεγωνήσω, (ἐγεγωνήσα) γεγωνήσαι; 2 p. γέγωνα, subj. γεγώνω, imper. γέγωνε, [inf. γεγωνέμεν, part. γεγωνώς.] § 109, 7 (c). (7.) Pres. also γεγωνίσκω. (6.)

Γείνομαι (γεν-), *be born*; a. ἐγεινάμην, *begat*. (4.)

Γελάω, *laugh*, γελάσσομαι, ἐγέλασα, ἐγελάσθην. § 109, 1, N. 2.

Γέντο, *seized*, Epic 2 aor.; once in Hom.]

Γηθέω (γηθ-), *rejoice*, [γηθήσω, ἐγήθησα,] 2 p. γέγηθα (as pres.). (7.)

Γηράσκω and **γηράω**, *grow old*, γηράσω and γηράσομαι, ἐγήρασα, γεγήρακα (*am old*); 2 a. (ἐγήραν, § 125, 3) [ἐγήρα Hom.], inf. γηράναι, pt. γηράς. (6.)

Γίγνομαι and **γίνομαι** (γεν-, γα-), *become*, γενήσομαι, γεγένημαι, [ἐγενήθην Dor. and Ion.]; 2 a. ἐγενόμην [Ep. γέντο for ἐγένετο]; 2 p. γέγωνα, *am*, poet. (γέγαα) and 2 plpf. (ἐγεγάεω), see § 125, 4. (8.)

Γινώσκω (γνο-), *nosco*, κπω, γνώσομαι, [Ion. ἀν-έγνωσα,] ξγνωκα, ξγνωσμαι, ἐγνώσθην; 2 a. ξγνω, *perceived*. § 125, 3. (6.)

Γνάμπω (γναμπ-), *bend*, γνάμψω, [ἐγναμψα, -ἐγνάμφθην.] Poetic, chiefly Epic.] (3.)

Γοάω, *be wail*, 2 aor. (γο-), γόν; only Epic in active.] Mid. γοάομαι, poetic, impf. γοάτο; [γοήσομαι (Epic), as active]. § 108, vii. N. (7.)

Γράφω, *write*, γράψω, &c. regular; 2 a. p. ἐγράψην (ἐγράφθην is not classic); 2 f. γραφήσομαι; fut. pf. γεγράψομαι.

Δ.

(δά-), stem, *teach, learn*, no pres., [(ε-) δαήσομαι, δεδάηκα, δεδάημαι; 2 a. m. (?) inf. δεδάσθαι; 2 p. (δέδα) § 125, 4; 2 a. δέδαον or έδαον,] 2 a. p. έδάην. Poetic, chiefly Epic.

[**Δαίξω** (δαιγ-), *rend*, δαίξω, εδάίξα, δεδάίγμαι, εδαίχθην. Epic and Lyric.] (4.)

Δαίνυμι (δαι-), *entertain*, δαίσω, εδαισα, (εδάισθην) δαισθεις. [Epic δαινῦ, impf. and pr. imperat.] Mid. δαινῦμαι, *feast*, δαίσομαι, εδαισάμην; [Ep. pr. opt. δαινῦτο for δαινι-το, δαινύατ' for δαινι-ντο. § 118, 1, N.] (II.)

Δαίρομαι (δᾶ-), *divide*, [Ep. f. δᾶσομαι,] εδᾶσάμην, pf. p. δέδαομαι [Ep. δέδαιμαι]. § 108, iv. 3, Note. (4.) Pres. also **δατέομαι** (δᾶτ-), *divide*, to which δάσομαι, εδᾶσάμην, and δέδαομαι can be referred. (7.)

Δαίω (δά-), *kindle*, [Ep. 2 p. δέδηα, 2 plpf. δεδήειω; 2 a. (έδαβμην) subj. δάηται.] Poetic. § 108, iv. 3, N. (4.)

Δάκνω (δάκ-, δηκ-), *bite*, δήξομαι, δέδηγμαί, έδήχθην, δηχθήσομαι; 2 a. έδακον. (2. 5.)

Δαμνάω and **δάμνημι** (δάμ-, δμᾶ-), also pr. **δαμάζω** (δαμαδ-), *tame, subdue*, [Ep. f. δαμῶ (w. δαμάα, δαμῶσι) for δαμάσω, έδάμασα, [δέδμημαι,] έδαμάσθην (§ 16, 1) and έδμήθην; 2 a. p. έδάμην; [fut. pf. δεδμήσομαι; fut. m. δαμάσσομαι,] a. m. έδαμασάμην. See § 108, v. N. 2. (4. 5).]

Δαρθάνω (δρθ-), *sleep*, 2 a. έδαρθον, poet. έδράθον; (ε-) p κατα-δεδαρθηκῶς; κατ-εδάρθην (later). (5.)

Δατέομαι: see **δαίομαι**.

[**Δέαμαι**, *appear*, only in impf. δέατο. Hom.]

Δέδια, *fear*: see stem (δι-, δει-).

[**Δείδω**, *fear*: see (δι-, δει-).]

Δείκνυμι (δεικ-), *show*, δείξω, έδειξα, δέδειχα, δέδειγμαί, έδειχθην, δειχθήσομαι; δείξομαι, έδειξάμην. See § 123. (II.) [Ion. (δεκ-), -δέξω, -έδεξα, -δέδεγμαί (Ep. δειδεγμαί), -έδέχθην, έδεξάμην.]

Δέμω (δεμ-, δμε-), *build*, έδειμα, [δέδμημαι,] έδειμάμην. Chiefly Ionic.

Δέρκομαι, *see*, έδέρχθην; 2 a. έδράκον, (εδράκην) δράκείς; 2 p. δέδορκα, § 109, 3, 7 (a), and 4, N. 1.

Δέρω, *flay*, δερῶ, έδειρα, δέδαρμαι; 2 a. έδάρην. § 109, 4.

[**Δεύομαι**, Epic for δέομαι.] See **δέω**, *want*.

Δέχομαι, *receive*, δέξομαι, δέδεγμαί [Hom. δέχεται for δεδέχεται, § 106, 1, N.], έδέχθην, έδεξάμην; [2 a. m. chiefly Epic (έδέγμην) δέκτο, imper. δέξο, inf. δέχθαι, part. δέγμενος (sometimes as pres.).]

Δέω, *bind*, δήσω, έδησα, δέδεκα (rarely δέδηκα), δέδεμαι, έδέθην, δεθήσομαι; fut. pf. δεδήσομαι.

Δέω, *want, need*, (ε-) δεήσω, έδέησα [Ep. έδησα,] δεδέηκα, δεδέημαι, έδεήθην. Mid. δέομαι, *ask*, δεήσομαι. From Epic stem δευ- (ε-) come [έδούησα (once in Hom.), and δέομαι, δενήσομαι]. Impersonal **δει**, *debet, there is need, (one) ought, δεήσει, έδέησε*.

[**Δηριῶω**, act. rare (δηρι-), *contend*, fut. δηρίσω (late), aor. έδήρίσα (Theoc.), aor. p. δηρίσθην as middle (Hom.). Mid. δηριόομαι and δηρίοομαι, as act., δηρίσομαι (Theoc.), έδηρίσάμην (Hom.).] § 108, vii. Note. (7.)

[**Δήω**, Epic pres. with future meaning, *shall find*.] See (δα-).

(Δι-, δει-), stem, *fear*; [Epic pres. **δειδω**, fut. δεισομαι,] aor. έδεισα, pf. δέδοικα, § 109, 3, N. 2 [Ep. δειδοικα, § 101, 1, N.]. From stem δι-, [Ep. impf. διον,] 2 pf. δέδια, 2 plpf. έδεδιεν [Ep. δειδια, &c.]. See § 125, 4. [Mid. **δίομαι**, *frighten, pursue*, δίωμαι, διοίμην, δίσσθαι, δίδμενος; also **δίεμαι**, *fear, flee*; impf. act. έν-διεσαν, *chased away*: poetic, chiefly Epic.]

- Διαιτάω**, *arbitrate*, w. double augment in perf. and plpf. and in compounds; *διαιτήσω*, *διήτησα* (ἀπ-εδιήτησα), *δεδιήτηκα*, *δεδιήτημαι*, *διητήθην* (ἐξ-εδιητήθην); *διαιτήσομαι*, *κατ-εδιητησάμην*. § 105, 1, N. 2.
- Διακονέω**, *minister*, *ἐδιακόνουν*; *διακονήσω* (aor. inf. *διακονήσαι*), *δεδιακονήμαι*, *ἐδιακονήθην*. Later and doubtful (poetic) earlier forms with augment *διη-* or *δεδιη-*. See § 105, 1, N. 2.
- Δίδημι**, *bind*, chiefly poetic form for *δέω*. (I.)
- Διδάσκω** (*διδαχ-*), for *διδαχ-σκω* (§ 108, vi. N. 3), *teach*, *διδάξω*, *ἐδίδαξα* [*ἐδιδάσκησα*], *δεδίδαχα*, *δεδίδαγμαί*, *ἐδιδάχθην*; *διδάξομαι*, *ἐδίδαξάμην*. (6.)
- Διδράσκω** (*δρα-*), only in comp., *τυπ αωαγ*, *-δράσομαι*, *-δεδράκα*; 2 a. *-ἔδρᾶν* [Ion. *-ἔδρην*], *-δρῶ*, *-δραίνην*, *-δρᾶναι*, *-δράς* (§ 125, 3). (6.)
- Δίδωμι** (*δο-*), *give*, *δώσω*, *ἔδωκα*, *δέδωκα*, &c.; see inflection and synopsis in § 123. [Ep. *δόμεναι* or *δόμεν* for *δοῦναι*, fut. *διδώσω* for *δώσω*.] (I.)
- [**Δίζημαι**, *seek*, with *η* for *ε*; *διζήσομαι*. Ionic and poetic.] (I.)
- Διψάω**, *thirst*, *διψήσω*, *ἐδιψήσα*. § 98, N. 2.
- Δοκέω** (*δοκ-*), *seem*, *think*, *δόξω*, *ἔδοξα*, *δέδογμαί*, *ἐδόχθην* (rare). Poetic *δοκήσω*, *ἐδόκησα*, *δεδόκηκα*, *δεδόκημαι*, *ἐδοκήθην*. Impersonal, *δοκεῖ*, *it seems*, &c. (7.)
- Δουπέω** (*δουπ-*), *sound heavily*, *ἐδοῦπησα* [Ep. *ἐγδοῦπησα*; 2 pf. *δέδουπα*, *δεδουπῶς*, *fallen*.] Chiefly poetic. (7.)
- Δράω**, *do*, *δράσω*, *ἔδρασα*, *δέδρακα*, *δέδραμαι*, (rarely *δέδρασμαι*), (*ἐδράσθην*) *drasθeis*. § 109, 2.
- Δύναμαι**, *be able*, augm. *ἔδυν-* and *ἤδυν-* (§ 100, N. 2); pr. ind. 2 p. sing. poetic *δύνα* (Att. & Dor.) or *δύνη* (Ion.); *δυνήσομαι*, *δεδύνημαι*, *ἔδυνήθην* (rarely *ἔδυνάσθην*), [Ep. *ἔδυνησάμην*.] (I.)
- Δύω**, *enter* or *cause to enter*, and *δύνω* (*δυν-*), *enter*; *δύσω* (*ῥ*), *ἔδῦσα*, *δέδῦκα*, *δέδῦμαι*, *ἔδῦθην* (*ῥ*); 2 a. *ἔδῦν*, inflected § 123, see also § 125, 3; f. m. *δύσομαι*, a. m. *ἔδῦσάμην* [Ep. *ἔδῦσόμεν*, inflected as 2 aor.]. (5.)

E.

- Ἐάω** [Ep. *εἰάω*], *permit*, *εἰάσω*, *εἰάσα* [Ep. *εἰασα*], *εἰάκα*, *εἰάμαι*, *εἰάθην*; *εἰάσομαι* (as pass.). § 104.
- Ἐγγύαω**, *proffer*, *betroth*, augm. *ἤγγυ-* or *ἐνεγγυ-* (*ἐγγεγγυ-*).
- Ἐγειρώ** (*ἐγερ-*), *raise*, *rouse*, *ἐγερώ*, *ἤγειρα*, *ἐγήγγεμαι*, *ἤγέρθην*; 2 p. *ἐγρήγορα*, *am awake* [Hom. *ἐγρηγόρθασι* (for *-όρασι*), imper. *ἐγρήγορθε* (for *-όρατε*), inf. *ἐγρήγορθαι* or *-όρθαι*]; 2 a. m. *ἤγγρόμην* [Ep. *ἐγγρόμην*.] (4.)
- Ἐδω**, *eat*, see *ἔσθλω*.
- Ἐζομαι**, (*ἔδ-* for *σεδ-*; cf. *сед-еο*), *sit*, [fut. inf. *ἐφ-έσσεσθαι* (Hom.):] aor. *ἔσάμην* and *ἔεσ-*, *εἰσάμην*. [Act. aor. *εἶσα* and *ἔσσα* (Hom.).] (4.) See *ἔζω* and *καθέζομαι*.
- Ἐθέλω** and **θέλω**, *wish*, imp. *ἤθελον*; (*ε-*) *ἔθελήσω*, *ἠθέλησα*, *ἠθέληκα*.

Ἐθίζω (ἐθῖδ-), *accustom*, ἐθίσω, ἐθίσα, ἐθικα, ἐθισμαι, ἐθίσθη. § 104. (4.)

Ἔθω, *be accustomed*, [only Ep. part. ἔθων;] 2 p. (ὠθ- for *Fωθ-*) εἴωθα [Ion. ἔωθα], as present, 2 plpf. εἴωθει. § 104; § 109, 3, N. 1. (8.)

Εἶδον (ἰδ-, *Fiδ-*), *vid-i, saw*, 2 aor., no present; ἴδω, ἴδοιμι, ἴδε or ἰδέ, ἰδεῖν, ἰδών. Mid. (chiefly poet.), εἶδομαι, *seem*, [Ep. εἰσάμην and εἶσο-;] 2 a. εἰδόμην (in prose rare and only in comp.), *saw*, = εἶδον. **Οἶδα** (2 pf. as pres.), *know*, plp. ἤδειν, *knew*, f. εἶσομαι; see § 125, 4; § 127. (8.)

Εἰκάσω (εἰκάδ-), *make like*, εἰκάσω, εἰκάσα or ἤκάσα, εἰκασμαι or ἤκασμαι, εἰκάσθη, εἰκασθήσομαι. (4.)

(**Εἶκω**) not used in pres. (ικ-), *resemble, appear*, imp. εἶκον, f. εἶξω (rare), 2 p. **ἔοικα** [Ion. οἶκα] (with εἰογμεν, [εἶκτον,] εἰξάσι, εἰκέναι, εἰκώς, chiefly poetic); 2 plp. ἐώκειν [with εἶκτην]. Προσῆξαι, *art like* [and Ep. ἤικτο or εἶκτο], sometimes referred to εἶσκω. Impersonal **ἔοικε**, *it seems*, &c. For εἶοικα (ικ-), see § 109, 3; § 104. (2.)

[**Εἰλέω** (ἐλ-, εἰλ-), *press, roll*, aor. ἔλσα, pf. p. ἔελμαι, 2 aor. p. ἐάλην or ἄλην w. inf. ἀλήμεναι. Pres. pass. εἰλομαι. Epic. Hdt. has (in comp.) -εἰλησα, -εἰλημαι, -εἰλήθη. Pind. has plpf. ἐόλει.] The Attic has εἰλέομαι, and εἰλλω or εἰλλω. See **ἄλλω**. (4. 7.)

Εἶμι, *be*, and **Εἶμι**, *go*. See § 127, I. and II.

Εἶπον (ἐπ- for *Fεπ-*, ἐέπ-), *said*, [Ep. εἶπον,] 2 aor., no present; εἶπω, εἶποιμι, εἰπέ [Ep. imp. ἔσπετε], εἰπεῖν, εἰπών; 1 aor. εἶπα (opt. εἶπαιμι, imper. εἶπον or εἶπόν, inf. εἶπαι, pt. εἶπας), [Hdt. ἀπ-εἰπάμην.] Other tenses are supplied by Hom. εἶρω (ἐρ-), and a stem ῥε-: f. ἐρέω, ἐρῶ; p. εἶρηκα, εἶρημαι; a. p. ἐρήθη, rarely ἐρρέθη [Ion. εἶρέθη]; fut. pass. ῥηθήσομαι; fut. pf. εἶρήσομαι. § 101, 1, N. See **ἐνέπω**. (8.)

Εἶργνυμι and **εἶργνύω**, also εἶργω (εἶργ-), *shut in*; εἶρξω, εἶρξα, εἶργμαι, εἶρχθη. Also **ἔργω**, ἔρξω, ἔρξα, [(ἔργμαι) 3 pl. ἔρχαται w. plpf. ἔρχατο; ἔρχθη; Epic]. (II.)

Εἶρω (εἶργ-), *shut out*, εἶρξω, εἶρξα, εἶργμαι, εἶρχθη; εἶρξομαι. Also [ἔργω, -έρξα, -ἔργμαι, Ionic]; ἔρξομαι (Soph.). [Epic also ἐέργω.]

[**Εἶρομαι** (Ion.), *ask*, εἶρήσομαι. See **ἔρομαι**.]

Εἶρω (ἐρ-), *say*, Epic in present. See **εἶπον**.

Εἶρω (ἐρ-), *sero, join*, a. -εἶρα [Ion. -ἔρσα], p. -εἶρκα, εἶρμαι [Ep. ἔερμαι]. (4.)

[**Ἐἶσκω**, *liken, compare*; poetic, chiefly Epic: pres. also ἶσκω.] See **εἶκω**. (7.)

Ἐκκλησιάζω, *call an assembly* (ἐκκλησία); augm. ἠέκκλη- and ἐξέκκλη-. § 105, 1, N. 2.

Ἐλαύνω, for ἐλα-νυ-ω (§ 108, v. 4, N. 2), poet. ἐλάω (ἐλά-), *drive, march*, f. (ἐλάσω) ἐλάω [Epic ἐλάσσω and ἐλώω;] ἤλασα, ἐλήλακα, ἐλήλαμαι [Ion. and late -ασμαι, Hom. plur. ἐληλέδατο], ἠλάθη [-ἠλάσθη? Ion.]; ἠλασάμην. (5.)

- Ἐλέγχω, *confute*, ἐλέγξω, ἤλεγξα, ἐλήλεγμαι (§ 97, 4), ἠλέγχθην, ἐλεγχθήσομαι.
- Ἐλίσσω and εἰλίσσω (ἐλικ-), *roll*, ἐλίξω, εἴλιξα, εἴλιγμαι, εἰλίχθην; [Epic ἐλίξομαι, ἐλιξάμην] (4.)
- Ἐλκω (late ἐλκύω), *pull*, ἔλξω (rarely ἐλκύσω), εἴλκυσα, εἴλκυκα, εἴλκυμαι, εἴλκυσθην. § 104.
- Ἐλπω, *cause to hope*, 2 p. ἔολπα, *hope*; 2 plpf. ἐώλπειν. § 109, 3. Mid. ἔλπομαι, *hope*. Epic.]
- Ἐμέω, *vomit*, fut. ἐμῶ (rare), ἐμοῦμαι; aor. ἤμεσα. § 109, 1, N. 2.
- Ἐμπολάω, *traffic*, ἐμπολήσω, &c. regular. Augm. ἤμπ- or ἐνεμπ-. § 105, 1, N. 3.
- Ἐναίρω (ἐνάϋρ-), *kill*, [Ep. a. m. ἐνηράμην,] 2 a. ἠνάρων. Poetic. (4.)
- Ἐνέπω (ἐν and stem σεπ-) or ἐννέπω, *say, tell*, [Ep. f. ἐνι-σπήσω and ἐνίψω;] 2 a. ἐνι-σπον, w. imper. ἐνισπε [Ep. ἐνισπες], inf. ἐνισπεῖν [Ep. -έμεν.] Poetic. See εἶπον. (8.)
- Ἐνήνοθε, defect. 2 pf., *sit, lie on*, (also past). Epic.] See ἀνήνοθε.
- Ἐνίπτω (ἐνιπ-), *chide*, [Ep. also ἐνίσσω, 2 a. ἐνένιπον and ἠνίπαπον, § 100, N. 4.] (3.)
- Ἐννῦμι (ἐ- for *Feσ-*), *ves-tio, clothe*, pres. act. only in comp. [f. ἔσσω, a. ἔσσα, p. ἔσμαι] or εἶμαι; [ἔσσάμην or ἔεσσο-]. In comp. -ἔσω, -ἔσα, -ἔσάμην. Chiefly Epic: ἀμφι-έννυμι is the common form in prose. (II.)
- Ἐνοχλέω, *harass*, w. double augment; ἠνώχλων, ἐνοχλήσω, ἠνώχλησα, ἠνώχλημαι. § 105, 1, N. 3.
- Ἐορτάζω (ἐορταδ-), Ion. ὀρτάζω, *keep festival*; impf. ἐώρταζον. § 104, Note 1. (4.)
- Ἐπαυρέω and ἐπαυρίσκω (αὐρ-), both rare, *enjoy*, [f. ἐπαυρήσομαι,] a. ἐπηυράμην, 2 a. ἐπηυρόμην, [Dor. and Ep. ἐπαῦρον] Chiefly poetic. (6. 7.)
- Ἐπίσταμαι, *understand*, imp. ἠπιστάμην, f. ἐπιστήσομαι, a. ἠπιστήθην; pres. ind. 2 p. poetic ἐπίστα [Ion. ἐπίσται.] (Not to be confounded with forms of ἐπίστημι.) (I.)
- Ἐπω (σεπ-), *be after or busy with*, imp. εἶπον, f. -ἔψω, 2 a. -ἔσπον (for ἐ-σεπ-ον), [a. p. περι-έφθην Hdt.,] — all chiefly in comp. Mid. ἔπομαι [and ἔσπομαι], *follow*, imp. εἰπόμην and ἐπόμην; ἔψομαι; 2 a. ἐσπόμην and -ἐσπόμην, σπῶμαι, &c., w. imp. [σπειο (for σπεο),] σποῦ.
- Ἐραμαι, *love*, (dep.) poetic for ἐράω; ἠράσθην, ἐρασθήσομαι, [ἠρασάμην Epic.] (I.)
- Ἐργάζομαι, *work, do*, augm. εἰρ- (§ 104), ἐργάσομαι, ἐργασμαι, εἰργάσθην, εἰργασάμην, ἐργασθήσομαι.
- Ἐρδω and ἤρδω (*Φεργ-*), *work, do*, ἔρξω, ἔρξα, [Ion. 2 p. ἔοργα, 2 plpf. ἐώργειν]. Ionic and poetic. See ῥέξω. (8.)

- ***Ἐρείδω**, *prop*, ἐρείσω (later), ἤρεια, [-ἤρεια, ἐρήρεισμαι and ἤρηρ- with ἐρηρέδαται and -ατο,] ἠρείσθην; ἐρείσομαι, ἠρεισάμην.
- ***Ἐρείκω** (ἐρίκ-), *tear, burst*, ἤρεια, ἐρήριγμαί, 2 a. ἤρικον. Poetic. (2.)
- ***Ἐρείπω** (ἐρίπ-), *throw down*, ἐρείψω, ἤρεια, [ἐρήριπα, ἠνε fallen, ἐρήριμαι], ἠρείφθην; [2 a. ἤριπον, ἠρίπην; a. m. -ἠρειψάμην.] (2.)
- ***Ἐρέσσω** (ἱρετ-), *strike, row*, [Ep. aor. ἤρσα.] § 108, iv. 1, Note. (4.)
- [***Ἐριδαίνω**, *contend*, for ἐρίζω; aor. m. inf. ἐριδήσασθαι. Epic.]
- ***Ἐρίζω** (ἐρίδ-), *contend*, ἤρεια, [ἠρισάμην Epic.] (4.)
- ***Ἐρομαι** (rare or ?) [Ion. εἶρομαι, Ep. ἐρέω or ἐρέομαι], for ἐρωτάω, *ask*, fut. ἐρήσομαι [Ion. εἰρήσομαι], 2 a. ἠρόμην. See εἶρομαι.
- ***Ἐρπω**, *creep*, imp. εἶρπον; fut. ἔρψω. Poetic. § 104, N. 2.
- ***Ἐρρω**, *go to destruction*, (ε-) ἐρρήσω, ἠρρησα, -ἠρρηκα.
- ***Ἐρυγγάνω** (ἐρύγ-), *eruct*, 2 a ἠρύγον. (5.) [Ion. ἐρύγομαι, ἐρεύσομαι. (2.)]
- ***Ἐρύκω**, *hold back*, [Ep. f. ἐρύξω,] ἠρύξα, [Ep. 2 a. ἠρύκακον.]
- [***Ἐρῶ** and **εἶρῶ**, *draw*, fut. ἐρῶ, aor. εἶρῶσα and ἔρῶσα, pf. p. εἶρῶμαι and εἶρυσμαι. Mid. ἐρύσομαι and εἶρῶσομαι, *take under one's protection*, ἐρύσομαι and εἶρ-, ἐρυσάμην and εἶρυσάμην; with Hom. forms of pres. and impf εἶρούαται (ῶ), ἐρῶσο, ἐρῶτο and εἶρῶτο, εἶρυντο, ἐρῶσθαι and εἶρυσθαι, which are sometimes called perf. and plpf. Epic.] See ῥύομαι.
- ***Ἐρχομαι** (ἐλύθ-, ἐλευθ-), *go, come*, f. ἐλεύσομαι (Ion. and poet.), 2 p. ἐλήλιθα [Ep. ἐλήλουθα and εἰλήλουθα]. 2 a. ἤλθον (poet. ἠλύθον). In Attic prose, εἶμι is used for ἐλεύσομαι (§ 200, Note 3). (8.)
- ***Ἐσθίω**, also **ἕσθω** and **ἕδω** (φαγ-), *edo, eat*, fut. ἕδομαι, p. ἐδήδοκα, ἐδήδεσμαι [Ep. ἐδήδομαι], ἠδέσθην; 2 a. ἕφαγον; [Epic pres. inf. ἕδμεναι; 2 perf. part. ἐδήδως] (8.)
- ***Ἔστιάω**, *feast*, augment εἰστι- (§ 104).
- Εὔδω**, *sleep*, impf. εὔδον or ἠῦδον (§ 103, N.); (ε-) εὔδησω, [-εὔδησα]. Commonly in καθ-εὔδω. § 109, 8.
- Εὐεργετέω**, *do good*, εὐεργετήσω, &c. regular: sometimes augmented εὐηργ. (§ 105, 2).
- Εὐρίσκω** (εὐρ-), *find*, (ε-) εὐρήσω, εὐρηκα, εὐρημαι, εὐρέθην, εὐρεθήσομαι; 2 a. εὐρον, εὐρόμην. Sometimes augmented ἠύρ- (§ 103, Note). § 109, 1, N. 2 (b.) (6.)
- Εὐφραίνω** (εὐφράν-), *cheer*, f. εὐφράνῶ; a. εὐφράνα (or ἠῦφρ-), [Ion. also εὐφρηνα;] a. p. εὐφράνθην (or ἠῦφρ-), f. p. εὐφρανθήσομαι; f. m. εὐφρανοῦμαι. § 103, Note. (4.)
- ***Ἔχω** (σεχ-), *have*, imp. εἶχον; ἕξω or σχήσω, ἕσχηκα, ἔσχημαι, ἐσχέθην (chiefly Ion.); 2 a. ἔσχον (for ἐ-σεχ-ον), σχῶ, σχοίην (-σχοίμι), σχές, σχεῖν, σχῶν; poet. ἔσχεθον, &c.; [Hom. pf. part. συν-σχοκῶς, plpf. ἐπ-ώχατο, *were shut*.] Mid. ἔχομαι, *cling to*, ἕξομαι and σχήσομαι, ἐσχόμην. (8.)
- ***Ἐψω**, *cook*, (ε-) ἐψήσω and ἐψήσομαι, ἠψήσα, [ἠψήμαι, ἠψήθην.]

Z.

- Ζάω**, *live*, w. ζῆς, ζῆ, &c. (§ 98, N. 2); impf. ἔζων and ἔζην; ζήσω, ζήσομαι, ἔζησα, ἔζηκα. Ion. ζῶω.
- Ζεύγνυμι** (ζῦγ- cf. jug-um), *yoke*, ζεύζω, ἔζευξα, ἔζεινγμαι, ἐζεύχθην; 2. a. p. ἐζύγγην. (2. II.)
- Ζέω**, *boil*, poet. ζείω, ζέσω; ἔζεσα, [-ἔζεσμαι Ion.].
- Ζώννυμι** (ζω-), *gird*, ἔζωσα, ἔζωσμαι, ἐζώσαμην. (II.)

H.

- Ἡδομαι**, *be pleased*, ἡδόμεν; ἡσθην, ἡσθήσομαι, [aor. m. ἡσατο Epic]. The act. ἡδω, w. impf. ἡδον, aor. ἡσα, occurs rarely.
- Ἡμαι**, *sit*: see § 127.
- Ἡμι**, *say*, chiefly in imperf. ἦν δ' ἐγώ, *said I*, and ἦ δ' ὅς, *said he* (§ 151, Note 3). [Epic ἦ (alone), *he said*.] Ἡμι, *I say*, colloquial. See φημί.
- Ἡμῶω**, *bow*, *sink*, aor. ἡμῶσα, [pf. ὑπ-εμνή-μῶκε (for -ἐμ-ημυκε, § 102) Hom.]. Poetic, chiefly Epic.

Θ.

- Θάλλω** (θᾶλ-), *bloom*, [2 perf. τέθηλα (as present), plpf. τεθήλειν.] (4.)
- [Θάομαι, *gaze at*, *admire*, Doric for θεάομαι, Ion. θήομαι; θάσομαι, ἐθασάμην (Hom. opt. θησαλατ').]
- [Θάομαι, *milk*, inf. θῆσθαι, aor. ἐθησάμην. Epic.]
- (Θαπ- or τᾶφ, for θαφ-), *astonish*, stem with [2 perf. τέθηπα, *am astonished*, Epic plpf. ἐτεθήπεα; 2 a. ἔταφον, also intransitive.] § 17, 2, Note.
- Θάπτω** (τᾶφ- for θαφ-), *bury*, θάψω, ἔθαψα, τέθαμμαι, [Ion. ἐθάφθην, rare;] 2 a. p. ἐτάφην; 2 fut. ταφήσομαι; fut. pf. τεθάψομαι. § 17, 2, Note. (3.)
- Θείνω** (θεν-), *smile*, θενῶ, ἔθεινα; 2 a. ἔθενον. (4.)
- Θέλω**, *wish*, (ε-) θελήσω, ἐθέλησα (not in indic.); see ἐθέλω.
- Θέρομαι**, *warn one's self*, [fut. θέρσομαι, 2 a. p. (ἐθήρην) subj. θερέω Chiefly Epic.]
- Θέω** (θῦ-), *run*, fut. θεύσομαι. § 108, II. 2. (2.)
- Θιγγάνω** (θίγ-), *touch*, θίξομαι or τεθίξομαι (?), 2 a. ἔθιγον. (5.)
- [Θλάω, *bruise*, θλαῶσω, ἔθλασα, τέθλασμαι, ἐθλάσθην. Ionic and poetic.]
- Θλίβω** (θλίβ-), *squeeze*, θλίψω, ἔθλιψα, [τέθλιφα late,] τέθλιμμαι, ἐθλίφθην; ἐθλίβην; [fut. m. θλίψομαι. Hom.]. (2.)

- Θνήσκω** (θάν-, θνά-), *die*, θανούμαι, τέθνηκα; fut. pf. τεθνήξω, § 110, iv. (c), N. 2, or τεθνήξομαι; 2 a. ξθανον; 2 p. (τέθναα) § 125, 4, part. τεθνεώς [Hom. τεθνηώς]. In Attic prose always ἀπο-θανούμαι and ἀπ-έθανον. (6.)
- Θράσσω** and θράττω (τράχ-, θράχ-), *disturb*, aor. έθραξα, έθράχθην (rare); [p. τέτρηχα, *be disturbed*, plpf. τετρήχειν, Hom.] See ταράσσω. (4.)
- Θραύω**, *bruise*, θραύσω, έθραυσα, τέθραυσαι and τέθραυμαι, έθραύσθην. § 109, 2. Chiefly poetic.
- Θρύπτω** (τρύφ- for θρύφ-), *crush*, ξθρυψα, τέθρυμμαi, έθρύφθην [Ep. 2 a. p. -έτρύφην], θρύψομαι. § 17, 2, Note. (3.)
- Θρώσκω** (θορ-, θρο-), *leap*, fut. θορούμαι, 2 a. έθορον. Chiefly poetic. (6.)
- Θύω** (ϑ), *sacrifice*, imp. έθϑον; θύσω (ϑ), έθϑυσα, τέθϑυκα, τέθϑυμαι, έτύθην (ϑ), θύσομαι, έθϑύσαμεν. § 17, 2, Note.
- Θύω** or θύνω (ϑ), *rage, rush*. Poetic: classic only in present and imperfect.

I.

- Ίάλλω** (ιάλ-), *send*, fut. -ιαλῶ, [Ep. aor. έηλα.] Poetic. (4.)
- Ίάχω**, *shout*, ιάχον; 2 pf. (ιαχα) άμφιαχυνά. Poetic, chiefly Epic.]
- Ίδρῶω**, *place*, ιδρῶσω, ιδρῶσα, ιδρῶκα, ιδρῶμαι, ιδρῶσθην [or ιδρῶνθην, chiefly Epic]; ιδρῶσομαι, ιδρῶσαμεν.
- Ίζω** (ιδ-), *seat or sit*, mid. ιζομαι, *sit*; used chiefly in καθ-ίζω, which see. See also ήμαι. (4.)
- Ίημι** (έ-), *send*; see § 127. (I.)
- Ίκνέομαι** (ικ-), poet. ικω, *come*, ιζομαι, ιγμαι; 2 a. ικόμην. In prose usually άφ-ικνέομαι. From ικω, [Ep. imp. Ικον, 2 a. Ιξον, § 119, 8.] (5.)
- Ίλάσκομαι** [Ep. Ιλάομαι] (Ιλα-), *propitiate*, Ιλάσομαι, Ιλάσθην, Ιλασάμην. (6.)
- [**Ίλημι**, *be propitious*, pres. only imper. Ιληθι or Ιλάθι; pf. subj. and opt. Ιλήκω, Ιληκοιμι (Hom.). Poetic, chiefly Epic.] (I.)
- Ίλλω** and Ιλλομαι, *roll*, for ειλλω. See ειλέω.
- Ίμάσσω** (§ 108, iv. 1, N.), *lash*, aor. Ιμάσα. (4.)
- Ίπτᾶμαι** (πτᾶ-), *fly*, impf. Ιπτάμην; 2 a. m. έπτάμην. Active 2 a. έπττην w. pt. πτάς. See πέτομαι. (I.)
- [**Ίσᾶμι**, Doric for οἶδα, *know*.]
- [**Ίσκω**: for synopsis and inflection see έτσκω.]
- Ίσθημι** (σᾶ-), *set, place*: see, for synopsis and inflection, § 123. (I.)
- Ίσχναίνω** (ισχναίν-), *make lean or dry*, fut. ισχναίνῶ, aor. Ισχναίνα [Ισχηνα Ion.], a. p. Ισχναίνθην; fut. m. Ισχνανούμαι. (4.)
- Ίσχω** (for σι-σεχω, Ισχω), *have, hold*, redupl. for έχω (σεχ-ω). See έχω.

Κ.

Καθαίρω (καθᾶρ-), *purify*, καθαρῶ, ἐκάθηρα and ἐκάθᾶρα, κεκάθαρμαι, ἐκαθάρθην; καθαρῶμαι, ἐκαθηράμην. (4.)

Καθ-έξομαι (ἐδ-), *sit down*, imp. ἐκαθεξόμην, f. καθεδοῦμαι. See ἔξομαι.

Καθεύδω, *sleep*, imp. ἐκάθευδον and καθηῦδον [Epic καθευῦδον], § 103, Note; fut. (ε-) καθευδήσω (§ 109, 8). See εὔδω.

Καθίζω, *set, sit*, f. καθιῶ (for καθίσω), καθιζήσομαι; a. ἐκάθισα or καθίσα, ἐκαθισάμην. See ἴζω. For κάθημαι, see ἦμαι.

Καινύμαι for καδ-νυμαι (καδ-), *excel*, p. κέκασμαι [Dor. κεκαδ-μένος]. (II.)

Καίνω (κᾶν-), *kill*, f. κανῶ, 2 a. ἔκανον, 2 p. κέκονα. Chiefly poetic. (4.)

Καίω (καν-), or **κάω**, *burn*; καύσω; ἔκανσα, poet. ἔκαε [Epic ἔκηα]; -κέκαυκα, κέκαυμαι, ἐκαύθην, καυθήσομαι, [2 a. ἐκάην;] fut. mid. καύσομαι (rare). (4.)

Καλέω (καλε-, κλε-), *call*, f. καλῶ (rarely καλέσω); ἐκάλεσα, κέκληκα, κέκλημαι (opt. κεκλήθω, κεκλήμεθα), ἐκλήθην, κληθήσομαι; fut. m. καλοῦμαι, a. ἐκαλεσάμην; fut. pf. κεκλήσομαι. § 109, 1, N. 2; § 118, 1, N.

Καλύπτω (καλύβ-), *cover*, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην, καλυφθήσομαι; aor. m. ἐκαλυψάμην. In prose chiefly in compounds. (3.)

Κάμνω (κᾶμ-), *labor*, καμοῦμαι, κέκμηκα [Ep. part. κεκμηώς]; 2 a. ἐκᾶμον, [Ep. ἐκαμόμην.] (5.)

Κάμπτω (καμπ-), *bend*, κάμψω, ἔκαμψα, κέκαμμαι (§ 16, 3, N.; § 97, N. 3), ἐκάμφθην. (3.)

Κατηγορέω, *accuse*, regular except in omission of the augment, κατηγοροῦν, &c. See § 105, 1, N. 2.

[**Καφ-**], *rant*, stem with Hom. perf. part. κεκαφώς; cf. τεθνηώς.]

[**Κεδάννυμι**, Ep. for σκεδάννυμι, *scatter*, ἐκέδασσα, ἐκέδασθην.] (II.)

Κεῖμαι, *lie*, κείσομαι; see § 127.

Κεῖρω (κερ-), *shear*, f. κερῶ, a. ἔκειρα [poet. ἔκερσα], κέκαρμαι, [(ἐκέρθην) κερθεῖς; 2 a. p. ἐκάρην;] f. m. κεροῦμαι, a. m. ἐκειράμην [w. poet. part. κερσάμενος.] (4.)

[**Κέκαδον**, *deprived of, caused to leave, κεκαδόμεν, retired, κεκαδήσω, shall deprive*, reduplicated Hom. forms of χάζω.] § 100, N. 3. See χάζω.

Κελεύω, *command*, κελεύσω, ἐκέλευσα, κέκελευκα, κέκελευσαι, ἐκελεύσθην. § 109, 2. Mid. chiefly in compounds.

Κέλλω (κελ-), *land*, κέλσω, ἔκελσα. Poetic. See δέλλω. (4.)

Κέλομαι, *order*, [Ep. (ε-) κελήσομαι, ἐκελησάμην; 2 a. m. κεκλόμην or ἐκεκλόμην (§ 100, N. 3).] See § 110, v. N. 2. Chiefly Epic.

Κεντέω, *prick*, κεντήσω, ἐκέντησα, [κεκέντημαι Ion., ἐκεντήθην later, συγκεντηθήσομαι Hdt.]. [Hom. aor. inf. κένσαι, from stem κεντ-. (7.)]

Κεράννυμι (κερά-, κρα-), *mix*, ἐκέρᾶσα [Ion. ἔκρησα], κέκραμαι [Ion. -ημαι],

ἐκράθην [Ion. -θήην] and ἐκεράσθην; f. pass. κραθήσομαι; a. m. ἐκερασάμην. (II.)

Κερδαίνω (κερδᾶν-), *gain*, f. κερδανῶ [Ion. κερδανέω and κερδῆσομαι], ἐκέρδανα [Ion. -ηνα or ησα], -κεκέρδηκα (κερδᾶ-, § 109, 6). (4.)

Κεύθω (κῦθ-), *hide*, κεύσω, [ἔκευσα;] 2 p. κέκευθα (as pres.); [Ep. 2 a. κύθον, subj. κεκύθω.] (2.)

Κηῖδω (κάδ-), *wee*, (ε-) [κηδήσω, -ἐκήδησα; 2 p. κέκηδα]. Mid. κήδομαι, *sorrow*, ἐκηδεσάμην, [Ep. fut. pf. κεκαδήσομαι.] (2.)

Κηρύσσω (κηρύκ-), *proclaim*, κηρύξω, ἐκήρυξα, κεκήρυχα, κεκήρυγμαί, ἐκηρύχθην, κηρυχθήσομαι; κηρύξομαι, ἐκηρυξάμην. (4.)

[**Κίδνημι**, *spread*, Ion. and poetic for σκεδάννυμι.] (I.)

[**Κινῦμαι**, *move*, pres. and imp.; as mid. of κινέω. Epic.] (II.)

Κίρνημι and **κιννάω**: see **κεράννυμι**.

Κιχάνω (κίχ-), *find*, (ε-) κιχήσομαι, [Ep. ἐκιχησάμην]; 2 a. ἐκιχον [and ἐκίχην like ἔστην]. Poetic. (5.)

Κίχρημι (χρά-), *lend*, [χρήσω Hdt.], ἔχρησα, κέχρημαι; ἔχρησάμην. (I.)

Κλάζω (κλαγγ-, κλάγ-), *clang*, κλάξω, ἔκλαγξα; 2 p. κέκλαγγα [Ep. κέκλαγγα, part. κεκλήγοντες;] 2 a. ἔκλαγον; fut. pf. κεκλάγξομαι. (4.)

Κλαίω and **κλάω** (κλαυ-), *weep*, κλαύσομαι (rarely κλαυσούμαι, sometimes κλαιήσω or κλαῖησω), ἔκλαυσα and ἐκλαυσάμην, κέκλαυμαι; fut. pf. (impers.) κεκλαύσεται. (4.)

Κλάω, *break*, ἔκλαῖσα, κέκλασμαι, ἐκλάσθην; [2 a. pt. κλάσ.] § 109, 2.

Κλείω, *shut*, κλείσω, ἔκλεισα, κέκλειμαι or κέκλεισμαι, ἐκκλείσθην, κλεισθήσομαι; fut. pf. κεκκλείσομαι; a. m. ἐκκλεισάμην. [Ion. pres. **Κληίω**, ἐκλήισα, κεκλήϊμαι, ἐκλήισθην or ἐκλήϊθην.] Older Attic **Κλήω**, κλήσω, ἔκλησα, -κέκληκα, κέκλημαι, -ἐκλήσθην.

Κλέπτω (κλεπ-), *steal*, κλέψω (rarely κλέψομαι), ἔκλεψα, κέκκλοφα, κέκλεμμαι, (ἐκκλέφθην) κλεφθεῖς; 2 a. p. ἐκλάπην. § 109, 3, N. 2. (3.)

Κλίνω (κλίν-), *bend*, *inclined*, κλίνῶ, ἔκλινα, [κέκλίκα, later,] κέκλίμαι, ἐκκλίθην [Ep. ἐκκλίνθην], κλιθήσομαι; 2 a. p. ἐκκλίνην, f. κλινήσομαι; fut. m. κλινοῦμαι, a. ἐκκλινάμην. § 109, 6. (4.)

Κλύω, *hear*, imp. ἔκλυον (as aor.); 2 a. imper. κλύθι, κλύτε [Ep. κέκλυθι, κέκλυτε]. Poetic.

Κναιώ, *scrape* (in compos.), -κναιώω, -ἔκναισα, -κέκναικα, -κέκναισμαι, -ἐκναισθην, -κναισθήσομαι. Also **κνάω**, with *αε*, *αη* contracted to *η*, and *αει*, *αη* to *η* (§ 98, N. 2).

Κόπτω (κοπ-), *cut*, κόψω, ἔκοψα, -κέκοφα [2 p. κεκοπῶς Epic], κέκομμαί; 2 aor. p. ἐκόπην, 2 fut. p. κοπήσομαι; fut. pf. -κεκόψομαι; aor. m. ἐκοψάμην. (3.)

Κορέννυμι (κορε-), *satiated*, [f. κορέσω Hdt., κορέω Hom.,] ἐκόρεσα, κεκόρεσμαι [Ion. -ημαι], ἐκόρεσθην; [Ep. 2 p. pt. κεκορηώς, a. m. ἐκορεσάμην.] (II.)

Κορύσσω (κορύθ-), *arm*, [aor. κόρυσσε and κορυσσάμενος (Hom.), pf. p. κεκορυθμένος.] Poetic, chiefly Epic. (4.)

[**Κοτέω**, *be angry*, aor. ἐκότεσα, ἐκοτεσάμην, 2 pf. pt. κεκοτηώς, *angry*, Epic.]

Κράζω (κράγ-), *cry out*, fut. pf. κεκράξομαι (rare), 2 pf. κέκράγα (imper. κέκραχθι), 2 a. -έκραγον. (4.)

Κραίνω (κράν-), *accomplish*, κρανῶ, ἔκρανα [Ion. ἔκρηνα], ἐκράνθην, κρανθήσομαι; f. m. κρανούμαι; p. p. 3 sing. κέκρανται (cf. πέφανται, § 97, Note 3, d). Ionic and poetic. [Epic **κραιαίνω**, aor. ἐκρήηνα, pf. and plr. κεκράανται and κεκράαντο; ἔκραῖάνθην (Theoc.).] (4.)

Κρεμάμαι, *hang*, (intrans.), κρεμήσομαι. (I.)

Κρεμάννυμι (κρεμα-), *hang*, (trans.), κρεμῶ (for κρεμάσω), ἐκρέμασα, ἐκρεμάσθην; [ἐκρεμασάμην.] (II.)

Κρήμνημι, *suspend*, mid. κρήμνῶμαι; only in pres. and impf. Poetic. (I.)

Κρίζω (κρίγ-), *creak, squeak*, [2 a. (ἐκρίκον) 3 sing. κρίκει;] 2 p. (κέκρίγα) κεκρηγότες, *squeaking*. (4.)

Κρίνω (κρίν-), *judge*, f. κρίνω, ἐκρίνα, κέκρικα, κέκρικμαι, ἐκρίθην [Ep. ἐκρίνθην], κρίθήσομαι; fut. m. κρίνούμαι, a. m. [Ep. ἐκρίνάμην.] § 109, 6. (4.)

Κρούω, *beat*, κρούσω, ἔκρουσα, κέκρουκα, -κέκρουμαι and -κέκρουσαι, ἐκρούσθην; -κρούσομαι, ἐκρουσάμην.

Κρύπτω, (κρύβ-, κρύφ-), *conceal*, κρύψω, &c. regular; 2 a. p. ἐκρύφην (rare), 2 f. κρύφήσομαι or κρύβήσομαι. (3.)

Κτάομαι, *acquire*, κτήσομαι, ἐκτησάμην, κέκτημαι or ἐκτημαι, *possess* (subj. κεκτώμαι, opt. κεκτήμην or κεκτώμην), ἐκτήθην (as pass.); κεκτήσομαι (rarely ἐκτ-), *shall possess*. § 118, 1, Note.

Κτείνω (κτεν-), *kill*, f. κτενῶ [Ion. κτενέω, Ep. also κτανέω], a. ἔκτεινα, (p. ἔκταγκα, rare), 2 p. ἔκτονα; [Ep. ἐκτάθην;] 2 a. ἔκτανον (ἔκτᾶν poet. § 125, 3); 2 a. m. poet. ἐκτάμην (as pass.); [Ep. fut. m. -κτανέομαι.] § 109, 3, 4 (w. N. 1), 5. In Attic prose ἀποκτείνω is generally used. (4.)

Κτίζω (κτιδ-), *found*, κτίσω, ἐκτίσα, ἐκτισμαι, ἐκτίσθην; [aor. m. ἐκτισάμην (rare)]. (4.)

Κτιννύμι and **κτιννύω**, in compos., only pres. and impf. See **κτείνω**. (II.)

Κτυπέω (κτύπ-), *sound, cause to sound*, ἐκτύπησα, [2 a. ἐκτύπον.] (7.)

Κυλίω, more frequently **κυλινδω** or **κυλινδέω**, *roll*, ἐκύλισα, κεκύλισμαι, ἐκυλίσθην, -κυλισθήσομαι.

Κυνέω (κῦ-), *kiss*, ἐκῦσα. (5.) **Προσ-κυνέω** is generally regular.

Κύπτω (κῦφ-), *stoop, crouch*, κύψω and κύφομαι, aor. ἔκυψα, pf. κέκυφα. (3.)

Κύρω, *meet, chance*, κύρσω, ἔκυρσα. **Κυρέω** is regular.

Δ.

Λαγχάνω (λάχ-), *obtain by lot*, λήξομαι [Ion. λάξομαι], εἴληχα, [Ion. and poet. λέλογχα,] (εἴληγμαι) εἰληγμένος, ἐλήχθην; 2 a. ἐλάχον [Ep. λέλ-]. (5.)

Λαμβάνω (λάβ-), *take*, λήψομαι, εἴληφα, εἴλημμαι (poet. λέλημμαι), ἐλήφθην, ληφθήσομαι; 2 a. ἔλαβον, ἐλαβόμεν [Ep. inf. λελαβέσθαι.] [Ion. λάμψομαι, λελάβηκα, λέλαμμαι, ἐλάμψθην; Dor. fut. λαΐσομαι.] (5.)

Λάμπω, *shine*, λάμψω, ἔλαμψα, 2 pf. λέλαμπα; fut. m. -λάμψομαι Hdt.]

Λανθάνω (λάθ-), poet. λήθω, *lie hid, escape the notice of* (some one), λήσω, [ἔλησα], 2 p. λέληθα [Dor. λελάθα,] 2 a. ἐλάθον [Ep. λέλαθον.] Mid. *forget*, λήσομαι, λελήσομαι [Hom. -ασμαι], fut. pf. λελήσομαι, 2 a. ἐλαθόμεν [Ep. λελαθόμεν.] (5.)

Λάσκω for λακ-σκω (λάκ-), *speak*, (ε-) λακήσομαι, ἐλάκησα, 2 p. λέλακα [Ep. λέληκα w. fem. part. λελακῦα:] 2 a. ἐλάκον [λελακόμεν]. Poetic. § 108, vi. N. 3. (6.)

[Δάω, λῶ, *wish*, λῆς, λῆ, &c.; Infin. λῆν. § 98, N. 2. Doric.]

Λέγω, *say*, λέξω, ἔλεξα, λέλεγμαι (δι-είλεγμαι), ἐλέχθην; fut. λεχθήσομαι, λέξομαι, λελέξομαι, all passive. For pf. act. εἶρηκα is used (see εἶπον).

Λέγω, *gather, arrange, count* (Attic only in comp.), λέξω, ἔλεξα, εἶλοχα, εἶλεγμαι or λέλεγμαι, ἐλέχθην (rare); 2 a. p. ἐλέγην, f. λεγήσομαι. [2 a. m. ἐλέγην (λέκτο, imper. λέξο, inf. λέχθαι, pt. λέγμενος)]. [The Hom. forms λέξομαι, ἐλεξάμην, ἔλεξα, and ἐλέγην, in the sense *put to rest, rest*, are generally referred to stem λεχ-, whence λέχος, &c.]

Λείπω (λίπ-), *leave*, λείψω, λείμμαι, ἐλείφθην; 2 p. λέλοιπα; 2 a. ἔλιπον, ἐλιπόμην. See § 95 and § 96. (2.)

[Δελίημαι, part. λελημένος, *eager* (Hom.)]

Λεύω, *stone*, generally κατα-λεύω; -λεύσω, -ἔλευσα, ἐλεύσθην, -λευσθήσομαι. § 109, 2.

Λήθω, poetic: see λανθάνω.

Ληΐζω (ληϊδ-), *plunder*, act. rare, only impf. ἐλήϊζον. Mid. ληϊζομαι (as act.), [fut. ληϊσομαι, aor. ἐληϊσάμην, Ion.]. Eurip. has ἐλησάμην, and pf. p. λέλησμαι. (4.)

Λίσσομαι or (rare) λίτομαι (λίτ-), *supplicate*, [ἐλίσάμην, 2 a. ἐλιτόμην].

[Δοέω, Epic for λούω; λοέσομαι, ἔλδεσσα, ἐλοεσσάμην.]

Λούω or λώω *wash*, regular. In Attic writers and Herod. the pres. and imperf. generally have contracted forms of λώω, as ἔλου, ἐλούμεν, λούμενος.

Λύω, *loose*, see § 95 and § 96; [Epic 2 a. m. ἐλύμην (as pass.), λύτο and λῦτο; pf. opt. λελύτο or λελῦτο, § 118, 1, Note.]

M.

- Μαίνω** (μαῖν-), *madden*, a. ἔμηνα, 2 pf. μέμνηα, *am mad*, 2 a. p. ἐμάνην. Mid. **μαίνομαι**, *be mad*, [μανοῦμαι, ἐμηνάμην.] (4.)
- Μάλομαι** (μαῖ-), *seek*, μάσομαι, ἐμασάμην. Chiefly Epic. See § 108, iv. 3, Note, and μάομαι. (4.)
- Μαθάνω** (μαθ-), *learn*, (ε-) μαθήσομαι, μεμάθηκα; 2 a. ἔμαθον. (5.)
- Μάομαι**, only in contract form [μῶμαι (imper. μῶσο or μῶσο, inf. μῶσθαι,] pt. μῶμενος), *desire eagerly*; 2 p. (μέμαα) § 125, 4 [part. μεμαῶς (-ῶτος or -ῶτος).] A second p. μέμονα (μεν-) supplies the singular of (μέμαα).
- Μάρναμαι**, *fight* (subj. μάρνωμαι, imp. μάρναο); a. ἐμαρνάσθην. Poetic. (I.)
- Μάρπτω** (μαρπ-), *seize*, μάρψω, ἔμαρψα [2 pf. μέμαρπα Epic]. Poetic. (3.)
- Μάσσω** (μάγ-), *knead*, μάξω, &c. regular; 2 a. p. ἐμάγην. (4.)
- Μάχομαι** [Ion. μαχέομαι], *fight*, f. μαχοῦμαι [Hdt. μαχέσομαι, Hom. μαχέομαι or μαχήσομαι], p. μεμάχημαι, a. ἐμαχεσάμην [Ep. also ἐμαχῆσάμην; Ep. pres. part. μαχείόμενος or μαχεούμενος].
- [Μέδομαι, *think of, plan*, (ε-) μεδήσομαι (rare). Epic.]
- Μεθ-ίημι**, *send away*; see ἴημι (§ 127). [Hdt. pf. pt. μεμετιμένος.]
- Μεθύσκω** (μεθύ-), *make drunk*, ἐμέθυσσα, ἐμεθύσθην. See μεθύω. (6.)
- Μεθύω**, *be drunk*, only pres. and impf.
- Μείρομαι** (μερ-), *obtain*, [Ep. 2 pf. 3 sing. ἔμμορε;] impers. εἴμαρται, *it is fated*, εἴμαρμένη (as subst.), *Fate*. (4.)
- Μέλλω**, *intend*, augm. ἐμ- or ἦμ-; (ε-) μελλήσω, ἐμέλλησα.
- Μέλω**, *concern, care for*, (ε-) μελήσω [Ep. μελήσομαι, 2 p. μέμηλα]; μεμέλημαι [Ep. μέμβλεται, μέμβλετο, for μεμέληται, μεμέλητο]; (ἐμελήθην) μεληθείς. **Μέλει**, *it concerns*, impers.; μελήσει, ἐμέλησε, μεμέληκε.
- Μέμονα** (μεν-), *desire*, 2 perf. with no present. § 109, 3. Ionic and poetic. See μάομαι.
- Μένω**, *remain*, f. μενῶ [Ion. μενέω], ἔμεινα, (ε-) μεμένηκα.
- Μερμηρίζω** (§ 108, iv. b, N. 1), *ponder*, [μερμηρίζω, ἐμερμηρίζα] (Attic -ἐμερμηρίσα). Poetic. (4.)
- Μήδομαι**, *devise*, μήσομαι, ἐμησάμην. Poetic.
- Μηκάομαι** (μαῖκ-, μηκ-), *bleat*, [2 a. part. μαῖκῶν; 2 p. part. μεμηκῶς, μεμαῖκνία; 2 plp. ἐμέμηκον.] Chiefly Epic. § 108, vii. Note. (2. 7.)
- Μητιάω** (Epic -ῶ), *plan*. Mid. **μητιάομαι** and **μηπτομαι** (Pind.), **μητίσομαι**, ἐμητίσάμην. Epic and Lyric.] § 108, vii. Note. (7.)
- Μιάνω** (μιᾶν-), *stain*, μιᾶνῶ, ἐμίᾶνα [Ion. ἐμίηνα], μεμίασμαι, ἐμιάνθην, μιανθήσομαι. (4.)

Μίγνυμι (μίγ-), and **μίσγω**, *mix*, *μίξω*, *ἔμιξα*, *μέμιγμαί*, *ἐμίχθην*, *μιχθήσομαι*; 2 a. p. *ἐμίγην*, [Ep. fut. *μιγήσομαι*; 2 a. m. *ἔμικτο* and *μίκτο*; fut. pf. *μεμίξομαι*.] (II.)

Μιμνήσκω (μᾶ-), *remind*; mid. *remember*; *μνήσω*, *ἔμνησα*, *μέμνημαι*, *remember*, *ἐμνήσθην* (as mid.); *μνησθήσομαι*, *μνήσομαι*, *μεμνήσομαι*; *ἐμνησάμην* (poet.). **Μέμνημαι** (*memini*) has subj. *μεμνώμαι*, opt. *μεμνώμην* or *μεμνήμην*, imp. *μέμνησο* [Hdt. *μέμνεο*], inf. *μεμνήσθαι*, pt. *μεμνημένος*. § 118, 1, Note. (6.)

[From Ep. *μνάομαι* come *ἐμνώοντο*, *μνώμενος*, &c.] § 120, 1 (b).

Μίσγω, *mix*, pres. and impf. See **μίγνυμι**.

Μύζω, *suck*, [Ion. *μυζέω*, aor. *-ἐμύζησα* (Hom.)].

Μύζω (μυγ-), *grumble*, *mutter*, aor. *ἔμυξα*. Poetic. (4.)

Μυκάομαι (μῦκ-), *bellow*, [Ep. 2 pf. *μέμῦκα*; 2 a. *μῦκον*;] *ἐμυχασάμην*. Chiefly poetic. § 108, vii. Note. (2. 7.)

Μύω, *shut* (*the lips or eyes*), aor. *ἐμύσα*, pf. *μέμῦκα*.

N.

Ναίω (να-), *dwelt*, [*ἔνασσα*, *ἐνασάμην*,] *ἐνάσθην*. Poetic. § 108, iv. 3, Note. (4.)

Νάσσω (ναδ-, ναγ-), *stuff*, [*ἔναξα*,] *νέασμαι* or *νέαναμαι*. (4.)

[**Νεικέω** and **νεκέω**, *hide*, *νεικέσω*, *ἐνείκεσα*. Ionic, chiefly Epic.]

Νέμω, *distribute*, f. *νεμῶ*, *ἔνειμα*, (ε-) *νενέμηκα*, *νενέμημαι*, *ἐνεμήθην*; *νεμοῦμαι*, *ἐνεμάμην*.

Νέομαι, *go*, *come*, or (as future) *will go*. Chiefly poetic.

1. **Νέω** (νῦ), *swim*, *-ἔνευσα*, *-νένευκα*; f. m. part. *νευσούμενος*. (2.)

2. **Νέω**, *heap up*, *ἔνησα*, *νένημαι* or *νένησμαι*, [*ἐνήσθην*.] [Ion. *νηέω*, *νήησα*, *νηήσαι*, &c.]

3. **Νέω** and **νήθω**, *spin*, *νήσω*, *ἔνησα*, *ἐνήθην*; [Ep. a. m. *νήσαντο*.]

Νίζω later *νίπτω* (νιβ-), *wash*, *νίψω*, *ἐνίψα*, *νένιπμαι*, [*-ἐνίφθην*]; *νίψομαι*, *ἐνιψάμην*. § 108, iv. (b), N. 2. (4.)

Νίσσομαι (νιτ-), *go*, fut. *νίσσομαι* (sometimes *νίσσομαι*). Poetic. (4.)

Νοέω, *think*, *perceive*, *νοήσω*, &c., regular in Attic. [Ion. *ἔνωσα*, *-νένωκα*, *νένωμαι*.] (7.)

Νομίζω (νομιδ-), *believe*, fut. *νομιῶ* [*νομίσω* late], aor. *ἐνόμῖσα*, pf. *νενόμῖκα*, *νενόμισμαι*, aor. p. *ἐνομίσθην*, fut. p. *νομισθήσομαι*. (4.)

Ξ.

Ξέω, *scrape*, [aor. *ἔξεσα* and *ἔξεσσα*, chiefly Epic], *ἔξεσμαι*. § 109, 2.

Ξηραίνω (*ξηρᾶν-*), *dry*, *ξηρᾶνῶ*, *ἐξήρᾶνα* [Ion. *-ηνα*], *ἐξήρασμαι* and *ἐξήραμαι*, *ἐξηράνθην*. (4.)

Ξύω, *polish*, *ἔξυσα*, *ἔξυσμαι*, *ἐξύσθην*; aor. m. *ἐξυσάμην*. § 109, 2.

Ο.

Ὀδοποιέω, *make a way*, regular; but pf. *ὠδοπεποίηκα* (*ὠδοπεποιημένη*). So sometimes *ὀδοιπορέω*, *travel*.

(*Ὀδῦ-*), *be angry*, stem with only [Hom. *ὠδυσάμην*, *ὀδώδυσμαι*].

Ὄζω (*ὀδ-*), *smell*, (*ε-*) *ὀζήσω* [Ion. *ὀζέσω*], *ὠζισσα* [Ion. *ὠζεσα*], 2 p. *ὀδωδα* (late), [plp. *ὀδώδειν* Hom.] (4.)

Ὄιγνυμι and **οἶγω**, *open*, *οἶξω*, *ῶξα* [Ep. also *ῶϊξα*], *-ἔφγμαι*, a. p. part. *οἰχθείς*; fut. pf. *ἀν-εῶξεται*. See *ἀν-οἶγνυμι*. (II.)

Οιδέω and **οιδάνω**, *swell*, [*οιδήσω* (Ion.),] *ῶδησα*, *ῶδηκα*.

Οινοχοέω, *pour wine*, *οινοχοήσω*, *οινοχόησα* (Epic and Lyric). Impf. 3 p. *οινοχόει*, *ῶνοχόει*, *ἐφνοχόει*.

Οἶομαι, *think*, in prose generally *οἶμαι* and *ῶμην* in 1 per. s.; (*ε-*) *οἰήσομαι*, *ῶήθην*. [Ep. act. *οἶω* (only 1 sing.), often *οἶω*; *ὀτομαι*, *εἰσάμην*, *ὠτόθην*.]

Οἴχομαι, *be gone*, (*ε-*) *οἰχήσομαι*, *οἴχωκα* or *ῶχωκα* (with irreg. *ω* for *η*), § 109, 8, Note; [Ion. *οἴχμαι* or *ῶχμαι*, doubtful in Attic].

Ὀκέλλω (*ὀκελ-*), *run ashore*, aor. *ῶκειλα*. Prose form of *κέλλω*. (4.)

Ὀλισθάνω, rarely *ὀλισθαίνω* (*ὀλισθ-*), *slip*, [Ion. *ὠλίσθησα*, *ὠλίσθηκα*]; 2 a. *ὠλισθον*. (5.)

Ὀλλύμι (probably for *ὀλ-νυ-μι*) rarely *ὀλλύω* (*ὀλ-*), *destroy*, *lose*, f. *ὀλώ* [*ὀλέσω*, *ὀλέω*], *ὠλεσα*, *-ὀλώλεκα*; 2 p. *ὀλωλα*, *perish*, 2 plpf. *ὀλώλειν* (§ 102, Note 2). Mid. *ὀλλυμαι*, *perish*, *ὀλοῦμαι*, 2 a. *ὠλόμην*. In prose generally *ἀπ-ὀλλυμι*. § 108, v. 4, Note 2. (II.)

Ὀμνύμι and **ὀμνύω** (*ὀμ-*, *ὀμο-*), *swear*, f. *ὀμοῦμαι*, *ῶμοσα*, *ὀμώμοκα*, *ὀμώμοσμαι* (with *ὀμώμοται*), *ὀμόθην* and *ὀμόσθην*; *ὀμοσθήσομαι*, a. m. *-ὀμοσάμην*. § 102, N. 2. (II.)

Ὀμόργνυμι (*ὀμοργ-*), *vire*, *ὀμόρξω*, *ὀμόρξομαι*, *ῶμορξα*, *ὀμορξάμην*; *ἀπ-μορχθείς*. Chiefly poetic. (II.)

Ὀνίνημι (*ὀνά-*), *benefit*, *ὀνήσω*, *ῶνησα*, *ὀνήθην*; *ὀνήσομαι*; 2 a. m. *ὀνάμην* or (rare) *ὀνήμην*. [Hom. imper. *ὀνησο*, pt. *ὀνήμενος*]. § 125, 2, N. 2. (I.)

[**Ὀνομαι**, *insult*, (inflected like *δίδομαι*); *ὀνόσομαι*, *ὀνοσάμην* (Epic also *ὀνάμην*), *-ὀνόσθην*. Ionic and poetic.] (I.)

Ὄξυνω (*ὀξύν-*), *sharpen*, *-ὀξύνῶ*, *ῶξύνα*, *-ῶξυμμαι*, *-ῶξύνθην*, [*ὀξυνθήσομαι*]. In prose only in compar. (4.)

Ὄπυῖω (*ὀπυ-*), *matry*, fut. *ὀπύσω*. § 108, iv. 3, N. Pres. *ὀπύω* (doubtful). (4.)

- Ὄράω (ὄρα-, ὄπ-), *see*, imperf. ἐώρων [Ion. ὦρων or ὦρεον;] ὄψομαι, ἐώρακα or ἐόρακα, ἐώραμαι or ὤμμαι, ὠφθην, ὄφθῆσομαι; 2 p. ὄπωπα (Ion. and poet.). For 2 a. εἶδον, &c., see εἶδον. [Hom. pres. mid. 2 sing. ὄρηαι.] (8.)
- Ὄργαίνω (ὄργαῖν-), *be angry*, aor. ὠργάνα, *enraged*. Only in Tragedy. (4.)
- Ὄρέγω, *reach*, ὀρέξω, ὠρεξα, [Ion. ὠρεγμαι, Hom. p. p. 3 plur. ὀρωρέχαται, plp. ὀρωρέχατο,] ὠρέχθην; ὀρέξομαι, ὠρεξάμην.
- Ὄρνυμι (ὄρ-), *raise, rouse*, ὄρω, ὠρσα, 2 p. ὄρωρα (as mid.); [Ep. 2 a. ὠρορον.] Mid. *rise, rish*, [f. ὀρούμαι, p. ὀρώρεμαι,] 2 a. ὠρόμην [with ὠρτο, imper. ὄρσο, ὄρσεο, ὄρσευ, inf. ὠρθαι, part. ὄρμενος]. Poetic. (II.)
- Ὄρύσσω or ὀρύττω (ὀρύγ-), *dig*, ὀρύξω, ὠρυξα, -ὀρύρυχα (rare), ὀρώρυγμαi (rarely ὠρυγμαi), ὠρύχθην; f. p. -ὄρυχθήσομαι, 2 f. ὄρυχθήσομαι; [ὠρυξάμην, *caused to dig*, Hdt.] (4.)
- Ὄσφραίνομαι (ὄσφρ-), *smell*, (ε-) ὄσφρήσομαι, ὠσφράνθην (rare), 2 a. m. ὠσφράμην. § 108, v. N. 1. (5. 4.)
- [Οὐτάζω, *wound*, οὐτάσω, οὐτάσα, οὐτασμαι. Chiefly Epic.] (4.)
- [Οὐτάω, *wound*, οὐτῆσα, οὐτήθην; 2 a. 3 sing. οὐτα, inf. οὐτάμεναι and οὐτάμεν; 2 a. mid. οὐτάμενος as pass. Epic.]
- Ὄφείλω (ὄφελ-), § 108, iv. 2, N. 1 [Ep. reg. ὀφέλλω], *owe, ought*, (ε-) ὀφειλήσω, ὠφείλησα, (ὠφείληκα!) a. p. pt. ὀφειληθεῖς; 2 a. ὠφελον, used in *wishes* (§ 251, 2, Note 1), *O that!* (4.)
- Ὄφέλλω (ὄφελ-), *increase*, [aor. opt. ὀφέλλειε Hom.] Poetic, especially Epic. (4.)
- Ὄφλισκάνω (ὄφλ-, ὄφλισκ-), *be guilty, incur* (a penalty), (ε-) ὀφλήσω, ὠφλησα (rare), ὠφληκα, ὠφλημαι; 2 a. ὠφλον (inf. and pt. sometimes ὀφλειω, ὀφλων). (6. 5.)

Π.

- Παίζω (παιδ-, παιγ-), *sport*, παιξομαι, ἔπαισα, πέπαικα (πέπαιχα later), πέπαισμαι. § 108, iv. (b), N. 1. (4.)
- Παίω, *strike*, παίσω, poet. (ε-) παιήσω, ἔπαισα, πέπαικα, ἐπαίσθην.
- Παλαίω, *wrestle*, παλαίσω, ἐπάλαισα, ἐπαλαίσθην. § 109, 2.
- Πάλλω (πᾶλ-), *brandish*, ἔπηλα, πέπαλμαι; [Hom. 2 a. ἀμπεπᾶλών, as if from πέπαλον; 2 a. m. ἐπαλτο and πάλτο.] (4.)
- Παρανομέω, *transgress law*, augm. παρην- or παρεν-, παραρευ-. § 105, 1, Note 2.
- Παροινέω, *insult* (as a drunken man), imp. ἐπαρώνουν; παροινήσω, ἐπαρώνησα, πεπαρώνηκα, ἐπαρώνήθην.
- Πάσσομαι, fut., *shall acquire* (no pres.), pf. τέπαμαι, ἐπάσάμην. Poetic. Not to be confounded with πάσσομαι, ἐπάσάμην, &c., of πατέομαι.

- Πάσσω** or **πάττω** (§ 108, iv. 1, N.), *sprinkle*, *πάσω*, *ἐπάσα*, *ἐπάσθην*. (4.)
- Πάσχω** (*πάθ-*, *πενθ-*), *suffer*, *πίσομαι* (for *πενθ-σομαι*, § 16, 6, N. 1); 2 p. *πέπονθα* [Hom. *πέποσθε* and *πεπάθυια*]; 2 a. *ἐπάθον*. (8.)
- Πατόμαι** (*πάτ-*), *eat*, *πάσομαι* (ᾶ), *ἐπάσάμην*; [Ep. plr. *πεπάσμην*.] Ionic and poetic. See **πάσομαι**. (7.)
- Πείθω** (*πίθ-*), *persuade*, *πίσω*, *ἔπεισα*, *πέπεικα*, *πέπεισμαι*, *ἐπέισθην* (§ 16), *πεισθήσομαι*; fut. m. *πίσομαι*; 2 p. *πέποιθα*, *trust*, [Ep. *ἐπέπιθμεν*, plr. for *ἐπεποιθείμεν*;] poet. 2 a. *ἐπιθον* and *ἐπιθόμην* [Ep. *πέπιθον* and *πεπιθόμην*. [Epic (ε-) *πιθήσω*, *πεπιθήσω*, *πιθήσας*.] (2.)
- Πεινάω**, *hunger*, regular except in having *η* for *α* in contract forms, inf. *πεινήν* [Epic *πεινήμεναι*], &c. See § 98, N. 2.
- Πείρω** (*περ-*), *pierce*, *περώ* (!), *ἔπειρα*, *πέπαρμαι*, [*ἐπάρην*]. Ionic and poetic. (4.)
- Πεκτέω** (*πεκ-*, *πεκτ-*), *comb*, Epic pres. *πέικω*; [Dor. fut. *πεξῶ*] aor. *ἔπεξα*, *ἐπεξάμην*, *ἐπέχθην*. Poetic. (3. 7.)
- Πελάζω** (*πελαῖδ-*) and poet. *πελάω* (*πελα-*, *πλα-*), *bring near*, *approach*, pres. also *πελάθω*, *approach*; f. *πελώ* (for *πελάσω*), *ἐπέλασα*, *πέπλημαι*, *ἐπελάσθην* and *ἐπλάσθην*; *ἐπελασάμην*; [2 a. m. *ἐπλήμην*, *approached*.] (4.)
- Πέλω** and **πέλομαι**, *be*, imp. *ἔπελον*, *ἐπελόμην* [syncop. *ἔπλε*, *ἔπλεο* (*ἔπλευ*), *ἐπλετο*, for *ἔπελε*, &c.; so *ἐπι-πλόμενος* and *περι-πλόμενος*]. Poetic.
- Πέμπω**, *send*, *πέμψω*, *ἔπεμψα*, *πέπομφα*, *πέπεμμαι* (§ 97, N. 3, a), *ἐπέμφθην*, *πεμφθήσομαι*; *πέμψομαι*, *ἐπεμψάμην*. See pf. p. of **πέσσω**.
- Πεπαίνω** (*πεπαῖν-*), *make soft*, *ἐπέπαῖνα*, *ἐπεπάνθην*, *πεπανθήσομαι*. (4.)
- Πέρδομαι**, Lat. *pedo*, 2 fut. (pass.!) *-παρδήσομαι*, 2 p. *πέπορδα*, 2 a. *-ἐπαρδον*.
- Πέρθω**, *destroy*, *sack*, *πέρσω* [*πέρσομαι* (as pass.) Hom.], *ἔπερσα*, [Ep. 2 a. (w. *πραθ-* for *περθ-*) *ἔπραθον*, *ἐπραθόμην* (as pass.) with inf. *πέρθαι*.] § 109, 7 (a). Poetic.
- Πέρνημι**, mid. *πέρνᾳμαι*: poetic for *πιπράσκω*. (I.)
- Πέσσω** or **πέττω** (*πεπ-*), *cook*, *πέψω*, *ἔπεψα*, *πέπεμμαι* (§ 97, N. 3, a; cf. *πέμπω*), *ἐπέφθην*. § 108, iv. 1, N. (4.)
- Πετάννυμι** (*πετᾶ-*), *expand*, *πετάσω* (*πετῶ*), *ἐπέτασα*, *πέπταμαι* (*πεπέτασμαι* late), *ἐπετάσθην*. (II.)
- Πέτομαι** (*πετ-*, *πτ-*), *fly*, (ε-) *πτήσομαι* (poet. *πετήσομαι*); 2 a. m. *ἐπτόμην*. Το **ἵπταμαι** (rare) belong 2 a. *ἔπτην* (poet.) and *ἐπτάμην*. The forms *πεπόττημαι* and *ἐποτήθην* (Dor. *-ᾱμαι*, *-ᾱθην*) belong to *ποτόμαι*.
- Πεύθομαι** (*πύθ-*): see **πυνθάνομαι**. (2.)
- Πήγνυμι** (*πάγ-*), *fix*, *freeze*, *πήξω*, *ἔπηξα*, *ἐπήχθην* (rare and poet.); 2 a. p. *ἐπάγην*, 2 f. p. *πάγήσομαι*; 2 p. *πέπηγα*, *be fixed*; [Ep. 2 a. m. *κατέπηκτο*;] *πήγνυτο* (doubtful) pr. opt. for *πηγνύοιτο* (Plat.); [*πήξομαι*, *ἐπηξάμην*.] (II.)

[Πλανάμαι, *approach*, pres. and impf. Epic.] (I.)

Πίμπλημι (πλά-), *fill*, πλήσω, ἔπλησα, -πέπληκα, πέπλησμαι, ἐπλήσθην, πλησθήσομαι; a. m. ἐπλησάμην (trans.); [Ep. 2 a. m. ἐπλήμην.] § 125, 2. (I.)

Πίμπρημι (πρά-), *bury*, πρήσω, ἔπρησα, πέπρημαι and πέπρησμαι, ἐπρήσθην; [Ion. f. πρήσομαι, fut. pf. πεπρήσομαι.] § 125, 2. Cf. πρήθω, βλω. (I.)

Πινύσκω (πινύ-), *make wise*, [Hom. aor. ἐπίνυσσα;] chiefly Epic. See πνέω. (6.)

Πίνω (πί-, πο-), *drink*, fut. πίομαι (πιοῦμαι rare); πέπωκα, πέπομαι, ἐπόθην, ποθήσομαι; 2 a. ἐπίον. (8.)

Πιπίσκω (πι-), *give to drink*, πίσω, ἐπίσα. Ionic and poetic. See πίνω. (6.)

Πιπράσκω (περά-, πρα-), *sell*, [Ep. περάσω, ἐπέρασα,] πέπράκα, πέπράμαι [Hom. πεπερημένος], ἐπράθην [Ion. -ημαι, -ηθην]; fut. pf. πεπράσομαι. The Attic uses ἀποδώσομαι and ἀπεδόμην in fut. and aor. (6.)

Πίπτω (πετ-, πτο-) for πι-πετ-ω, *fall*, f. πεσοῦμαι [Ion. πεσέομαι]; p. πέπτωκα, part. πεπτώς [Ep. πεπτηώς or -εώς]; 2 a. ἔπεσον [Dor. ἔπετον]. (8.)

[Πίτνημι, *spread*, pres. and impf. act. and mid. Epic and Lyric. See πετάννυμι.] (I.)

Πλάζω (πλαγ-), *cause to wander*, ζπλαγξα. Pass. and mid. πλάζομαι, wander, πλάζομαι, will wander, ἐπλάγχθην, wandered. Ionic and poetic. (4.)

Πλάσσω (πλατ-?), *form*, [πλάσω Ion.], ἐπλάσα, πέπλασμαι, ἐπλάσθην; ἐπλάσάμην. § 108, iv. 1, N. (4.)

Πλέκω, *plait*, κνίτ, πλέξω, ἔπλεξα, [πέπλεχα or πέπλοχα Ion. (rare)], πέπλεγμαι, ἐπλέχθην, πλεχθήσομαι; 2 a. p. -ἐπλάκην; a. m. ἐπλεξάμην.

Πλέω (πλύ-), *sail*, πλεύσομαι or πλευσοῦμαι, ἔπλευσα, πέπλευκα, πέπλευσμαι, ἐπλεύσθην (later). [Ion. and poet. πλώω, πλώσομαι, ἔπλωσα, πέπλωκα, Ep. 2 aor. ἐπλων.] (2.)

Πλήσσω or πλήττω (πληγ-), *strike*, πλήξω, ἔπληξα, πέπληγμαι, ἐπλήχθην (rare); 2 p. πέπληγα (rare); 2 a. p. ἐπλήγην (in compr. -ἐπλάγην); 2 f. pass. πληγήσομαι and -πλάγήσομαι; fut. pf. πεπλήξομαι; [Ep. 2 a. πέπληγον (or ἐπέπλ-), πεπληγόμεν; Ion. a. m. ἐπληξάμην.] § 110, vii. N. 2. (2. 4.)

Πλύνω (πλύν-), *wash*, πλυνῶ, ἔπλυνα, πέπλυμαι, ἐπλύθην; [fut. m. (as pass.) πλυνοῦμαι, a. ἐπλυνάμην.] § 109, 6. (4.)

Πνέω (πνύ-), *blow*, *breathe*, πνεύσομαι and πνευσοῦμαι, ἔπνευσα, -πέπνευκα, [Ep. πέπνυμαι, be wise, pt. πεπνυμένος, wise, plpf. πέπνυσο.] [Ep. 2 aor. ἄμ-πνύε, ἄμ-πνύτο, a. p. ἄμ-πνύθην;] see ἄμπνυε. See πινύσκω. (2.)

Πνίγω (πνύγ-), *choke*, -πνίξω [later -πνίξομαι, Dor. πνιξοῦμαι], ἔπνιξα, πέπνιγμαι, ἐπνίγην, πνίγησομαι. (2.)

Ποθέω, *desire*, ποθήσω, ποθήσομαι, ἐπόθησα; and ποθέσομαι, ἐπόθεσα. § 109, 1, N. 2 (b).

(Πορ-, προ-), *give, allot*, stem whence 2 a. ἐπορον (poet.), p. p. πέπωμαι, chiefly impers., πέπρωται, *it is fated* (with πεπωμένη, *Fate*). See μείρομαι.

Πράσσω or πράττω (πρᾶγ-), *do*, πράξω, ἔπραξα, πέπρωχα, πέπραγμα, ἐπράχθην, πραχθήσομαι; fut. pf. πεπράξομαι; 2 p. πέπρωγα, *have fared (well or ill)*; mid. f. πράξομαι, a. ἐπραξάμην. (4.)

[Πρήσσω (πρηγ-), *do*, πρήξω, ἔπρηξα, πέπρηχα, πέπρηγμα, ἐπρήχθην; πέπρηγα; πρήξομαι, ἐπρηξάμην.] Ionic for πράσσω. (4.)

(πριά-), *buy*, stem, with only 2 aor. ἐπριάμην, inflected throughout in § 123.

Πρίω, *saw*, ἔπρισα, πέπρισμαι, ἐπρίσθην. § 109, 2.

Πτάρνυμαι (πτᾶρ-), *sneeze*; [f. πταρῶ;] 2 aor. ἔπταρον, [ἐπταρόμην], (ἐπταρην) πταρείς. (II.)

Πτήσσω (πτᾶκ-, πτηκ-), *cower*, ἔπτηξα, ἔπτηχα. From stem πτᾶκ-, poet. 2 a. (-ἔπτακον) καταπτᾶκῶν. [From stem πτᾶ-, Ep. 2 a. καταπτήτην, dual; 2 pf. pt. πεπτηώς.] (4. 2.)

Πτίσσω (§ 108, iv. 1, N.), *ground*, [ἐπτίσα, ἔπτισμαι.] (4.)

Πτύσσω (πτύγ-), *fold*, πτύξω, ἔπτυξα, ἔπτυγμα, -ἐπτύχθην; πτύξομαι, ἐπτυξάμην. (4.)

Πυνθάνομαι, poetic πεύθομαι (πῦθ-), *hear, enquire*, fut. πεύσομαι [Dor. πενσοῦμαι], pf. πέπυσμαι; 2 a. ἐπυθόμην. (5. 2.)

P.

Ραίνω (ρά-, ράν-), *sprinkle*, ράνῶ, ἔρρανα, ἔρραμαι, (ἔρρανθην) ρανθείς. [From stem ρα- (cf. βαίνω), Ep. aor. ἔρασσα, pf. p. ἐρράδαται, plpf. ἐρράδατο, § 119, 3.] See § 108, v. N. 1. Ionic and poetic. (5. 4.)

[Ραίω, *strike*, ραίσω, ἔρραισα,] ἔρραίσθην; [fut. m. (as pass.) -ραίσομαι.] Poetic, chiefly Epic.

*Ράπτω (ραφ-), *stitch*, ράψω, ἔρραψα, ἔρραμμα; 2 a. p. ἐρράφην; a. m. ἐρραψάμην. (3.)

*Ράσσω or ράττω (ράγ-), *throw down*, ράξω, ἔρραξα, -ἐρράχθην. (4.)

*Ρέξω (ρεγ-), for ἔρωδω, *do*, ρέξω, ἔρεξα (rarely ἔρρεξα); [Ion. a. p. ρεχθείη, ρεχθείς.] (4.)

*Ρέω (ρῦ-), *flow*, ρεύσομαι, ἔρρευσα, (ε-) ἔρρῦηκα; 2 a. p. ἐρρῦην; ρύησομαι. § 108, ii., Note. (2.)

(Ρε-), stem of εἶρηκα, εἶρημαι, ἐρρήθην (ἐρρέθην), ρηθήσομαι, εἰρήσομαι. See εἶπον.)

*Ρήγνυμι (ράγ-, ρηγ-), poet. ρήσσω, *break*; ρήξω, ἔρρηξα, [-ἔρρηγμα rare, ἐρρήχθην rare;] 2 a. p. ἐρράγην; ράγῃσομαι; 2 p. ἔρρωγα, *be broken* (§ 109, 3, N. 1); [ρήξομαι,] ἐρρηξάμην. (2. II.)

- Ῥιγέω** (ρίγ-), *shudder*, [ρίγῆσω,] ἔρριγῆσα, [2 p. ἔρριγα (as pres.)] Poetic, chiefly Epic. [7.]
- Ῥιγῶ**, *shiver*, ριγῶσω, ἔρριγῶσα; inf. ριγῶν or ριγοῦν, § 98, Note 3.
- Ῥίπτω** (ρίφ-), *throw*, ρίψω, ἔρριψα (poet. ἔριψα), ἔρριφα, ἔρριμμαi [poet. ῤέριμμαi, Hom. plp. ἐρέριπτο], ἐρρίφθην, ῤιφθήσομαι; 2 a. p. ἐρρίφην. Pres. also ῤιπτέω. (3.)
- Ῥύομαι** (ῤ), *defend*, ῤύσομαι, ἔρρυσάμην. [Epic, inf. ῤύσθαι for ῤύεσθαι; impf. 3 pers. ἔρρῦτο and pl. ῤύατο. § 119, 3.] Poetic. See ἔρῦω.
- ῤυπάω**, *be foul*, [Epic ῤυπῶω; Ion. pf. pt. ῤερυπωμένωs].
- ῤώννυμι** (ῤω-), *strengthen*, ἔρρωσα, ἔρρωμαι (imper. ἔρρωσο, *farewell*), ἔρρῶσθην. (II.)

Σ.

- Σαίρω** (σᾶρ-), *sweep*, aor. pt. σήρας; 2 p. σέσηρα, *grin*, esp. in part. σεσηῶς [Dor. σεσαῖῶs.] (4.)
- Σαλπίζω** (σαλπιγγ-), *sound a trumpet*, aor. ἐσάλπιξα. (4.)
[Σαώω, *save*, σαώσω, ἐσάωσα, ἐσαώθην, σαώσομαι; imperf. 3 sing. σάω (for ἐσάω) as if from Aeol. σάωμι; imperat. σάω (for σάου). Epic.]
- Σβέννυμι** (σβε-), *extinguish*, σβέσω, ἔσβεσα, -ἔσβηκα, ἔσβεσμαι, ἐσβέσθην; 2 a. ἔσβην; -σβήσομαι. (II.)
- Σέβω**, *revere*, [imp. ἔσεβον late], aor. p. ἐσέφθην, w. part. σεφθεις, *awestruck*.
- Σείω**, *shake*, σείσω, ἔσεισα, σέσεικα, σέσεισμαι, ἐσεισθην; a. m. ἐσεισάμην; [Er. imp. ἐσειεοντο].
- Σεύω** (σῦ-), *move, urge*, [a. ἔσσενα, ἐσσευάμην;] ἔσσυμαι, ἐσσύθην or ἐσύθην; 2 a. m. ἐσσύμην (with ἔσυτο, σύτο, σύμενος). Poetic. (2.)
- Σημαίνω** (σημᾶν-), *show*, σημᾶνῶ, ἐσήμηνα (sometimes ἐσήμᾶνα), σεσήμασμαι, ἐσημάνθην, σημανθήσομαι; mid. σημανοῦμαι, ἐσημηνάμην. (4.)
- Σήπω** (σᾶπ-), *rot*, σήψω, 2 p. σέσηπα (as pres.); σέσημμαi; 2 a. p. ἐσάπην, f. σᾶπήσομαι. (2.)
- Σκάπτω** (σκάφ-), *dig*, σκάψω, ἔσκαψα, ἔσκάφα, ἔσκαμμαi, 2 aor. p. ἐσκάφην. (3.)
- Σκεδάννυμι** (σκεδᾶ-), *scatter*, f. σκεδῶ [σκεδάσω,] ἐσκέδάσα, (ἐσκέδασμαι) ἐσκεδασμένος, ἐσκεδάσθην; ἐσκεδασάμην. (II.)
- Σκέλλω** (σκελ-, σκλη-), *dry up*, [Er. a. ἔσκηλα,] ἔσκληκα; 2 a. ἔσκλην (ἀπο-σκληῖναι). (4.)
- Σκέπτομαι** (σκεπ-), *view*, σκέφομαι, ἐσκεψάμην, ἔσκεμμαi, fut. pf. ἐσκέψομαι, [ἐσκέφθην, Ion.]. For pres. and impf. the better Attic writers use σκοπῶ, σκοποῦμαι, &c. (see σκοπέω). (3.)
- Σκήπτω** (σκηπ-), *protr.*, -σκήψω, ἔσκηψα, -ἔσκημμαi, ἐσκήφθην; σκήψομαι, ἐσκηψάμην. (3.)

- Σκίδνημι**, mid. σκιδνάμαι, *scatter*, chiefly poetic for σκεδάννυμι. (I.)
- Σκοπέω**, *view*, in better Attic writers only pres. and impf. act. and mid. For the other tenses σκέφομαι, ἔσκεψάμην, and ἔσκεμμαι of σκέπτομαι are used. See σκέπτομαι.
- Σκώπτω** (σκωπ-), *jest*, σκώφομαι, ἔσκωψα, ἔσκώφθην. (3.)
- Σμάω**, *smear*, with η for ā in contracted forms (§ 98, N. 2), σμῆ for σμᾶ, &c. [Ion. σμέω and σμήχω], aor. p. δια-σμηχθεῖς (Aristoph.).
- Σπάω**, *draw*, σπάσω (ᾶ), ἔσπᾶσα, ἔσπᾶκα, ἔσπασμαι, ἔσπᾶσθην, σπασθήσομαι; σπάσομαι, ἔσπασάμην. § 109, 1, N. 2; § 109, 2.
- Σπείρω** (σπερ-), *sow*, σπερώ, ἔσπειρα, ἔσπαρμαι; 2 a. p. ἔσπάρην. (4.)
- Σπένδω**, *pour a libation*, σπείσω, ἔσπεισα, ἔσπεισμαι; σπείσομαι, ἔσπεισάμην. § 16, 3 and 6.
- Στείβω** (στίβ-), *tread*, -ἔστειψα, (ε-) ἐστίβημαι (§ 108, ii. Note). Poetic. (2.)
- Στείχω** (στίχ-), *go*, [-ἔστειξα, 2 a. ἔστίχον.] Poetic and Ion. (2.)
- Στέλλω** (σ텔-), *send*, στελῶ [στελέω], ἔστειλα, ἔσταλκα, ἔσταλμαι; 2 a. p. ἐστάλην; -σταλήσομαι; a. m. ἐστειλάμην. § 109, 4. (4.)
- Στενάζω** (στεναγ-), *groan*, στενάξω, ἐστέναξα. (4.)
- Στέργω**, *love*, στέρξω, ἔστερξα; 2 p. ἔστοργα. § 109, 3.
- Στερέω**, *deprive*, also **στερίσκω**; στερήσω, ἐστέρησα [Epic ἐστέρεσα], ἐστέρηκα, ἐστέρημαι, ἐστερήθην, στερηθήσομαι; 2 aor. p. ἐστέρην, 2 fut. (pass. or mid.) στερήσομαι.
- [**Στεύμαι**, *pledge one's self*; 3 pers. pres. στεύται, impf. στεύτο. Poetic, chiefly Epic.]
- Στίξω** (στιγ-), *prick*, στίξω, ἔστιξα, ἔστιγμα. (4.)
- Στορέννυμι** or **στόρνυμι** (στορε-), *storō* (for στορέσω), ἐστόρεσα, [ἔστορεσθην], ἐστορεσάμην. (II.)
- Στρέφω**, *turn*, στρέψω, ἔστρεψα, ἔστραμμαι, ἐστρέφθην (rare in prose) [Ion. ἐστράφθην]; 2 pf. ἔστροφα (rare); 2 a. p. ἐστράφην, f. στράφῆσομαι; mid. στρέφομαι, ἐστρεψάμην. § 109, 4, N. 1.
- Στρώννυμι** (στρο-), same as **στορέννυμι**; στρώσω, ἔστρωσα, ἔστρωμαι, ἐστρώθην. (II.)
- Στυγέω** (στυγ-), *dread, hate*, ἐστύγησα [ἔστυξα], [ἐστύγηκα,] ἐστυγήθην; 2 f. p. στυγήσομαι; [Ep. 2 a. ἔστυγον.] Ionic and poetic. (7.)
- [**Στυφελίζω** (στυφελιγ-), *dash*, aor. ἐστυφελιξα. Epic.] (4.)
- Σύρω** (σϋρ-), *draw*, [fut. συρώ late,] aor. ἐσϋρα, ἐσυράμην. (4.)
- Σφάζω** (σφᾶγ-), *slay*, Att. prose gen. **σφάττω**; σφάζω, ἔσφαξα, ἔσφαγμαι, [ἔσφάχθην (rare)]; 2 aor. p. ἐσφάγην, fut. σφάγῆσομαι; aor. mid. -ἔσφαξάμην. (4.)
- Σφάλλω** (σφᾶλ-), *trip, deceive*, σφαλῶ, ἔσφηλα, ἔσφαλμαι; 2 a. p. ἐσφάλην, f. σφᾶλήσομαι; fut. m. σφαλοῦμαι. (4.)
- Σώζω** (σωδ-), *save*, [also Ep. σώω, w. subj. σῶης, σῶη, &c.]; σώσω, ἔσωσα, σέσωκα, σέσωμαι (or -ωμαι), ἐσώθην, σωθήσομαι; σώσομαι, ἔσωσάμην. (4.)

T.

- (**τα-**), *take*, stem with Hom. imperat. τῆ.
 [(**τᾶγ-**), *seize*, stem with Hom. 2 a. pt. τεταγών.] Cf. Lat. *tango*.
 [Τανῶν, *stretch*, τανῶσω, ἐτανῶσα, τετάνυσμαι, ἐτανύσθην; aor. m. ἐτανυσσάμην. § 109, 2. Epic form of **τείνω**.]
- Ταράσσω** (ταρᾶχ-), *disturb*, ταραῶω, ἐτάραξα, τετάραγμαi, ἐταράχθην, ταραχθήσομαι; ταραξομαι; [Ep. pf. (τέτρηχα) τετρηχώς, *disturbed*; plr. τετρήχει.] (4.)
- Τάσσω** (τᾶγ-), *arrange*, τάξω, ἔταξα, τέταχα, τέταγμαi, ἐτάχθην, ταχθήσομαι; τάξομαι, ἐταξάμην; 2 a. p. ἐτάγην; fut. pf. τετάξομαι. (4.)
- Τείνω** (τεν-), *stretch*, τενώ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην, τᾶθήσομαι; τενοῦμαι, ἐτεινάμην. § 109, 6. (4.)
- Τελέω**, *finish*, (τελέσω) τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην; fut. m. [τελέομαι] τελοῦμαι, a. m. ἐτελεσάμην. § 109, 2.
- Τέλλω** (τελ-), *cause to rise, rise*, aor. ἔτειλα; [plrf. p. ἐτέταλτο.] In compos. -τέταλμαι, -ἐτειλάμην. § 109, 4. (4.)
- [(**Τεμ-**), *find*, stem with only Hom. redupl. 2 a. τέτμον or ἔτετμον.]
- Τέμνω** (τεμ-, τμε-) [Ion. τάμνω, Hom. once τέμνω], *cut*, f. τεμῶ, τέτμηκα, τέτμημαι, ἐτμήθην, τμηθήσομαι; 2 a. ἔτεμον, ἐτεμόμην (or ἐτᾶμ-); fut. m. -τεμοῦμαι; fut. pf. τετμήσομαι. See **τμήγω**. (5.)
- Τέρπω**, *amuse*, τέρψω, ἔτερψα, ἐτέρφθην [Ep. ἐτάρφθην, 2 a. p. ἐτάρπην (with subj. τραπίω), 2 a. m. (τ)εταρπόμεν]; fut. m. τέρψομαι (poet.), [a. ἐτερψάμην Epic.] § 109, 4, N. 1.
- [**Τέρσομαι**, *become dry*, 2 a. p. ἐτέρσην. Chiefly Epic. Fut. act. τέρσω in Theoc.]
- [**Τετήμαι**, Hom. perf.; generally in part. τετιμημένος, with τετιώς, both passive, *dejected, troubled*.]
- [**Τέτμον** or **ἔτετμον** (Hom.), *found*, for τε-τεμ-ον.] See (**τεμ-**).
- Τετραίνω** (τετραῖν-), *bore*, late pres. τιτραίνω and τιτράω; [fut. -τετρανέω Ion., aor. ἐτέτρηνα,] -ἐτετρηνάμην. From stem (τραῖ-), aor. ἔτρησα, pf. p. τέτρημαι. § 108, v. N. 1; § 109, 7 (c). (5. 4.)
- Τεύχω** (τυῖχ-), *prepare, make*, τεύξω, ἔτευξα, [Ep. τέτευχα as pass.,] τέτυγμαi [Ep. τέτευμαι, ἐτύχθην (Ion. ἐτεύχθην); fut. pf. τετεύξομαι;] f. m. τεύξομαι, [a. ἐτευξάμην.] [Epic 2 a. (τυῖκ-) τετυκεῖν, τετυκόμην.] Poetic. (2.)
- Τήκω** (τᾶκ-), *melt*, [Dor. τᾶκω], τήξω, ἔτηξα, ἐτήχθην (rare); 2 a. p. ἐτάκην; 2 p. τέτηκα (as mid.). (2.)
- Τίθημι** (θε-), *put*; for inflection and synopsis, see § 123. (I.)
- Τίκτω** (τεκ-), *beget, bring forth*, τέξομαι (poet. also τέξω, rarely τεκοῦμαι), ἔτεξα (rare), ἐτέχθην (rare); 2 p. τέτοκα; 2 a. ἔτεκον, ἐτεκόμην. See § 108, iii. (end). (3.)

Τίνω (τι-), with ἴ, *ray*, τίσω, ἐτίσα, τέτικα, -τέτισμαι, -έτισθην. (5.)

[Τίταινω (τιτᾶν-), *stretch*, aor. (ἐτίτηνα) τιτήνας. Epic for τείνω.] (4.)

[Τιτράω, *bore*, late present.] See τετραίνω.

Τιτρώσκω (τρο-), *wound*, τρώσω, ἐτρωσα, τέτρωμαι, ἐτρώθην, τρωθήσομαι; [fut. m. τρώσομαι Hom.] (6.)

Τλάω, *bear, dare*, syncor. for (ταλα-ω), pres. not classic; f. τλήσομαι, [Ep. a. ἐτάλασσα,] p. τέτληκα [with Epic μι-forms (§ 125, 4) τέτλαμεν, τετλαίην, τέτλαθι, τετλάμεναι and τετλάμεν, τετλήως]; 2 a. ἐτλην [Dor. ἐτλᾶν.] Poetic.

[Τμήγω (τμαῖγ-), *cut*, poet. for τέμνω; τμήξω (rare), ἐτμηξα, 2 a. ἐτμάγον, ἐτμάγην (τμάγεν for ἐτμάγησαν).] (2.)

Τορέω (τορ-), *pierce*, pres. only in [Ep. ἀντι-τορεῦντα]; f. [τορήσω,] rarely τετορήσω, [a. ἐτόρησα, 2 a. ἐτορον.] (7.)

Τρέπω [Ion. τράπω], *turn*, τρέψω, ἐτρεψα, τέτροφα or τέτραφα, τέτραμμαι, ἐτρέφθην [Ion. ἐτράφθην]; f. m. τρέψομαι, a. m. ἐτρεψάμην; 2 a. [ἐτραπόν Ep. and Lyr.], ἐτράπην, ἐτραπόμην. § 109, 3, N. 2, and 4 with Note 1. This verb has all the six aorists.

Τρέφω (τρεφ- for θρεφ-, § 17, 2, Note), *nourish*, θρέψω, ἐθρεψα, τέτροφα (late τέτραφα), τέτραμμαι (inf. τεθράφθαι), ἐθρέφθην (rare); 2 a. p. ἐτράφην; [Ep. 2 a. ἐτραφον as pass.]; f. m. θρέψομαι, a. m. ἐθρεψάμην. § 109, 3, N. 2; and 4 with N. 1.

Τρέχω (τρεχ- for θρεχ-, § 17, 2, Note; δρᾶμ-), *run*, f. δραμοῦμαι (-θρέξομαι only in comedy), ἐθρεξα (rare), -δεδράμηκα, -δεδράμηναι; 2 p. -δέδρομα (poet.), 2 a. ἐδραμον. (8.)

Τρέω (*tremble*), aor. ἐτρεσα. Chiefly poetic.

Τρίβω (τριβ-), *rub*, τρίψω, ἐτριψα, τέτριφα, τέτριμμαι, ἐτρίφθην; 2 a. p. ἐτρίβην, fut. p. τριβήσομαι; fut. pf. τετριψομαι; f. m. τρίψομαι, a. m. ἐτριψάμην. (2.)

Τρίξω (τριγ-), *squeak*, 2 p. τέτριγα as present. Ionic and poetic. (4.)

Τρύχω, *exhaust*, fut. [Ep. τρύξω] τρυχώσω (τρυχο-, § 109, 8, N.), a. ἐτρύχωσα, p. part. τετρυχώμενος, [a. p. ἐτρυχώθην Ion.].

Τρώγω (τραῖγ-), *gnaw*, τρώξομαι, [-έτρωξα,] -τέτρωγμα; 2 a. ἐτραῖγον. § 108, ii. (end). (2.)

Τυγχάνω (τύχ-, τευχ-), *hit, happen*, τεύξομαι, [Ep. ἐτύχησα,] τετύχηκα or τέτευχα; 2 a. ἐτύχον (5. 2.)

Τύπτω (τύπ-), *strike*, (ε-) τυπτήσω, ἐτυψα [ετύπησα later], [τέτυμμαι Ion. and poet.]; 2 a. ἐτύπον (rare), ἐτύπην (poet.); τυπτήσομαι (as pass.); a. m. ετυψάμην. (3.)

Τύφω (τύφ- for θυφ-, § 17, 2, Note), *raise smoke, smoke*, τέθυμμαι, 2 a. p. -έτύφην, 2 f. p. -τύφήσομαι. (2.)

Υ.

- Ἰπποσχεόμεαι** Ion. and poet. **ὑπίσχομαι** (strengthened from **ὑπέχομαι**), *promise*, **ὑποσχέσσομαι**, **ὑπέσχημαι**, (**ὑπεσχήθη**) once in **ὑποσχήθητι** (Plat.); 2 a. m. **ὑποσχομένη**. See **ἴσχω** and **ἔχω**. (5.)
- Ἰφθαίνω** (**ἰφᾶν-**), *weave*, **ἰφᾶνῶ**, **ἰφηναι**, **ἰφασμαι** (109, 6, N.), **ἰφάνθη**; aor. m. **ἰφηνάμην**. (4.)
- Ἰψω**, *rain*, **ἴσω**, **ἴσα**, **ἴσμαι**, **ἴσθην**. [Hdt. **ἴσομαι** as pass.]

Φ.

- Φαίλω** (**φᾶν-**), *show*, f. **φανῶ** [**φανέω**], a. **ἔφηναι**, **πέφαγκα**, **πέφασμαι** (§ 109, 6, N.), **ἐφάνθη**; 2 a. p. **ἐφάνην**, 2 f. **φᾶνήσομαι**; 2 p. **πέφηναι**; f. m. **φανοῦμαι**, a. m. **ἐφηνάμην** (rare and poet.), *showed*, but **ἀπ-εφηνάμην**, *declared*; [Ep. iter. 2 aor. **φάνεσκε**, *appeared*.] For Epic **πεφήσομαι**, see **φάω**. See § 95; § 96; § 97, 4. (4.)
- Φάσκω** (**φᾶ-**), *say*, only pres. and impf. See **φημί**. (6.)
- Φάω**, *shine* (pres. late), [Hom. imperf. **φάε**, fut. pf. **πεφήσεται**.]
- Φείδομαι** (**φῖδ-**), *spare*, **φείσομαι** [Hom. **πεφιδήσομαι**], **ἐφειδάμην**, [Hom. 2 a. **πεφιδόμην**.] (2.)
- (**φεν-**, **φᾶ-**), *kill*, stems whence [Hom. **πέφᾶμαι**, **πεφήσομαι**; 2 a. redupl. **πέφνον** or **ἐπεφνον**, with part. **πέφνων**].
- Φέρω** (**οῖ-**, **ἐνεκ-**, **ἐνεγκ-** for **ἐν-ενεκ-**), *bear*, f. **οἶσω**, a. **ἤνεγκα**, p. **ἐνήνοχα**, **ἐνήνεγμαι**, a. p. **ἠνέχθη**; f. p. **ἐνεχθήσομαι** and **οἰσθήσομαι**; 2 a. **ἤνεγκον**; f. m. **οἶσομαι** (sometimes as pass.); a. m. **ἠνεγκάμην**, 2 a. m. **ἠνεγκόμην** (very rare). [Ion. **ἤνεικα** and **-αμην**, **ἠνεικον**, **ἐνήνευγμαι**, **ἠνείχθη**; Hdt. **ἀν-οἶσαι** or **ἀν-ῶσαι**, inf. from aor. **ῶσα** (late); Hom. aor. imper. **οἶσε** for **οἶσον**, pres. imper. **φέρτε** for **φέρετε**.] (8.)
- Φεύγω** (**φῦγ-**) *flee*, **φεύξομαι** and **φευξοῦμαι** (§ 110, ii. N. 2), 2 p. **πέφευγα** (§ 109, 3); 2 a. **ἔφῦγον**; [Hom. p. part. **πεφυγμένος** and **πεφυγδotes**.] (2.)
- Φημί** (**φᾶ-**), *say*, **φῆσω**, **ἔφησα**; p. p. imper. **πεφάσθω**, part. **πεφασμένος**. Mid. [Dor. f. **φάσομαι**]. For other forms and inflection, see § 127. (I.)
- Φθάνώ** (**φθᾶ-**), *anticipate*, **φθάσω** and **φθήσομαι**, **ἔφθᾶσα**, [**ἔφθᾶκα** late]; 2 a. act. **ἔφθην** (like **ἔστην**), [Ep. 2 a. m. **φθάμενος**.] (5.)
- Φθείρω** (**φθερ-**), *corrupt*, f. **φθερῶ** [Ion. **-φθερέω**, Ep. **φθέρω**], a. **ἔφθειρα**, p. **ἔφθαρκα**, **ἔφθαρμαι**; 2 a. p. **ἐφθάρην**, 2 f. p. **φθάρήσομαι**; 2 p. **δι-ἐφθορα**; f. m. **φθεροῦμαι** [Hdt. **φθαρέομαι**]. (4.)
- Φθίλω** [Ep. also **φθίω**], *waste*, **decay**, **φθίσω**, **ἔφθισα**, **ἔφθίμαι**, [**ἐφθίθη**; fut. m. **φθίσσομαι**]; 2 a. m. **ἐφθύμην** [subj. **φθίωμαι**, opt. **φθίμην** for **φθι-ι-μην**, imper. 3 sing. **φθίσθω**, inf. **φθίσθαι**], part. **φθίμενος**. Attic **ῖ**, Epic **ῖ**; but always **ῖ** in **ἔφθίμαι**, **ἐφθίθη**, **ἐφθίμην** (except in contr. opt. **φθίμην**). Epic **φθίω** has generally **ῖ**. Chiefly poetic. The present is generally intransitive; the future and aorist active are transitive. (5.)

- Φιλέω** (φίλ-), *love*, φιλήσω, &c. regular. [Ep. a. m. ἐφίλαμην; inf. pres. φιλήμεναι, from Aeolic φίλημα.] (7.)
- Φλάω**, *bruise*, [fut. φλάσω (Dor. φλασσῶ), aor. ἐφλάσα, ἐφλασμαι, ἐφλάσθην.] See **θλάω**.
- Φράγνυμι** (φράγ-), *fence*, mid. φράγνυμαι; only in pres. and impf. See **φράσσω**. (Π.)
- Φράζω** (φράδ-), *tell*, φράσω, ἐφράσα, πέφρακα, πέφρασμαι [Ep. pt. πεφραδμένος,] ἐφράσθην (as mid.); [φράσομαι Ep.], ἐφρασάμην (chiefly Epic). [Ep. 2 a. πέφραδον or ἐπέφραδον.] (4.)
- Φράσσω** (φράγ-), *fence*, φράξω, ἐφραξα, πέφραγμα, ἐφράχθην; ἐφραξάμην. See **φράγνυμι**. (4.)
- Φρίσσω** or **φρίττω** (φρίκ-), *shudder*, φρίξω (late), ἐφριξα, πέφρικα. (4.)
- Φρύγω** (φρύγ-), *roast*, φρύξω, ἐφρυξα, πέφρυγμα, [ἐφρύγην.] (2.)
- Φυλάσσω** (φυλάκ-), *guard*, φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμα, ἐφυλάχθην; φυλάξομαι, ἐφυλαξάμην. (4.)
- Φύρω**, *mix*, [ἐφურσα,] πέφυρμαι, ἐφύρθην; [fut. pf. πεφύρομαι Pind.]. **Φυράω**, *mix*, is regular, φυράσω, &c.
- Φύω**, (ῥ), *produce*, φύσω, ἐφῦσα, πέφῦκα, *be* (by nature), with 2 p. (πέφνα) § 125, 4 [Ep. πεφύασι, ἐμ-πεφύη, πεφυώς]; 2 a. ἐφῦν, *be, be born*, (subj. φύω); 2 a. p. ἐφύην (subj. φυῶ); fut. m. φύσομαι.

X.

- Χάζω** (χᾶδ-), *yield, retire* (pres. only in ἀνα-χάζω), [Ep. f. χάζομαι, a. -έχασσα (Pind.), a. m. ἐχασάμην (Epic, once in Xen. δια-χάσασθαι); 2 a. m. κεκαδόμεν; fut. κεκαδήσω, *will deprive* (§ 110, iv. c, N. 2, 2 a. κέκᾶδον, *deprived*.] (4.)
- Χαίρω** (χᾶρ-), *rejoice*, (ε-) χαιρήσω, κεχάρηκα, κεχάρημαι and κέχαρμαι, 2 a. p. ἐχάρην, [Ep. a. m. χήρατο, 2 a. m. κεχαρόμην; 2 p. pt. κεχαρηώς; fut. pf. κεχαρήσω, κεχαρήσομαι (§ 110, iv. c, N. 2).] (4.)
- Χαλαῶ**, *loosen*, [χαλαῶσω Ion.,] ἐχάλασα [-αξα Pind.], ἐχαλάσθην. § 109, 2.
- Χανδάνω** (χᾶδ-), *hold*, 2 a. ἐχᾶδον. From stem (χενδ-), [Epic fut. χείσομαι (§ 16, 6, N. 1), 2 pf. κέχανδα.] (5.)
- Χάσκω**, later **χαίνω** (χᾶν-), *gape*, f. χᾶνούμαι, 2 p. κέχνηα (as pres.), 2 a. ἐχᾶνον. Ionic and poetic. (4.)
- Χέζω** (χεδ-), fut. χεσοῦμαι (rarely -χέσομαι), ἐχεσα, 2 p. -κέχοδα; 2 a. ἐχεσον; a. m. ἐχεσάμην; p. part. κεχεσμένος. (4.)
- Χέω** (χῦ-), *pour*, f. χέω [Ep. χεύω], a. ἔχεα [Ep. ἐχευα], -κέχῦκα, κέχῦμαι, ἐχῦθην, χυθήσομαι; a. m. ἐχεάμην, 2 a. m. ἐχῦμην. § 108, ii. 2, N. 1; § 110, iii. 1, N. 2. (2.)
- [**(Χλαδ-)** stem of 2 pf. part. κελᾶδώς, *swelling*, (Pind.).]

Χῶω, *hear up, χῶσω, ἔχωσα, -κέχωκα, κέχωσμαι, ἐχῶσθην, χωσθήσομαι.*
§ 109, 2.

Χραιομέω (*χραιομ-*), *avert, help*, late in present; [Hom. *χραιομήσω, ἐχραιομήσθη*; 2 a. *ἐχραιομον*]. (7.)

Χράομαι, *use*, (perhaps mid. of *χράω*); *χρήσομαι, ἐχρησάμην, κέχρημαι, ἐχρήσθην*; [fut. pf. *κεχρήσομαι* Theoc.]. For *χρήται* [Hdt. *χρᾶται*], &c. see § 98, Note 2.

Χράω, *give oracles, χρήσω, ἐχρησα, κέχρηκα, κέχρησμαι (-ημαι?), ἐχρήσθην.*
Mid. *consult an oracle*, [*χρήσομαι, ἐχρησάμην.*] § 98, Note 2. For *χρηῆς* and *χρηῆ* = *χρήξεις* and *χρήξει*, see **Χρήζω**.

Χρή (impers.), irreg. pres. for *χρη-σι*, *there is need, (one) ought, must*, subj. *χρηῆ*, opt. *χρείη*, inf. *χρηῆναι*, (poet. *χρηῆν*); imperf. *χρηῆν* or *ἐχρηῆν*. **Ἄπό-χρη**, *it suffices*, inf. *ἀποχρηῆν*, imperf. *ἀπέχρη*, [Ion. *ἀποχρηῆ, ἀποχρηᾶν, ἀπέχρη*;] *ἀποχρήσει, ἀπέχρησε*. (I.)

Χρήζω (*χρηδ-*), Ion. **χρηῖζω**, *want, ask, χρήσω* [Ion. *χρηῖσω*], *ἐχρησα*, [Ion. *ἐχρηῖσα*]. *Χρηῆς* and *χρηῆ* (as if from *χράω*), occasionally have the meaning of *χρήξεις, χρήξει*. (4.)

Χρίω, *anoint, sting, χρίσω, ἔχρισα, κέχρισμαι (or -ισμαι), ἐχρίσθην*.

Χρώννυμι (*χρω-*), *color*, also **χρώζω**; *κέχρωσμαι, ἐχρώσθην*. (II.)

Ψ.

Ψάω, *rub*, with *η* for *ā* in contracted forms (§ 98, N. 2), *ψῆ, ψῆν, ἔψη, &c.*; gen. in compos., *-ψήσω, -ἔψησα, -ψήσομαι, -ἔψησάμην*.

Ψεύδω, *deceive, ψεύσω, ἔψευσα, ἔψευσμαι, ἐψεύσθην, ψευσθήσομαι; ψεύσομαι, ἐψευσάμην*. § 16, 1, 2, 3.

Ψύχω (*ψύχ-*), *cool, ψύξω, ἔψυξα, ἔψυγμαί, ἐψύχθην, [ψυχθήσομαι Ion.]; 2 a. p. ἐψύχην* or (generally later) *ἐψύγην* (stem *ψύγ-*). (2.)

Ω.

Ἔωθεω (*ώθ-*), *push, impf. gen. ἐώθουν* (§ 104); *ῶσω* [poet. *ώθήσω*], *ἔωσα* [Ion. *ῶσα*], *ἔωσμαι* [Ion. *-ῶσμαι*], *ἔωσθην; ῶσθήσομαι; f. m. ῶσομαι, a. m. ἐωσάμην* [Ion. *ῶσάμην*]. (7.)

Ἔνωμαι, *buy, imp. ἐωνούμην* (§ 104) or *ἠνούμην; ἠνήσομαι, ἐώνημαι, ἐωνήθην*. Classic writers use *ἐπριάμην* (§ 123) for later *ἠνησάμην* (or *ἠωνησάμην*.)

INDEXES.

N. B. In these Indexes the principal references are made to the *pages* of the Grammar. But a more precise reference to some part of the page, or to a section, sub-section, or note, is added in a parenthesis whenever it seemed necessary. For forms of verbs, see the Catalogue of Verbs. For forms of irregular nouns, see pp. 50-52.

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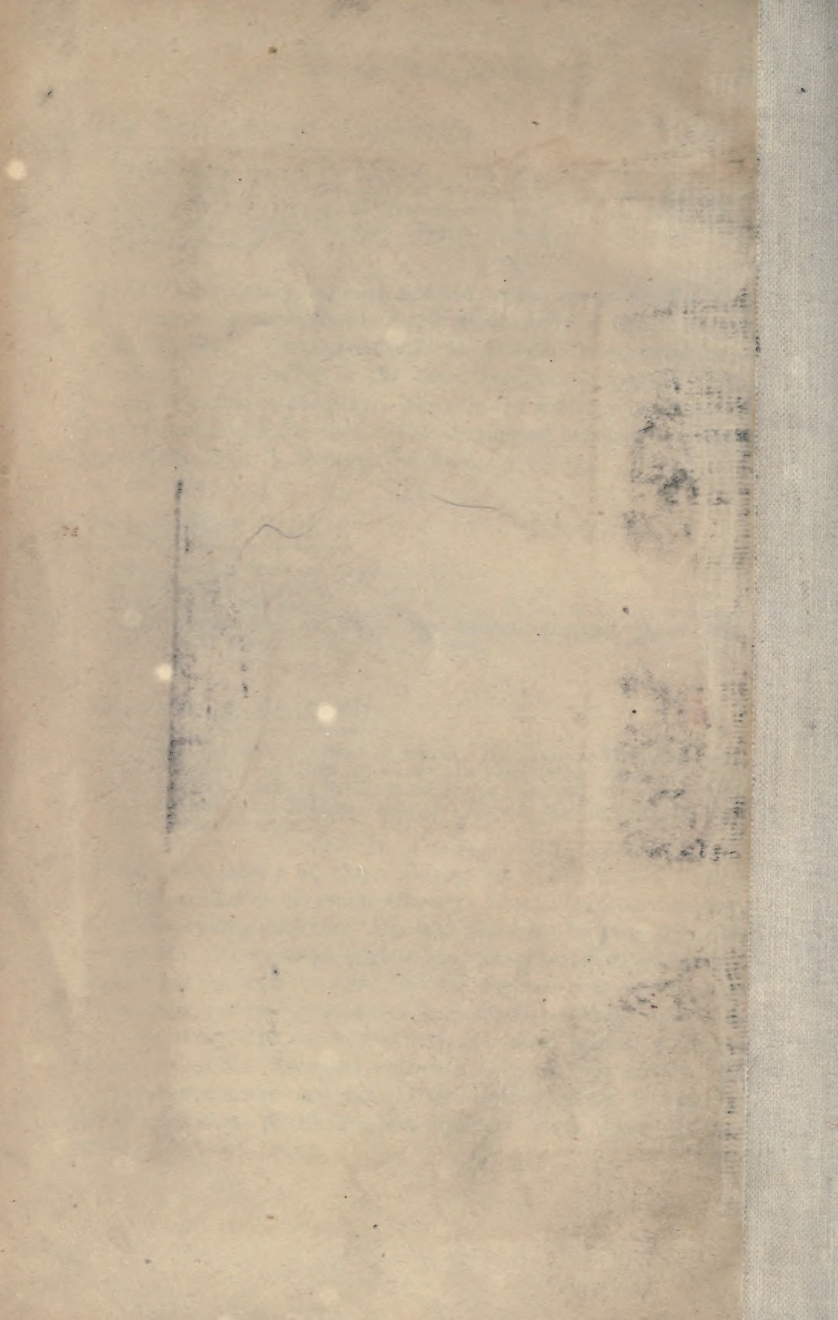
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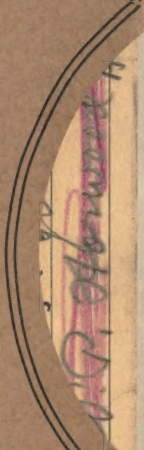


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